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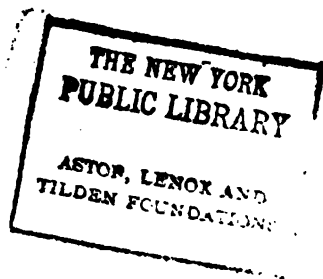
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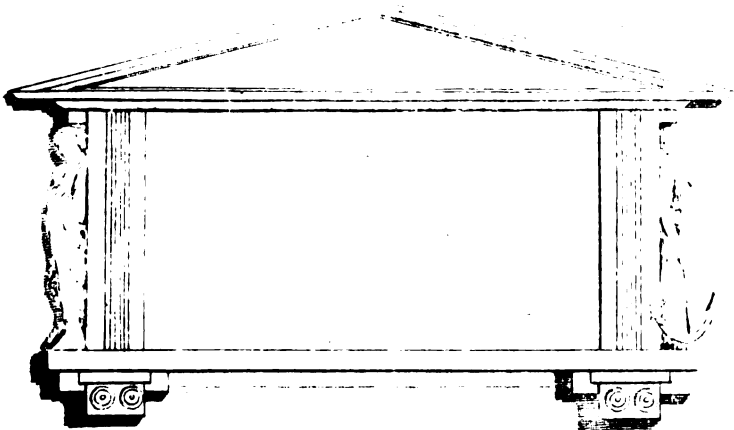
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A
GREEK AND ENGLISH
LEXICON

TO THE
NEW TESTAMENT:

IN WHICH
The WORDS and PHRASES occurring in those SACRED BOOKS
are distinctly explained;

And the Meanings assigned to each authorized by References to Passages of
SCRIPTURE,

And frequently illustrated and confirmed by
CITATIONS FROM THE OLD TESTAMENT

AND FROM
THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

Adapted to the Use of Learners, and those who understand no other Language than English.

THE SEVENTH EDITION, CORRECTED, ENLARGED, AND IMPROVED.

BY JOHN PARKHURST, M. A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ΜΑΤ. XXII. 29.

ΠΑΝΑΓΙΣΤΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

ΤΩΝ ΨΑΛΤΩΝ ΜΑΚΗΝ ΟΥΤΙΣ ΜΗ ΑΝΑΓΙΝΩΣΚΗΤ ΒΙΒΛΙΑ, ΨΑΛΜΟΙ ΚΑΙ ΘΑΡΜΑΚΑ.

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L I F E

OF THE LATE

REV. JOHN PARKHURST, A.M.

THE Rev. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished

tinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England to a set of rebellious schismatics, at the hazard of his life, Mr. Parkhurst thought, and justly thought, that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survived him, and married the Rev. James Altham. In the year 1761, he was married a second time to Millicent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English Language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still

still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," shewed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious Letter of Mr. Parkhurst's, on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of

king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was 500*l. per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than 450*l.* Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off 50*l.* from the commencement of the lease; and instantly refunded all that he had received more than 450*l. per annum.*

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though
never

never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A.M.

Of this Parish,

And descended from the Parkhursts of Catesby, in Northamptonshire.

His Life was distinguished

Not by any Honours in the Church,

But by deep and laborious Researches

Into the Treasures of Divine Learning :

The Fruits of which are preserved in two invaluable Lexicons,

Wherein the original Text of the Old and New Testament is interpreted

With extraordinary Light and Truth.

Reader! if thou art thankful to God that such a Man lived,

Pray for the Christian World,

That neither the Pride of false Learning,

Nor the Growth of Unbelief,

May so far prevail

As to render his pious Labours in any degree ineffectual.

He lived in Christian Charity ;

And departed in Faith and Hope

On the 21st Day of February, 1797,

In the 69th Year of his Age.

P R E F A C E

TO THE

FIRST EDITION, OF MDCCLXIX.

ABOUT seven years ago was published *An Hebrew and English LEXICON*, with a *Grammar* prefixed; and I must with gratitude acknowledge that the favourable reception given by the Public to that work, has been a considerable support to me in going through the following laborious performance: the general design of which is to facilitate an *accurate* and *critical* knowledge of the *Greek* Scriptures of the *New Testament* to all those who understand *English*.

If we consider how long the *Reformation* has been established among us, and reflect that the *Church of ENGLAND* has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the *Languages*, in which those Sacred Books were originally penned, has not been long ago made as easy as possible to *English* Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *Postulatum* for their admittance, that they be previously acquainted with *Latin*.

As a sincere friend to *sound Protestantism*, in contradistinction, I mean, from the abominable errors and superstitious of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated Sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* Tongues, be not in truth a noxious relic of *Popery*. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those Divine Writings, on which their Profession as *Protestants*, and what is of yet greater moment, their Faith and Hope as *Christians*, are founded.

That our country has from the times of the Reformation down to this day been blessed with many learned and pious men will hardly be disputed by any who impartially reflect on the history of Literature and Religion among us; and yet it is equally certain, that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere *English* Protestant for enabling him to understand the Original of the Old Testament, it is not my present business particularly to declare; with regard to the New, indeed, somewhat more has been attempted. I have now before me a small Octavo, entitled, *A Greek-English LEXICON, containing the Derivations and various Significations of all the Words in the New Testament, &c.* by T. C. late of C. C. C. in Oxford, London, Printed in 1658. Who was intended by the initials T. C. I know not; but

in

in *Calamy's Abridgement of Baxter's Life*, p. 188, it is said, that Mr. *Joseph Caryl*, Author of *An Exposition with practical Observations on the Book of JOB*, had a hand in the work just mentioned. But it is the less wonderful that the Editor, whoever he was, did not choose to put his name at length to the Title-page of this Lexicon, since it is, in truth, only an abridged Translation of *Pasor's*, which *material* circumstance, however, the Translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned *Pasor's* name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical Explanation of the second Chapter of *Romans*, are added an English Translation of *Pasor* on the Greek Dialects of the N. T. and another of the common Greek Grammar. On the whole, as this *Lexicon* has most of the excellencies of *Pasor's*, which is no doubt a valuable work, so it cannot be denied that it has likewise all it's imperfections, and particularly that very considerable one which arises from ranging the Greek words not alphabetically, but under their respective Roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last Century is *Symson's LEXICON and CONCORDANCE*, printed likewise in 1656, in a small Folio, under the titles of *LEXICON Anglo-Græco Latinum Novi Testamenti*, &c. and of *Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ*, or *AN ALPHABETICAL CONCORDANCE of all the Greek Words contained in the New Testament*, by *Andrew Symson*. A Performance this, which, whilst it exhibits the prodigious labour of it's Author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm that he would have rendered all future *Greek and English Lexicons to the New Testament* in a great measure superfluous; but by injudiciously making the *English Translation* the Basis of his Work, and by separating the *etymological* part of the *Greek* from the *explanatory*, he has rendered his Book in a manner useless to the young Scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr. *John Williams's Concordance to the Greek Testament, with the English Version to each Word*, printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the *English Lexicons to the Greek Testament* that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own Work.

Proper Names then being excepted (of which, however, I have inserted some of the *principal*), the Reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, placed in alphabetical order, together with the Gender and Genitive cases of Substantives, and the Terminations of Adjectives, which respectively denote the manner in which they are declined. As to the Verbs, I had once some thoughts of adding the first Futures, Perfects, and other principal Tenses, as *Schrevelius* has done, but, upon further consideration, judged it would be more for the benefit of the Learner, whenever he was at a loss for the Tenses of a Verb, carefully to attend to it's *Characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured accurately to distinguish the *primitive* from the *derived Words*, and that the Learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in * *Capitals*, the latter in *small Letters*. By *primitive* words are meant such whose derivation can be fairly traced no farther in the Greek, and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that *Etymological* Writers have, by

* N. B. The *Oriental* and *Latin* words which occur in the New Testament are likewise printed in *Capitals*, since they also ought to be considered as *Primitives* with respect to the Greek.

their

their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to primitive words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned Reader will easily recollect enow, and for my own part I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance, and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that *Confusion at Babel*, yet it is as evident as any *Matter of Fact* can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the * *Northern* tongues, where one should least expect to find them: And in relation to the Greek, in particular, I will venture to add, after long attention to the subject, that almost all the † *Greek primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the *Hebrew*. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such ‡ *Primitives* as are used in the New Testament, and these, it must be observed, comprehend a very large part of *all* the Radicals in the Greek language. And though I am far from presuming that in such a number of Derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

————— *Quas aut Incuria fudit,
Aut Humana parum cavil Natura,* —————

that can, with any equitable Judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the *Greek Primitives* being thus throughout referred to their *Hebrew Roots*, the relation between those two languages is clearly shewn, and I cannot but hope this part of my Work may both prove a recommendation of it to those who already understand *Hebrew*, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *Primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *Derivatives* and *Compounds* to their respective Radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every radical and derived word, and thence to arrange in a regular order the several *consequential* senses, and to support these by apposite citations or references, explaining likewise in their proper places the various *Phrases* and *Idioms* of the language — *HOC Opus, HIC Labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must it's

* See Thomassin. Prefat. in Glossarium Hebraicum, Pars IV. § v. p. 96, 97.

† That what I have above said may not be deemed a novel opinion, I think proper to remark, that the learned Author of the *Port-Royal Grammar*, Preface, p. 8, edit. Nugent, speaking of the *Hebrew*, says it "is the most ancient of all languages, from whence the Greek itself derives it's origin." And the Writers of the *Universal History*, vol. xvi. p. 53, 8vo. edit. express themselves thus: "That the most ancient Greek Tongue approached much nearer the Eastern languages than those dialects of it used by even the oldest Greek Classics, appears from the obsolete Radices of that tongue, which generally discover a near relation to the East.—The proximity of the earliest Greek Language to the Oriental Tongues was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the Greek Roots with proper attention." See also the learned Gale's *Court of the Gentiles*, Pt. I. B. i. ch. 12, entitled "European Languages, especially the Greek and Latin, from the Hebrew." [*Vüringa* Observ. Sacr. Lib. 1. cap. vii. and Dr. Greg. Sharpe's Vllth Letter on learning the Hebrew Language, and his Hebrew Lexicon, and Index.]

‡ Of these, however, I would be understood to except some few which are formed from the sound, that is, immediately from nature.

merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek Tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *Paragraphs*, with the Roman, and in some cases with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced Scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed by *Mintert* and others, of huddling the various senses of a word together, and leaving the Learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault, which, I think, *Stockius's* over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by Divisions and Sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised Infidels, it is not to be wondered that the *Style* of the inspired Penmen of the New Testament has not escaped their malignity: And it must be owned that some well-meaning Christian Writers have undesignedly contributed to propagate, and confirm the notion of it's *Barbarousness*, by calling many forms of expression *Hebraisms*, which do indeed agree with the *Hebrew* idiom, but which are also found in the purest of the *Greek Classics*, who cannot be supposed to have had any direct acquaintance with the *Hebrew* tongue. Numerous instances of such Phrases are given in the course of the following Work: And to illustrate this subject a little further, I would beg the Reader's attention to the three following observations. First, that in the Apostolic age * *Greek* was the most universally spoken and understood of any language upon earth: But secondly, that in all the *Eastern* parts of the world it had undoubtedly received a strong tincture from the *Hebrew* and *Oriental* tongues: And lastly, that the Books of the New Testament were written not only for the benefit of this or that particular Church, or People, but of the whole World, both *Jews* and *Gentiles*. Such being, in the time of the Apostles, the real state of the *Greek* language, and of mankind in respect to it, and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the *Scriptures of the New Testament* to the *World*, than that which the Holy Spirit has actually employed, namely, by causing those Divine Oracles to be penned in such a *Greek* style, as, at the same time, that it might in general be understood by every man who was acquainted with the *Greek* language, was peculiarly conformable to the idiom of the *Jews*, and of the *Eastern* nations: And the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the Apostles' days the World, both *Jewish* and † *Heathen*, had been for nearly three hundred years in possession of the *Septuagint* Version of the Old Testament [at least of the Pentateuch]; the *Greek* of which Translation did likewise greatly abound in *Hebrew* and *Oriental* forms of expression, many of which are adopted by the Evangelical Writers.

Let us suppose, that a person whose native language was *Greek*, and who had read some of the best *Greek* Authors, but was entirely ignorant of the *Eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication; the principal difficulty, I apprehend, which one thus qualified would have found in understanding their *Style*, would have arisen not from the *Oriental* idioms occurring therein, (for most of these are used also by the purest *Greek Classics*, and the meaning

* Thus, about sixty years before Christ, *Cicero* tells a Roman audience, that "*Greek was read among almost all nations, whilst Latin was confined within it's own narrow limits. Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanctè continentur.*" Pro Archia Poeta, § 10, edit. Gruter.

† [See *Whitaker's Origin of Arianism*, p. 213.]

of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as for instance, *Πισις* for *Faith*, or *Believing in God*; *Δικαιοσυνη* for *Imputed Righteousness*; *Κρισις* for *Creation*, or *Production from nothing*: And it will be necessary to observe, that in delivering that blessed Doctrine which was to the *Greeks Foolishness*, it was absolutely impossible for the sacred Writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*—*New*, I mean, to the mere *Gentile Greeks*, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel—but *by no means new to the Grecizing Jews*, and to all those who had read the *Septuagint Translation*, since the same words had been there applied in the same senses. The Writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose Pen-men they were, wisely chose, in expressing Evangelical notions, to employ such *Greek terms* as had been long before used for the same purposes by the *Greek Translators of the Old Testament*: And thus the *Septuagint Version*, however **imperfect and faulty* in many particulars, became, in this respect, not to the first age of the Church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgement and real learning shall continue among Men.

But it is time to return, and give the Reader an account of the *Assistances* I have used in compiling the ensuing Work: In *deriving* then the *Greek Primitives* from their *Hebrew originals*, I have received considerable help from *Thomassin's Methode d'étudier & d'enseigner la Grammaire & les Langues*; I have, however, seen but too frequent reason to dissent from the derivations proposed by that Writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best Commentators and Critics* (a † list of whom may be seen below), and occasionally recurring to a considerable variety of other Writers, I have also carefully perused several of the *best Greek Authors* in the original, with a direct view to the improvement of this Work. The writings of Jo-

* “It is certain, say our *English Translators* in their Preface, that (i. e. the *LXX*) Translation was not so sound and perfect, but that it needed, in many places, *correction*.” And again: “It is evident that the *Seventy* were *Interpreters*; they were not *Prophets*. They did many things well as learned men; but yet, as men they stumbled and fell, one while through oversight, another while through ignorance; yea sometimes they may be noted to add to the original, and sometimes to take from it.”

† *Alberti Joan* Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725.

Blackwall's Sacred Classics, 2 Vols. 8vo.

Bocharti Opera omnia a Leusden, &c. 3 Vols. Fol. Lugd. Bat. 1692.

Bos Lambert Ellipses Græcæ. Edit. 7ma. Lugd. Bat. 1750.

Doddridge's Family Expositor, 6 Vols. 4to.

Elmeri Jac. Observationes Sacræ, 2 Tom. 8vo. Traject. ad Rhen. 1720.

Fell's, Bishop, Paraphrase and Annotations upon all the Epistles of St. Paul, Oxford, 1684.

Gregorii Joan. Novum Testamentum cum Scholiis Græcis, Oxon. 1703.

Lardner's Credibility of the Gospel History, Vol. 1st and 2d.

Leigh's Critica Sacra.

Locke on St. Paul's Epistles.

Martini Cadmus Græco-Phoenix.

Minteri Pet. Lexicon, &c. Francof. ad Mœn. 1728.

Pasoris Georg. Lexicon, &c.

Poli Synopsis.

Raphelii Georg. Annotationes in S. S. ex Xenophonte, Polybio, Arriano, & Herodoto. 2 Tom. 8vo. Lugd. Bat. 1747.

Schmidii Erasm. Concordantiæ, N. T.

Stockii Christ. Clavis, N. T. Edit. Quinta, Lipsiæ, 1752.

Suiceri Thesaurus Ecclesiasticus, 2 Tom. Folio. Amstel. 1682.

Tromii Abrah. Concordantiæ Græcæ in LXX Interpretes. 2 Tom. Folio.

Wetstenii Joan. Jacob. Novum Testamentum Græcum, cum Lect. Var. & Commentario. 2 Tom. Folio. Amstel. 1751.

Whitby on the New Testament, 2 Vols. 4to. Edinburgh, 1761.

Wolffii Jo. Christ. Curæ Philologicæ, &c. 5 Tom. 4to. Hamburg, 1739.

sephus,

sephus, in particular, have furnished many passages for illustrating not only the *Phraseology*, but likewise the *Histories* and *Predictions* of the New Testament*. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my Title-page, and instead of a *Lexicon* writer turn *Commentator*. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the *English* Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an Author might be permitted to speak a word or two more in favour of his own Performance, I would in this place humbly recommend the following *Grammar* and *Lexicon*: First, to all those who may have an inclination to learn the *Greek* language, though previously unacquainted with *Latin*: Secondly, to those who having formerly acquired some knowledge of *Greek* at School, but having afterwards intermitted such studies, are, in more advanced life, desirous of consulting or reading the *Evangelical Writers* in the Original: Thirdly, to the Youth of our *Schools* and *Universities*, who will certainly meet with many things in this, which are not to be found in the common *Lexicons*, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of *Christian Faith* and *Practice*: And fourthly, may I add that I am in hopes this work may be of some service to my younger Brethren of the Clergy? who are not only here presented with a *critical Explanation* of all the Words and Phrases in the New Testament, and with the *Illustration* of many difficult Passages, but are also generally referred to the larger *Expositions* of such Writers, both of our own and other countries, as seem to have excelled on the several subjects of *Sacred Criticism*.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *Perfect Lexicon*, or *Dictionary*: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgement on my interpretation of any particular word or expression, till he has consulted not only the *Lexicon*, but the *Appendix*†.

I cannot conclude without expressing a cheerful hope of approbation from the truly candid and Christian Reader: But as for Those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments—To such Gentlemen as these I would just whisper in the ear,

‡ ΜΩΜΕΙΣΘΑΙ βρον εστιν η ΜΙΜΕΙΣΘΑΙ*

and if they doubt the justice of applying the Proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the *Greek Testament*, and endeavour to go through their various acceptations in the manner of this *Lexicon*; and, if their Pride has not quite eaten up their Good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a Work, which, they will be convinced, must have required so long and so close an application.

But whatever censures malignant Criticism may pass on the ensuing Performance, or whatever reception it may meet with from my Countrymen in general—Praised be the Father of Mercies, and the God of all Comfort, who, amid a variety of Avocations and Infirmities, hath enabled me to bring it to a conclusion. And may the Blessing of the same God attend it to the heart of every Reader! May He prosper it to his own Glory, to the Diffusion of Divine Knowledge, to the Promotion of Christian Practice, and to the Salvation of Souls! Amen and Amen.

* [I have also made considerable use of the Works of Lucian, which are generally cited according to Benedictus's edition in 2 Tomes 12mo. Salmurii, 1619.]

† N. B. In this SECOND Edition the Appendix is digested into the Body of the Work.

‡ "It is easier to blame, or sneer, than to imitate."

ADVERTISEMENT TO THE SECOND EDITION.

IN order to give the Reader some distinct information in what respects the present Edition of the *Greek and English Lexicon* differs from the former, it may be proper to observe,

1st. That the *typographical errors* of that edition are in this carefully corrected.

2dly. That the *Appendix* is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3dly. That, since the former edition, the Author was, by means of the Rev. *William Salisbury*, Rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes folio, written in Latin by the Rev. *John Mall*, formerly an eminent school-master at Bishop's Stortford, Herts, and by him evidently designed and prepared for the Press. On a careful and attentive perusal it appeared a judicious and valuable Work. It is now repositied in the Library of St. John's College, Cambridge; and hopes are entertained that some member of that respectable and learned Society will ere long present it to the Public, since it would certainly be a valuable accession to Sacred Literature, by supplying in a great measure to the younger Student, the want of those eminent scriptural critics, *Raphelius, Elmer, Alberti, and Wolfius*, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little additional assistance from his Lexicon for the improvement of the present Publication.

4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate *Kypke's Observations Sacrae*, and from works lately published in our own language; such as Bp. *Pearce's Commentary*, Mr. *Bowyer's Conjectures* (4to edit. 1782), Dr. *George Campbell* on the Four Gospels, *Michaëlis's Introduction* to the New Testament, translated by the learned Mr. *Marsh*, and by him enriched with many critical and instructive Notes.

5thly. That the most material and best authenticated *Various Readings*, particularly from *Mills, Wetstein's* and *Griesback's* editions of the Greek Testament, are here fairly, though briefly, presented to the Reader's consideration and judgment; and may, it is hoped, incite the more advanced Student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. *Marsh's* excellent publication above-mentioned.

Lastly, That, in the whole, about an hundred and ten pages are now added to the *Greek and English Lexicon*.

NOTICE CONCERNING THE FIRST OCTAVO EDITION.

THE Reader will please to observe, that in this *Third Edition* the *typographical errors* of the former are carefully corrected; that some explanations and positions contained therein which seemed erroneous, are here expunged or rectified; and some additions made, principally from *Kypke's Observations Sacrae*, and from Dr. *Macknight's* luminous and valuable Commentary and Notes on the Apostolical Epistles—a Work highly meriting a place in the Library of every Christian Divine.

EPPΩΣΟ.

PLAIN AND EASY

GREEK GRAMMAR,

ADAPTED TO
THE USE OF LEARNERS,

AND OF

Those who understand no other Language than English.

THE SEVENTH EDITION, CORRECTED AND IMPROVED.

- Minus sunt ferendi hanc Artem (Grammaticen scilicet) ut tenuem ac jejunam cavillanter, quæ nisi Oratori futuro Fundamenta fideliter jeceris, quicquid superstrueris corruet: Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, & quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.*
QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.
- Unum essem bonus Grammaticus! Sufficit enim ei, qui Auctores omnes præbè vult intelligere, esse bonum Grammaticum.*—*Non aliunde Dissidia in Religione pendant quàm ab Ignorantia Grammaticæ.*
PRIMA SCALIGERANA.

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P R E F A C E.

BEING desirous of assisting my Countrymen, to the best of my abilities, in learning the *Original Greek* of the *New Testament*, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere English Reader*. It is true indeed that we already have several Greek Grammars written in our own language, and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my Readers to it, and to have saved myself the trouble of compiling a new one: But *all* the Greek Grammars I have yet seen in *English* proceed upon a supposition that the learner already understands *Latin*. Thus for instance Dr. *Milner*, though in the Preface to his third edition he remarks that he has offered to his countrymen *THE FIRST GREEK GRAMMAR IN ENGLISH*, yet in the course of his Work he renders most of the Greek examples not into *English* but *Latin*, and at page 8. observes, that he has omitted the *Definitions* of things common to *Latin* and *Greek*, because the young scholar is supposed to be acquainted with them from his *Latin Grammar*; and the Author of the *Port Royal Grammar*, at the beginning of the 7th Book, which treats of the Greek *Syntax*, "professes to comprise no more precisely than what the *Greek* varies in from the *Latin*, judging it quite unnecessary to repeat how an *Adjective* agrees with its *Substantive*, or a *Verb* with its *Nominative*, and such other Rules as are exactly uniform in both languages." Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as Grammar, may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published: and far from designing in the least to detract from the merit of the excellent Grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the *Port Royal*, Dr. *Busby's*, Dr. *Milner's*, and Mr. *Stackhouse's*; but am most especially obliged to Mr. *Holmes*, though in deducing the *Tenses of Verbs* from their *Theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the *Syntax* endeavoured to illustrate the *Government of Greek Verbs*, by the force of a *Preposition* understood, in a fuller and clearer manner than is done in any other Work of the kind that has come to my knowledge.

In making use of this Grammar, the Rules and Examples, which are printed in the *larger* English and Greek Types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are * *all* that even the youngest Scholar needs to learn by heart: As for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this Work may not improbably fall into the hands of some persons who, though destitute of the benefit of a Master, may yet be desirous of acquainting themselves with the *Original Language of the New Testament*, I shall, in this place, add some more particular and minute Directions, to assist in such a truly laudable, and (I am persuaded) by no means impracticable, undertaking.

It will be necessary, therefore, for such persons, after carefully perusing the two first Sections of the Grammar, to make themselves perfect in the Declension of the *Article*,

* Only observe that the examples of the Active and Passive voices of ΤΙΣΣΕΙ (Sect. X. and XI.) and of the Auxiliary Verb ΕΙΜΙ (Sect XI.) though absolutely necessary to be learnt by heart, are printed in a smaller character, in order that each of them might be presented to the Learner at one view.

Sect.

Sect. II. 14. They should then proceed to the III^d Section, and commit likewise to memory the Examples of the three Declensions of simple Nouns, *Τίμη; Λόγος; and Ξύλον; Δελφιν and Σωμα:* But on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* Nouns under each Declension, nor with the *Attic* Nouns under the *second*. The *principal* Rules of the IVth Section are so plain and easy that reading them over two or three times will be sufficient: and Sect. V. and VI. should at present be entirely omitted. As for the Declensions of *uncontracted* Adjectives, in Sect. VII. they can occasion the Learner but little difficulty, supposing him already perfect in declining the *uncontracted Substantives*: The *contracted* and *irregular* Adjectives in this Section should be left for *future* consideration; but the *principal* Rules and Examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *Active Voice* of a *Verb* in *ω* must be gotten by heart. The *principal* of the following Rules should also be committed to memory. In Sect. XI. after reading the two first Rules, the *Verbs* *Εἶμι* and the *Passive Voice* of a *Verb* in *ω* must likewise be learned by heart, nor can the *principal* Rules in this Section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *Middle Voice*, and of the *Deponent Verb* in Sect. XII. will be very easy; the *principal* Rules, however, will here also require the same attention as in the preceding Sections; and the Learner, to try his knowledge of the Greek Verbs, may now attempt to draw out several *Schemes* or *Trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: To be perfect in the formation of the Greek Verbs requires long use and practice in the language, and greater readiness in the Rules for forming the Tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading of two will suffice for the four following Sections. This brings us to the *Syntax*, Sect. XXI. in which the Learner should commit to memory the *principal* Rules, especially Rule 3, 12, 19, 32, 36, 42, and 49. And the *General Observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal: But the XXIII^d Sect. *Of Dialects* is designed for his *future* instruction. And now he may without further preparation proceed to the *Grammatical Praxis* in Sect. XXIV. and should endeavour by the References to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* Nouns and Verbs, the Verbs in *μ*, and the *Anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first Chapter of St. John, he may, with the assistance of the *English Translation*, go on to the * second, and following Chapters, still taking care to account *grammatically* for every word in the manner of the *Praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the Examples of the *contracted Substantives*, Sect. III. of the *contracted* and *irregular Adjectives*, Sect. VII. of the *contracted Verbs*, and those in *μ* in Sect. XIII. XIV. and XV. I would also particularly recommend to him, for six or seven months at least, to write down the Greek words (especially the *Primitives*) that occur and their English interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a Master, to read the New Testament in the † language wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real Doctrines* of Christ and his Apostles, in the words not of a *fallible*, though truly excellent, *Translation*, but in those of the *infallible*, because inspired *ORIGINAL*.

* *Hæle's* edition of the Greek Testament, in which the *Primitive Roots* of the Greek words are printed in the margin, seems the best for the use of a *Beginner*.

† [I would here be understood to speak of the *language* of the New Testament in general, without dogmatically deciding that the *Gospel of St. Matthew* was originally written in *Greek*; on which subject the Reader may do well to compare Dr. *Lardner's* History of the Apostles and Evangelists, Chap. V. with Dr. *George Campbell's* Preface to St. Matthew's Gospel.]

A PLAIN

Α

T A B L E

O F

LIGATURES O R ABBREVIATIONS

E X P L A I N E D.

αλ	αλ	μ	μεν	π	ταίς
αλλ	αλλ	μεν	μεν	παν	ταν
αν	αν	μενος	μενος	την	την
απο	απο	μεθ	μεθ	της	της
αρ	αρ	μετα	μετα	το	το
γδ	γαρ	ος	ος	το	το
γεν	γεν	ου	ου	τον	τον
γρ	γρ	ουκ	ουκ	τον	τον
δε	δε	ουτος	ουτος	του	του
δια	δια	παρα	παρα	τη	τη
ει	ει	περι	περι	τω	τω
ειναι	ειναι	ρα	ρα	των	των
εκ	εκ	ρι	ρι	υ	υ
ελ	ελ	σαν	σαν	υι	υι
εν	εν	σθ	σθ	υν	υν
επι	επι	σθαι	σθαι	υπ	υπ
εσι	εσι	σπ	σπ	υπερ	υπερ
ευ	ευ	σσ	σσ	υπο	υπο
η	η	σσαν	σσαν	υς	υς
ημ	ημ	σι	σι	χα	χα
και	και	σχ	σχ	χι	χι
καν	καν	ται	ται	φαν	φαν
κατα	κατα				
μαρ	μαρ				

A PLAIN AND EASY GREEK GRAMMAR, &c.

SECTION I.

Of the LETTERS and READING.

1. **T**HE Letters in Greek are twenty-four, of which the following Table shews,

<i>The Names,</i>	<i>Capitals,</i>	<i>Small,</i>	<i>Sound, or Power.</i>
Alpha	A	α	a
Beta	B	β, β	b
Gamma	Γ	γ, γ	g hard, as in <i>good</i>
Delta	Δ	δ, δ	d
Epsilon	E	ε	e short
Zeta	Z	ζ, ζ	z
Eta	H	η	ee, or e long
Theta	Θ	θ, θ	th
Iota	I	ι	i
Kappa	K	κ	k
Lambda	Λ	λ	l
Mu	M	μ	m
Nu	N	ν	n
Ki	Ξ	ξ	x
Omicron	O	ο	o short
Pi	Π Γ.	π, π	p
Rho	P	ρ, ρ, ρ	r
Sigma	Σ, C	σ, σ, σ (final)	s
Tau	T	τ, τ	t
Upsilon	Υ	υ	u
Phi	Φ	φ	ph
Chi	X	χ	ch hard, as in <i>chord</i>
Psi	Ψ	ψ	ps
Omega	Ω	ω	o long

2. *Writing*

2. *Writing over the letters several times is the best way of making them familiar to the Learner, who should also, as he is going through the Grammar, continually exercise himself in reading.*
3. Γ before γ, κ, ξ, and χ, is sounded like π, as in ἀγγελος *angelos*, ἀγκάλῃ *ancalee*, λυγξ *lunx*, εγγχος *enchos*.
4. Ξ before ι is pronounced like the Eng. *wh*, thus υἱος pronounce *whios*. Comp. Rule 11. below.
5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*, the remaining seventeen are *consonants*.
6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; *short*, ε, ο; *doubtful* α, ι, υ.
7. *Diphthongs* (Διφθοῖς, i. e. *double sounds*) are formed of two vowels joined together, and in Greek may be reckoned twelve; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, φ, η, φ, ηυ, υι, ωυ; the little stroke under α, η, ω, standing for *Iota*, and being called *Iota subscripted*, or *subscript*.
8. The *Consonants* are divided into nine mutes, π, κ, ς, φ; κ, γ, χ; τ, δ, θ; four liquids, λ, μ, ν, ρ; σ, and three double letters, ζ made of δς, or σδ; ξ made of γς, κς, or χς; and ψ, of πς, ςς, or φς.
9. The nine *Mutes* are divided into *tenuis*, or *smooth*, π, κ, τ; *mediæ*, or *intermediate*, ς, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, ς, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for ς or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.
10. If in a word one *Mute* follows another, a *tenuis* is put before a *tenuis*, a *mediæ* before a *mediæ*, and an *aspirate* before an *aspirate*, as τετυπται, for τετυφται, *he was smitten*; ἐβδομος, for ἐβφομος, *the seventh*; ερυφην, for ερυθην, *I was smitten*.
11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. a *rough breathing*, ('), as ὅρος pronounce *horos*, or with a *smooth* one ('), as ὅρος pronounce *oros*.
12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was * anciently written H, † then Λ, and for expedition ('); whence the other side of the letter, ς, in quick writing ('), was taken to denote the *smooth breathing*.
13. Almost all words beginning with υ or † ρ are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as σπρωσω pronounce *errhoso*, πορρω *porrho*.
14. As the little marks over words called *Accents* are by no means necessary, either for the pronouncing (so far, I mean, as we moderns can pronounce it) or understanding of the Greek language, I shall only observe concerning them, that the *Acute* (') marks the *elevation of the voice* in a syllable, the *Grave* (') the *depression of it*, and the *Circumflex* (") first the *elevation of the voice*, then the *depression of it*, in the same syllable, and is therefore placed only on *long syllables*.
15. A *Dieresis* (") divides diphthongs, and shews that the vowels are to be sounded separate; as αὔριος, pronounce *a-urios*.
16. A *Diastole* (,) distinguishes one word from another; thus το, re and the is distinguished from το, re them.

* See the *Lexicon* under this letter α.

† See *Manuscon's Palaeographia Græca*, p. 33, 375, 278.

‡ Thus many words used by our Saxon ancestors begin with *hr*, as *hracete* *ragged*, *hheap* *raw*, *hneod* *a veed*, &c.

17. An *Apostrophe* (') is the mark of the vowels *a, e, i, o*, or more rarely of the diphthongs *ai, oi*, being rejected at the end of a word, when the word following begins with a vowel, as *αλλ' εγω* for *αλλα εγω*; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into it's correspondent *aspirate* or *rough* one (comp. above 11.), as *αφ' ημων* for *απο ημων*, *νυχθ' ελην* for *νυκτα ελην*. Comp. above 10.
18. N is frequently added to words ending in *s* or *i*, if the next word begins with a vowel, to prevent the concurrence of two vowels, as *εικοσιν ανδρες* for *εικοσι ανδρες* *twenty men*, *τυπλισιν αυτον* for *τυπλισι αυτον* *they beat him*, *εδωκεν αυτω* for *εδωκε αυτω* *he gave to him*.
19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus *ω* in *ωισω* is *pure*, in *τυπλω*, *impure*.
20. The manner in which most Greek books were formerly printed makes it necessary to add *A Table of the most usual ABBREVIATIONS or LIGATURES*, which see fronting page 1.
21. As to the Greek *Punctuation*, that language, in its present form, has four *marks* or *stops*, the full stop and comma as in English, a dot placed towards the upper part of the word, and serving both for a colon and a semicolon, as *λογος* and the mark of interrogation resembling our semicolon, as *λογος*;
22. The Greeks express their *Numbers* either by their *small letters* with a dash over them, thus, *ι*, or by their *capitals*. To express Numbers by their *small letters* they divide their alphabet, which, with the addition of the three *Επισημα*, *ς* *βαν*, *ι* *πεντα*, and *ϑ* *σαρα*, consists of twenty-seven letters, into three classes: the letters of the first class, from *α* to *ϑ*, denote *Units*; of the second, from *ι* to *ι*, *Tens*; of the third, from *ρ* to *ϑ*, *Hundreds*. *Thousands* are expressed in the same order by adding a dot under the letters; thus *α* is 1000.

Units	Tens	Hundreds	Thousands	
α'	1	10 ρ'	100 α	1000
β'	2	20 σ'	200 β	2000
γ'	3	30 τ'	300 γ	3000
δ'	4	40 υ'	400 δ	4000
ε'	5	50 φ'	500 ε	5000
ς'	6	60 χ'	600 ς	10000
ζ'	7	70 ψ'	700 ζ	20000
θ'	8	80 ω'	800 θ	100000
ϑ'	9	90 ϑ, π'	900 ϑ	200000

They join them thus, *ια*, 11; *ιβ*, 12; *ιγ*, 13; &c. *κ'*, 22; *λγ*, 33; *μδ*, 44; &c. *ρ'*, 101; *σιδ*, 211; *τκ'*, 322; &c. *αριδ*, 1111; *αχ'*, 1660; *αψ'*, 1768; &c. In denoting their numbers by *capitals* the Greeks use six letters, *Ι*, *ια* or *μια*, 1; *ΙΙ*, *Πεντε*, 5; *Δ*, *Δεκα*, 10; *Η*, *Ηεκατον*, 100; *Χ*, *Χιλια*, 1000; *Μ*, *Μυρια*, 10000. Two of these letters placed together signify the *Sum* of the Numbers; thus *ΙΙ* is 2, *ΠΙΙΙ* 8, *ΔΔ* 20: And when the letter *ΙΙ* (5) incloses any one of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times it's own value; thus *ΔΙ* is 50, *ΙΙΙ* 300, *ΙΧ* 5000, *ΙΜ* 50,000; and 1768 may be thus expressed, *Χ* *Η* *Η* *Η* *Δ* *Π* *Ι* *Ι* *Ι*.

SECTION II.

Of WORDS, and first of the ARTICLE.

1. **WORDS** are in Greek usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*
2. Of which the first five are declined, the last three undeclined.
3. A word is said to be *declined* when it changes it's ending, and to be *undeclined*, when it does not.
4. The *Article, Noun, Pronoun, and Participle*, are declined by *Number, Case, and Gender.*
5. *Numbers* are two, the *Singular*, which speaks of *one*, as *λογος a*, i. e. *one, word*; and the *Plural*, which speaks of *more than one*, as *λογος words.*
6. To these the Greeks have added a third *Number*, called the *Dual*, which speaks of *two only*, as *λογω two words*: But this *Number* is not much used in the profane writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *Dual*, either Noun or Verb; and therefore *Observe*, once for all, *that though in the following examples, both of Nouns and Verbs, the Dual Number is printed, yet it may greatly contribute to the ease and progress of the Learner entirely to omit it in declining.*
7. A *Case* is a variation of the termination or ending, denoting certain particles, *of, to, &c.*
8. The *Cases* are five in each number, *Nominative, Genitive, Dative, Accusative, and Vocative.*
9. * “ Things are frequently considered with relation to the distinction of *Sex* or *Gender*, as being *Male* or *Female*, or *neither* the one nor the other. Hence”
10. “ *Substantives* are of the *Masculine*, or *Feminine*, or *Neuter*, that is *Neither, Gender.*”
11. “ The English language, with singular propriety, following nature alone, applies the distinction of *Masculine* and *Feminine* only to the names of animals, all the rest (except in a figurative style) are *Neuter.*” But
12. In Greek, very many *Nouns*, which have no reference to *Sex*, are *Masculine* or *Feminine.*
13. The Mark of the *Masculine Gender* is *δ*, of the *Feminine* *η*, and of the *Neuter* *ο*. To this the Grammarians have given the name of *Αρθρον*, or *Article*, which properly denotes a *joint in the body*, because of the particular connection it has with the *Nouns*. And before we come to the declining of *Nouns*, it will be necessary to be quite perfect in

* Bishop Lowth's Introduction to English Grammar, p. 27, 28, 2d edit.

14. The manner of declining the *Article* δ , η , $\tau\omicron$, *the* or *a*.

Singular.		Dual.		Plural.	
Masc.	Fem. Neut.	Masc.	Fem. Neut.	Masc.	Fem. Neut.
Nom. δ , η , $\tau\omicron$, <i>the</i> or <i>a</i>		N. A. $\tau\omega$, $\tau\alpha$, $\tau\omega$, <i>the</i> <i>two</i>		N. $\delta\iota$, $\alpha\iota$, $\tau\alpha$, <i>the</i>	
Gen. $\tau\omicron\upsilon$, $\tau\eta\varsigma$, $\tau\omicron\upsilon$, <i>of the</i> or <i>of a</i>		G. D. $\tau\omicron\iota\nu$, $\tau\alpha\iota\nu$, $\tau\omicron\iota\nu$, <i>of the two</i>		G. $\tau\omega\nu$, $\tau\omega\nu$, $\tau\omega\nu$, <i>of</i> <i>the</i>	
Dat. $\tau\eta$, $\tau\eta$, $\tau\eta$, <i>to the</i> or <i>to a</i>				D. $\tau\omicron\iota\varsigma$, $\tau\alpha\iota\varsigma$, $\tau\omicron\iota\varsigma$, <i>to</i> <i>the</i>	
Acc. $\tau\omicron\nu$, $\tau\eta\nu$, $\tau\omicron$, <i>the</i> or <i>a</i>				A. $\tau\omicron\upsilon\varsigma$, $\tau\alpha\varsigma$, $\tau\alpha$, <i>the</i>	

15. The article has no Vocative, but the Interjection ω supplies the defect of this Case in all Numbers, as *O* does sometimes both in Latin and English.

16. N. N. In declining the Article, and in all the following Declensions of Substantives, the Learner should repeat the Greek words, first with, and then without, the English; and should always, in declining, name the Number and Case, thus; Singular, Nominative δ , η , $\tau\omicron$, *the* or *a*; Genitive $\tau\omicron\upsilon$, $\tau\eta\varsigma$, $\tau\omicron\upsilon$, *of the* or *of a*; Dat. $\tau\eta$, $\tau\eta$, $\tau\eta$, *to the* or *to a*, &c. Plur. Nom. $\delta\iota$, $\alpha\iota$, $\tau\alpha$, Gen. $\tau\omega\nu$, $\tau\omega\nu$, $\tau\omega\nu$, Dat. $\tau\omicron\iota\varsigma$, &c.

SECTION III.

Of NOUNS SUBSTANTIVE, and their Declensions.

1. **NOUNS** or *Names* are of two kinds, *Substantive* and *Adjective*.
2. A *Noun Substantive* is the name of a *substance* or thing, as $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ *a man*, $\pi\omicron\lambda\epsilon\mu\omicron\varsigma$ *war*, $\kappa\alpha\lambda\lambda\omicron\varsigma$ *beauty*.
3. There are in Greek *three Declensions*, or ways of declining Substantives. Comp. Sect. II. Rule 3.
4. Of which the two first have an equal number of syllables in all Numbers and Cases, and are therefore called * *parisyllabic*; but the last increases in the † oblique Cases, and so is called ‡ *imparisyllabic*.

Of the first Declension.

5. The *first Declension* of Substantives takes, in general, the termination of the *Feminine Article*, and hath in the Nominative four terminations, η and α feminine, $\eta\varsigma$ and $\alpha\varsigma$ masculine, as η , $\tau\iota\mu\eta$, η *Mourā*; δ *Αγχινης*, δ *Αινας*.

* From the Latin *par equal* and *syllaba a syllable*.

† All the Cases except the Nominative are by Grammarians called *oblique* because they *deviate* or *depart* from the Nominative.

‡ From the Latin *impar unequal*, and *syllaba a syllable*.

6. Ἡ Τιμή *the or an honour* is thus declined :

Singular.	Dual.	Plural.
N. ἡ Τιμή, <i>the or an honour</i>	N. A. V. τὰ Τιμή-α, <i>the two honours</i>	N. αἱ Τιμή-αι, <i>the honours</i>
G. τῆς Τιμή-ης, <i>of the or an—</i>	G. D. ταῖν Τιμή-αιν, <i>of the two honours</i>	G. τῶν Τιμή-ων, <i>of the—</i>
D. τῇ Τιμή-ῃ, <i>to the or an—</i>		D. ταῖς Τιμή-αις, <i>to the—</i>
A. τὴν Τιμή-ην, <i>the or an—</i>		A. τὰς Τιμή-ας, <i>the—</i>
V. ὦ Τιμή-η, <i>O honour</i>		V. ὦ Τιμή-αι, <i>O honours</i>

7. The Nouns that end in α, ης, and ας, differ but little from those in η, and are thus declined :

Sing. N. ἡ Μῆσα, *a Muse*, G. τῆς Μῆσης, D. τῇ Μῆσῃ, A. τὴν Μῆσαν, V. ὦ Μῆσα,
Sing. N. ὁ Ἀγχισίης, *Anchises*, G. τοῦ Ἀγχισίη, D. τῷ Ἀγχισίῃ, A. τὸν Ἀγχισίην,
V. ὦ Ἀγχισίη.

Sing. N. ὁ Αἰνείας, *Æneas*, G. τοῦ Αἰνείη, D. τῷ Αἰνείῃ, A. τὸν Αἰνείην, V. ὦ Αἰνείη.
In the Dual and Plural they are all declined like Τιμή.

8. Nouns ending in δα, θα, ρα, and α *pure* (see Sect. I. 19.) make their Genitive in ας, and Dative in α, as Ἀνδρα, Μαρθα, ἡμέρα, φιλία, and so do Nouns in α contracted of αα, as μνα from μναα.

9. Nouns in ας and ης reject ε in their Vocative.

10. But Nouns ending in της, and those denoting countries and nations, Poetic Nouns in ωης, and the Compounds of μέτρω *to measure*, πωλῶ *to sell*, and τρίβω *to beat*, make their Vocative in α; thus, κριτῆς, Περσῆς (*a Persian*), κυνιπτῆς, γεωμετρῆς, βιβλιοπωλῆς, παιδοτρῆς, have the Vocatives κριτα, Περσα, &c.

11. Nouns in στης have either η or α in the Vocative, as ληστῆς, Voc. ὦ ληστή or ληστα.

12. Some Nouns in ας make α in the Genitive, especially proper names, as Βορβας, Θωμας, Κηφας, Δεκις G. Βορβα, Θωμα, Κηφα, Δεκα.

13. *Contraction* is the drawing of two final syllables into one: And there are contracted Nouns of every declension. In this the general rule of contraction is to cut off the vowel before the termination throughout all the Cases, thus, N. ἡ γαλή, γαλή (*a weasel*), G. τῆς γαλής, γαλής, D. τῇ γαλή, γαλή, A. τὴν γαλήν, γαλήν, V. ὦ γαλή, γαλή; N. ἡ μνα, μνα (*a pound*), G. τῆς μνας, μνας, D. τῇ μνα, μνα, A. τὴν μναν, μναν. But α is contracted into η, as N. ἑρμῆας, —ης, (*Mercury*), D. ἑρμῆα, —η, A. ἑρμῆαν, —ην, unless ρ or a vowel immediately precedes, and then the contraction is in α, as σπῆα, α, *wool*. Οη is contracted into η, as (fem.) ἀπλοη, ἀπλη, *simple*.

Of the second Declension.

14. The *second Declension* takes, in general, the termination of the *masculine or neuter Article*, and hath in the Nominative two terminations, ος masculine and feminine, and ον *neuter*, as ὁ λόγος *a word*, ἡ ὁδός *a way*, τὸ ξύλον *wood*.

15. Ὁ Λόγος *the or a word* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Λόγος <i>the or a word</i>	N. A. V. τὸ Λόγ-ω <i>the two words</i>	N. οἱ Λόγ-αι <i>the words</i>
G. τοῦ Λόγ-ου <i>of the or of a—</i>	G. D. τοῖν Λόγ-οιν <i>of</i>	G. τῶν Λόγ-ων <i>of the—</i>
D. τῷ Λόγ-ῳ <i>to the or to a—</i>	G. D. τοῖν Λόγ-οιν <i>of</i>	D. τοῖς Λόγ-οις <i>to the—</i>
A. τὸν Λόγ-ον <i>the or a word</i>	or <i>to the two words</i>	A. τοὺς Λόγ-ους <i>the—</i>
V. ὦ Λόγ-ε <i>O word</i>		V. ὦ Λόγ-οι <i>O words</i>

16. The

16. The Neuter *ξύλον* is declined in like manner; only observe that the Nominative, Accusative, and Vocative of neuter Nouns are always alike, and in the plural these Cases, both in the second and third Declension, end in *α*, thus,

Sing. N. A. V. *τὸ ξύλον*, G. *τοῦ ξύλου*, D. *τῷ ξύλῳ*.

Dual. N. A. V. *τῷ ξύλῳ*, G. D. *τοῖν ξύλοιν*.

Plural. N. A. V. *τὰ ξύλα*, G. *τῶν ξύλων*, D. *τοῖς ξύλοις*.

17. The **Attics* have a peculiar manner of forming some Nouns of this declension by changing the last Vowel or Diphthong into *ω*, *οι* into *ω*, and *α* long or *αι*, before the termination, into *ς*, as from *ὁ ναός* a temple, *ναὺς*, from *τὸ ἀνωγαίον* an upper chamber *ανωγέων*: And as the *Attics* in all other Nouns have the Vocative like the Nominative, so in these Nouns also, thus,

Sing. N. V. *ὁ νεὺς*, G. *τῆ νεῷ*, D. *τῷ νεῷ*, A. *τὸν νεῶν*.

Dual. N. A. V. *τῷ νεῷ*, G. D. *τοῖν νεῶν*.

Plural. N. V. *οἱ νεῷ*, G. *τῶν νεῶν*, D. *τοῖς νεῷς*, A. *τῆς νεῷς*.

Sing. N. A. V. *τὸ ἀνωγέων*, G. *τῆ ἀνωγέω*, D. *τῷ ἀνωγέω*.

Dual. N. A. V. *τῷ ἀνωγέω*, G. D. *τοῖν ἀνωγέων*.

Plural. N. A. V. *τὰ ἀνωγέω*, G. *τῶν ἀνωγέων*, D. *τοῖς ἀνωγέως*.

18. Some of these *Attic* Nouns form the Accusative singular in *ω* instead of *ων*, as *ἑως* the morning, Acc. *ἑω*.

19. There is one Noun in *ως* of the neuter Gender, *τὸ χρεὼς* a debt.

20. Contractions in this declension are made thus, *ς* and *ο* before *ω* or a diphthong are dropped; *εο* and *οο* are contracted into *υ*; and *εα* into *α*. Thus *ὁ ἀδελφεὺς* a sister's son:

Sing. N. *ὁ ἀδελφιδεύς*, —*ς*, G. *τῷ —εῦ*, —*υ*, D. *τῷ —εῦ*, —*υ*, A. *τὸν —εῖν*, *εν*, &c.

Dual. N. A. V. *τῷ ἀδελφιδεῷ*, —*ω*, G. D. *τοῖν ἀδελφιδεῶν*, —*ων*.

Plur. N. *οἱ ἀδελφιδεοί*, —*οι*, G. *τῶν —εων*, —*ων*, &c.

Sing. N. A. V. *τὸ ὀστέον*, *ὀσεν*, a bone, G. *τῷ ὀστέῳ*, *ὀσῃ*, D. *τῷ ὀστέῳ*, *ὀσῳ*.

Dual. N. A. V. *τῷ ὀστέῳ*, *ὀσῳ*, G. D. *τοῖν ὀστέοιν*, *ὀσῶν*.

Plur. N. A. V. *τὰ ὀστέα*, *ὀσῃα*, G. *τῶν ὀστέων*, *ὀσῶν*, D. *τοῖς ὀστέοις*, *ὀσῶις*.

Sing. N. *ὁ νοῦς*, *νὺς*, the mind, G. *τῷ νοῷ*, *νῷ*, D. *τῷ νοῷ*, *νῷ*, A. *τὸν νοῶν*, *νῶν*.

Dual. N. A. V. *τῷ νοῷ*, *νῷ*, G. D. *τοῖν νοῶν*, *νοῶν*.

Plur. N. V. *οἱ νοοί*, *νοί*, G. *τῶν νοῶν*, *νῶν*, D. *τοῖς νοοῖς*, *νοῖς*, A. *τῆς νοῆς*, *νῆς*.

Of the third Declension.

21. The *third* Declension is *imparisyllabic*, and hath in the Nominative nine terminations. *α*, *ι*, *υ*, neuter; *ω* feminine; and *ν*, *ξ*, *ρ*, *ς*, *ψ* of all Genders.

* There are three principal Dialects of the Greek language, the *Attic*, *Ionian*, and *Doric*. See Sect. XXIII.

Ὁ Δελφιν a dolphin is thus declined :

Singular.	Dual.	Plural.
N. ὁ Δελφιν the or a dolphin	N. A. V. τῷ Δελφιν-ι	N. οἱ Δελφιν-ες the dolphins
G. τοῦ Δελφιν-ος of the or of a dolphin	G. D. τοῖν Δελφιν-οιν	G. τῶν Δελφιν-ων of the dolphins
D. τῷ Δελφιν-ι to the or to a dolphin	G. D. τοῖν Δελφιν-οιν	D. τοῖς Δελφιν-σι to the dolphins
A. τὸν Δελφιν-α the or a dolphin.	G. D. τοῖν Δελφιν-οιν	A. τοὺς Δελφιν-ας the dolphins
V. ὦ Δελφιν O dolphin		V. ὦ Δελφιν-ες O the —or O dolphins

22. The Neuter τὸ σῶμα a body is thus declined. Comp. Rule 16.

Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σωματι.

Dual. N. A. V. τῷ σωματί, G. D. τοῖν σωματοῖν.

Plur. N. A. V. τὰ σώματα, G. τῶν σωματων, D. τοῖς σωμασι.

Of the Genitive singular.

23. To know the Genitive singular of this third Declension observe that generally α in the Nom. makes in the Gen. ατος; ι makes ιτος, or ιος; υ, υος, or υος; ω, οος; ν and ρ make ος, or ρος; σ makes ος, ρος, δος, θος, νος, or ῖλος; ος neut. εος; ξ makes γος, κος, χος, or κλος; and ψ, ςος, πος, or ϕος. But here Use is the best master.

24. Sometimes ω in the Nom. is changed into ο in the Genitive, and η into ε, as δ πατριων a saw, G. πατριονος; ὁ Αἰθρη the Ether, G. Αἰθερος.

25. Some Nouns in ηρ, ερος, lose ε by Syncope in the Gen. and Dat. sing. as δ πατήρ a father, G. πατρός, D. πατρί, but Acc. πατέρα. So ἡ μήτηρ a mother, G. μητρος, &c. ὁ γαστήρ a belly, G. γαστρος, &c. Acc. γαστέρα. But ἡ Δημήτηρ the Goddess Ceres, and ἡ θυγατήρ a daughter, drop ε in all the * oblique cases. ἄνθρωπος a man takes δ for ε cut off, as G. ἄνθρωπος, D. ἀνθρι, A. ἀνδρα, N. Plur. ἀνδρες, &c. ἄρνη a lamb has Gen. ἀρνος, κυων a dog, Gen. κυνος.

Of the Accusative singular.

26. The Accusative singular usually ends in α: But Nouns in ις, υς, αυς, and ες, which have ος pure in the Genitive, change ε of the Nominative into ν in the Accusative, as N. ὄφις a serpent, G. οφιος, A. ὄφιν; N. βόλρυς a bunch of grapes, G. βολρυος, A. βολρυν; N. ναὺς a ship, G. ναος, A. ναυν; N. βας an ox, G. βοος, A. βεν †. But Barytones, i. e. Nouns not accented on the last syllable, which have ος impure in the Genitive, make in their Accusative both α and ν, as N. ἐρις contention, G. ἐριδος, A. ἐριδα and ἐριν; N. κορυς a helmet, G. κορυδος, A. κορυδα and κορυν. Πῖς a foot, in the Accusative has only ποδα, but it's Compounds have both α and ν, as πολυπες, many footed, πολυποδα and πολυπεν, &c. So κλεις a key, has in the Accusative both κλειδα and κλειν; παῖς a boy, παιδα and παῖν; χάρις, G. χαριλος, when signifying favour has only χαριν, when a Goddess χαρίλα.

* See Note (†) on Rule 4.

† But the Poets very commonly use αντες, αντε, αντη, αντεις, &c. as likewise πατρες, πατρι, &c.

‡ The Poets, however, have βοτρυα, νη, βουα.

Of

Of the Vocative singular.

27. The *Vocative singular* is generally like the *Nominative*, and always so in * *Participles* of this third Declension: But sometimes it differs
1. By changing the long Vowel of the *Nominative* into a short one, as *Nom.* ὁ *τῆρην* tender. *Voc.* ὦ *τῆρην*; *Nom.* ὁ *πατὴρ*. *Voc.* ὦ *πατὴρ*.
 2. By casting off the final *ς* of the *Nom.* from Nouns in *εὺς* and *υς*, and *Barytones* in *ις* and *υς*, as *N.* βασιλεὺς *a king*, *V.* ὦ βασιλεῦ; *N.* βεῦς, *V.* ὦ βεῦ; *N.* οφίς, *V.* ὦ οφί; *N.* νηλὺς *a stranger*, *V.* ὦ νηλὺ; *N.* παῖς, *V.* ὦ παῖ. So *N.* ἀναξ *a king*, *V.* ὦ ἀνα. But ὁ *πῦς* *a foot*, ὁ *ὄδης* *a tooth*, have in the *Vocative* ὦ *πῦς*, ὦ *ὄδης*.
 3. By changing *ς* of the *Nom.* into *ν*, or *εις* into *εν*, as *N.* ὁ Πολυδάμας *Polydamas*, *V.* ὦ Πολυδάμαν; *N.* ὁ *τάλας* miserable, *V.* ὦ *τάλαν*; *N.* ὁ *χαρίεις* agreeable, *V.* ὦ *χαρίεν*.
 4. Nouns in *ω* have the *Vocative* like the *Dative*, as *Ληῶ* *Latona*, *Dat.* and *Voc.* Ληῶι.
 5. Proper Names change the long Vowel of the *Nom.* into it's short one, as *N.* Ἀπολλών, *Voc.* Ἀπολλόν; *Nom.* Σικεραῖης, *Voc.* Σικεραῖε.

*Of the Dative Plural.*28. The *Dative Plural* is formed

1. From the *Dative singular*, by taking *σ* before *ι*, and rejecting *δ*, *θ*, *ν*, and *τ*, as *D. sing.* βοτρυι, *D. plur.* βοτρυσι; λαμπαδι, λαμπασι; ορνιθι, ορνισι; δελφινι, δελφισι; σωματι, σωμασι.
 2. From the *Nom. sing.* by adding *ι* to Nouns ending in *ξ*, *ψ*, or *ς* after a diphthong, as *N.* κεραξ, *D. plur.* † κεραξι; *N.* Αραψ, *D. plur.* † Αραψι; *N.* βασιλεὺς, *D. plur.* βασιλευσι. But *κτεῖς*, *G.* κτενος, *a comb*, makes *κτεσι*; *πους*, *G.* ποδος, *a foot*, *ποσι*; and *ους*, *G.* ωτος, *an ear*, *ωσι*.
 3. The *Dative singular* *ιῷ* is in the *Dative plural* changed into *ιισι*, *οῷ* into *ουσι*, as from *τιθιῷ* *τιθιισι*, from *λιούῳ* *λιουσι*.
 4. Nouns in *ηρ*, *G.* ερος, by syncope ρος, make the *Dative plural* in *ασι*, as from *πατῆρ* *πατρασι*. So *αἰρὴν* has *αἰρασι*, *ὑῖης*, *a son* *ὑῖασι*, but *γαστήρ* *γαστηρσι*, *σωτήρ* *σωτηρσι*.
 5. The Poets often form the *Dative plural* from the *Dative singular*, by changing *ι* into *σι* or *εσι*, as *D. sing.* ἥρωι *to a hero*, *D. plur.* ἥρωσι or ἥρωεσι.
29. Contractions in this Declension are of two kinds. The first in the *Nominative*, as well as in all the other cases, without changing the natural terminations, as in the two first Declensions. Thus *N.* ὁ *λαῖς*, *λαῖς*, *a stone*, *G.* *λαῖος*, *λαῖος*, &c. *η* *δαῖς*, *δας*, *a torch*, *G.* *δαῖδος*, *δαῖδος*, &c. *N.* *το ἔαρ*, *ἔαρ*, *spring*, *G.* *εἰρος*, *ἔρος*, &c. *N.* ὁ *τιμῆς*, *τιμῆς* *honourable*, *G.* *τιμηνίος*, *τιμηνίος*, &c. *N.* ὁ *πλάκωσις*, *πλάκωσις*, *a cake*, *G.* *πλάκωνίος*, *πλάκωνίος*, &c. But
30. The second sort of Contractions have no place in the *Nominative*, but change the natural terminations of some of the other cases. Observe therefore
31. I. *The Rules of Contraction.*
1. All these Nouns before contraction are declined according to the example *Δελφιν*; but
 2. When contracted, to avoid the concurrence of vowels, the *Genitives singular* change

* See the Participles Active under the Examples, Sect. X. 11.

† As to the two *Datives* *κεραξι* and *Αραψι*, this rule coincides with that immediately preceding; for *κεραξ* makes in the *Dative sing.* *κεραυι*, and so in the *Dative plur.* it would, according to that rule, have *κεραυισι*, of which *κεραξι* is only a different expression. So *Αραψ*, *Dat. sing.* *Αραβι*, and *Dat. plur.* *Αραβισι* or *Αραψι*. Comp. Sect. I. Rule 8.

their

their *ao* or *aw* into *ω*; *aoi* into *φ*; *oo* into *ου*; and likewise the *eo* into *ου*, *ew* plur. into *ω*, *eoi* dual into *οι*, if they come from Nouns in *ης*, *ης*, or *ος*.

3. Datives singular always contract *αι* into *η*, *ει* into *αι*, *ι* into *ι*, *ει* into *αι*.

4. Nominatives, Accusatives, and Vocatives contract *as* and *aa*, and *sa* after *ρ* into *α*, *sa* from *ης* pure into *α* or *η* (as *ὅς* *ὑγιης*, Acc. *ὕγια* and *ὕγη*), *sa* impure into *η*; also *es* from *ης*, *ης*, or *ος* into *η*; *es*, *es* into *αι*; *ia* into *ι*, and *ias* into *ις*; *us*, *uas* into *υς*; *es*, *oas* into *ης*; *oa* into *ω*.

N. B. Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted Nouns. We observe then

32. II. The Cases to be contracted.

1. Nouns in *ης*, *ος*, and *ις* are contracted in all cases that can admit of contraction. And note, that some Nouns in *ης* are masculine, others feminine, Nouns in *ος* and *ις* neuter only.

Ὁ Δημοσθενής *Demosthenes* is thus declined and contracted :

Sing. N. ὁ Δημοσθεν-ης, G. —ιος, ους, D. —ῖ, ι, A. —ια, η, V. —ης.

Dual. N. A. V. Δημοσθεν-αι, η, G. D. —οιν, οιν.

Plur. N. V. Δημοσθενεις, αις, G. των, ων, D. —οι, Α. —ιας, ις.

Neuters in *ις* and *ος* are thus declined.

Sing. N. A. V. το τελ-ος (*an end*), G. —ιος, ους, D. —ῖ, ι.

Dual. N. A. V. τελ-αι, η, G. —οιν, οιν.

Plur. N. A. V. τελ-αι, η, G. —ων, ων, D. —οι.

Note, the compounds of *κλος* are doubly contracted, as N. ὁ Ἑρακλ-ης, *ης*, G. —ειος, ους, and *ος*, *ς*, &c. but Voc. Ἑρακλ-αις, —αις. Some proper names in *ης* form the Accusative in *ην*, as *Ἀριστοφανής*, Acc. *Ἀριστοφάνην*.

This is usually called the *first Declension of contracted Nouns*.

2. Nouns in *ις* and *ι* are contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural; *ις* is masculine or feminine, *ι* neuter.

Sing. N. ὁ οφ-ις (*a serpent*), G. —ιος, D. ῖ, ι, A. —ιν, V. —ι.

Dual. N. A. V. οφ-αι, η, G. D. —οιν.

Plur. N. V. οφεις, —ις, G. —ων, D. —οι, Α. —ιας, ις.

Neuters in *ι*, as *σινγητι* *mustard*, are declined in the same manner, only the Nom. Acc. and Voc. sing. are alike (comp. Rule 16.), and the Nom. Acc. and Voc. plur. are formed —αι —ι.

This Declension in *ις* is properly *Ionian*, as appears from it's being used by *Herodotus*, who wrote in that dialect. The *Attic* form, which is used by the Writers of the N. T. is as follows :

Sing. N. ὁ οφ-ις, G. —ως, D. —ῖ, ι, A. —ιν, V. —ι.

Dual. N. A. V. οφ-αι, η, G. D. —οιν.

Plur. N. V. οφ-αις, —αις, G. των, D. —οι, Acc. —αις, ις.

Thus also are declined ἡ δύναμις *power*, ἡ πόλις *a city*, &c.

This is usually called the *second Declension of contracted Nouns*.

3. Nouns in *ους*, *υς*, and *υ*, (G. *ιους*) are likewise contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural, as

Sing.

Sing. N. ὁ βασιλ-εως (*a king*), G. —ως, *Attic* —ως, D. —ῷ, *ω*, A. —εα, V. —ε.

Dual. N. A. V. βασιλ-ε, G. D. —ωιν.

Plur. N. V. βασιλ-εις, —εις, G. —ων, D. —ουσι, A. —εις, *εις*.

So ὁ πηχυς (*a cubit*), G. —ος, *Att.* —ως; but A. —ον, V. —ου, and Dat. plur. πηχυέσι. So the neut. τὸ ἀστὶ *a city*, only remember that the Nom. Acc. and Voc. sing. are alike, and that the Nom. Acc. and Voc. plur. are formed in —εα, *η*.

This is called the *third* Declension of contracted Nouns.

4. These Nouns following contract only in the Nom. Acc. and Voc. plur. namely those which end 1.) in υς, G. υος, as ὁ βοτρ-υς, G. —υος, N. V. plur. βοτρ-υες, υς, A. —εας, υς. So ὁ σάχυς *an ear of corn*, ὁ ἰχθυς *a fish*, ἡ ἀρκυς *a net*, ἡ ὄρυς *an oak*; 2.) in ας, G. αος, as ἡ ναὺς *a ship*, G. ναος, N. V. plur. νας, ναυς, A. ναας, ναυς; 3.) in ες, G. οος, as ὁ & ἡ βας *an ox*, G. βοος, N. V. plur. βας, βας, A. βοας, βας.

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λογος of the second Declension, as ἡ λεχ-ω *a woman in child-bed*.

Sing. N. ἡ λεχ-ω, G. —οος, *εις*, D. —οῖ, *οι*, A. —εα, *ω*, V. —οι.

There are but two Nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*. Nouns thus declined are *feminine only*.

This is usually called the *fourth* Declension of contracted Nouns.

6. Nouns neuter in ας *pure* and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κερ-ας, (*a horn*) G. —ατος, αος, *ως*, D. —ατι, *αῖ*, *α*.

Dual. N. A. V. κερ-ατι, *αι*, *α*, G. D. —ατων, *αοιν*, *ων*.

Plur. N. A. V. κερ-ατα, *αα*, *α*, G. —ατων, *αων*, *ων*, D. —ασι.

So τὸ κρεας, κρης, *flesh*.

This is usually called the *fifth* Declension of contracted Nouns.

33. In all the Declensions of Substantives

1. The Nominative, Accusative and Vocative dual are always alike; so the Genitive and Dative dual.

2. In the plural the Nominative and Vocative are always alike; and the Genitive always ends in *ων*.

3. In every Number the Nominative, Accusative, and Vocative of neuter Nouns are always the same, and in the plural these cases, if *uncontracted*, always end in *α*, except in *Attic* Nouns of the second Declension in *ων*. See above Rule 16.

34. N. B. Here let the Learner, before he proceeds, write down with the Article, through all the Numbers and Cases, and commit to memory, several other examples of Nouns of each Declension, besides those above given.

Ὀργή *anger*, πρῶμα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατραπείας *a viceroy*, κριτής *a judge*, οἰνοπολῆς *a winner*, may be very proper examples of the *first* Declension;

Ἡ ὁδός *a way*, τὸ τέκνον *a child*; of the *second*;

And of the *third*, ὁ μῆν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. —κτος, *the night*, ἡ φλέψ, G. —ετος, *a vein*, μέλι *honey*, νάπυ, G. υος *mustard*, νόημα *a design*;

And for the *Contracts* in this Declension ἡ τριηρης *a galley*, τὸ ἵππομαχος *the Hippomachus*, ὁ Περικλέης *Pericles*, ἡ δύναμις *power*, both according to the *Ionic* and *Attic* form, ὁ βραβεύς *an umpire*, ἡ γράυς, γράες, *an old woman*, ἡ φειδω *parsimony*, τὸ κρεας *flesh*.

SECT. IV.

Of the GENDER of Nouns Substantive.

1. **T**HE Gender of Greek Nouns is known either by their *signification* or by their *termination*.

I. By their SIGNIFICATION.

2. Nouns signifying *males, winds, and rivers* are generally *masculine*.
3. Nouns signifying *females, countries, islands, cities, trees, and plants* are for the most part *feminine*.
4. Nouns referring to both sexes are *common*, as *ὁ καὶ ἡ παρθένος* a virgin.

II. By their TERMINATION.

5. In the *first* Declension Nouns in *η* and *α* are *feminine*, in *ης* and *ας* *masculine* (as in Sect. III. 5.)
6. In the *second* Declension Nouns in *ος* (and *ως*) are *masculine*, and sometimes *feminine* or *common*.
7. Nouns in *ον* are *neuter*, whatever they signify, as *το κορασιον* a damsel, *το θυγατριον* a little daughter.
8. Nouns of the *third* Declension in *ν, ξ, ρ, ψ, ας*—*ανλος, ης, εις, ευς, ας, ως*, are generally *masculine*; in *ω, ιν, γξ, τής—τητος, ις, υς, αις, αυς, ας—αδος*, generally *feminine*; in *α, ι, υ, αρ, ορ, ας—ατος* are almost always *neuter*.

SECT. V.

Of HETEROCLITES, or irregular Nouns.

1. **HETEROCLITES** (so called from *ἑτερος κλιτος* otherwise declined) are such Nouns as differ from the common way of declining, by being either *defective*, *variant*, or *redundant*.
2. *Defectives* in Number are either singular only, as generally proper Names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the Feasts of the Gods, thus, *τα Διονυσια* the Feast of Bacchus; some Names of Cities, as *αἱ Ἀθῆναι* Athens, *τα Ἱεροσόλυμα* Jerusalem.
3. *Defectives* in Case are
 1. *Aptotes* (from *α* neg. and *πλῆσις* a case), which have but one ending for every case, as the Names of Letters, *αλφα, βητα*, &c. foreign Names, *Δαβιδ, Ισραηλ*, Names of Numbers from four to a hundred, as *πεντε, εξ*, &c. and some Substantives neuter, as *το χρεων* fate, *δεμας* the body, *ὕπαρ* a vision, &c.
 2. *Monoptotes* (from *μονος* a single, and *πλῆσις* case), which are used but in one case, as *ἡ χρεω* necessity (Homer, II. x. lin. 172.) *ἡ δως* a house, *ὦ ταν ἦο*, such an one! *ἦο γυν*, Sir! *αἱ Κατακλιθες* the Fates.

3. *Diptotes*

3. *Diptotes* (from *δις* twice, and *πίσις* a case), which have but two cases, as *δ λυς* a lion, A. *τον λυν*; so the Dual *ἀμφω*, G. and D. *ἀμφοιν*, both.
4. *Triptotes* (from *τρίς* thrice, and *πίσις* a case), which have but three cases, as *δ μαρτυς* a witness, A. *μαρτυν*, D. plur. *μαρτυσι*. So the blessed Name *δ Ἰησους* Jesus, as to termination, N. *δ Ἰησους*, G. D. V. *Ἰησῃ*, A. *Ἰησυν*.
4. *Variants in Gender* are masculine in the singular, and masc. and neut. in the plural, as Sing. N. *δ δεσμος* a chain; Plur. *οἱ δεσμοι* and *τα δεσμα*. So *διφες*, *κύκλος*, &c. But Sing. *ἡ κελυβος* a path; Plur. *τα κελυβα*. Sing. *ὁ και ἡ Τάρταρος* Tartarus; Plur. *τα Ταρταρα*.
5. *Variants in Case*, as *το γονυ* the knee, *το δορυ* a spear, G. —*ατος*; *το ὕδωρ* water, Gen. *ὕδατος*; *ἡ γυνή* a woman, Gen. *γυναικος*, &c. Voc. *γυναι*, as if from *γυναιξ*. But these irregularities may be best learnt by *USE*.
Ἡ ναυς a ship, in prose, is thus declined: Sing. *ἡ ναυς*, G. *ναως*, D. *νηϊ*, A. *ναυν*; Plur. N. *νηες*, G. *νεων*, D. *ναυσι*, A. *ναυς*.
6. *Redundants* form their oblique cases in a two-fold manner. Thus some Nouns in *ας* are declined after both the second and third Declension, as *δ νους* the mind, G. *νς* and *νως*, D. *νψ* and *νῶι*. So *χρως*, &c. Some Nouns in *ως* of the Attic form are declined also according to the third, as *δ γελως* laughter, G. *γελω* and *γελωτος*; *δ καλως* a cable, G. *καλω* and *καλωτος*. Some Nouns in *ης* are declined after the first and third, as *δ Θαλης* Thales, G. *Θαλς* and *Θαλῆτος*. *Ὁ Μωσης* Moses, Mat. viii. 4, hath Dat. *Μωσῃ*, Mat. xvii. 4. Acc. *Μωσῃν*, Acts vi. 11, and also G. *Μωσῃς*, Mat. xxiii. 2. D. *Μωσει*, Mark ix. 4. A. *Μωσεια*, Luke xvi. 29, as if from *Μωσῃς*. So from *Μωϋσῃς*, Acts vi. 14, we have not only Acc. *Μωϋσῃν*, Acts vii. 35, but also G. *Μωϋσῃς*, Acts xv. 1, and D. *Μωϋσει*, 2 Tim. iii. 8, as if from *Μωϋσῃς*. Some Nouns have a double Genitive, &c. of the same declension, *ἡ τρυγίς*, a fig-tree, G. —*δος* and —*ιος*; *ἡ δεξιή* right, G. —*δος* and —*ιος*. *Ὁ Ζεὺς* Jupiter is thus declined: G. *Ζητος* or *Διος*, D. *Ζηϊ* or *Διϊ*, A. *Ζηνα* or *Δια*, V, *ω Ζεῦ*. The truth is, *Διος*, *Διϊ*, *Δια* are from Nom. *Δις*; *Ζητος*, —*νι*, —*να* from Nom. *Ζην* or *Ζην*.

SECT. VI.

Of Nouns COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, and COMPOUNDS.

1. **COGNATE** Nouns are of various sorts; for
1. From most Adjectives may be deduced *Masculines* in *ων*, *Feminines* in *της*, *ια*, *ωνη*, and *Neuters* in *ιον*; as from *φιλος*, *η*, *ον*, come *Φιλων* (a proper name) and *φιλετης*, *φιλια*, *φιλοσυνη*, and *το φιλιον* love, friendship.
 2. From the Dative plural of the third Declension in *οι* are formed *feminines* in *ια*; as from *γερον* an old man, Dat. plur. *γεροισι*, comes *γεροισια* a senate.
 3. From Adjectives in *ης* come *feminines* in *ισια*; as from *αληθης* true, *αληθεια* truth.
 4. From Substantives are made Adjectives in *ατος*, *αλτος*, and *ιος*, as *δρυμαιος*, *αργαλιος*, *δρακινος*, from *δρυμος*, *αλτος* (or *σπον*), *πρηνος*.
2. *Feminine Substantives* from *Masculines* of the first Declensions in *ης* end in *ις*, *τρια*, or *τρεις*, as *ἡ προφητις* a prophetess, *ἡ ποιητρια* a poetess, *ἡ αυλητρις* a minstrelless, from *δ προφητης*, *δ ποιητης*, *δ αυλητης*. From *Masculines* of the second they end in *α*, *ωνη*, or *αινα*, as *Θεα* a goddess, *δουλη* a female slave, *ιατρινη* a female physician, *λυκαινα* a she-wolf, from

from their Masculines *Θεός, δαίς, αἶψος, λυκός*. From Masculines of the third they often end in *αῖνα, ασσα, ια*, as *λαίνα* a lioness, *ανασσα* a queen, *ιερα* a priestess, from *ὁ λαών* a lion, *ὁ ἀναξ* a king, *ὁ ἱερεύς* a priest.

3. *Patronymics* (from *παῖρος οὐνμα*, the name of a father) are names which the Poets give to persons from their fathers or ancestors, thus *Πηλεΐδης* is the son of *Peleus*, *Αἰραΐδης* the son of *Atræus*, *Ἡρακλειδης* a descendant of *Hercules*.

1. *Masculine Patronymics* end in *αδης, ιδης, οριαδης*; for from primitive proper Names of the first Declension in *ας* or *ης*, or of the second in *ιος*, come *Patronymics* in *αδης*, as *Αἰνι-αδης*, *Ἰπποτ-αδης*, *Ἡλι-αδης*, from *Αἰνι-ας*, *Ἰπποτ-ης*, *Ἡλι-ος*. 2. From the second in *ος* impure, or from the Genitive of the third, in *ιδης*, as *Αἰακ-ιδης*, *Νεστωρ-ιδης*, from *Αἰακ-ος*, *Νεστωρ-ος*, — *ος* *. But when the penultima (i. e. the last syllable but one) of any Genitive is long, the last syllable may be changed into *ιαδης*, as *Αἰχισ-ιαδης*, *Αἰακ-ιαδης*, from *Αἰχισ-ης*, *; *Αἰας*, *αἰος*. So from *Πηλεως*, *εος*, *Ionic* — *ης*, comes *Πηλε-ιδης*, by crasis *Πηλειδης*, and *Ionic* *Πηλη-ιαδης*.

2. *Feminine Patronymics* end in *ας, ις, ης, ινη, or ωνη*; for 1. From *masculine Patronymics* in *αδης* and *ιδης*, by leaving out *δης*, come *ας* and *ις*, as *Ἡλιας* and *Καδμης*, from *Ἡλιαδης* and *Καδμιδης*; but the Poets often insert *η*, as *Καδμης*, *Βροχης*, *Χρυσης*. 2. *Feminine Patronymics* from primitive Nouns of the second and third Declension with the last syllable † impure, end in *ινη*, with the last syllable pure in *ωνη*; as *Αδραστ-ινη*, *Νηρ-ινη*, from *Αδραστ-ος*, *Νηρ-ος*; and *Ακρισι-ωνη*, *Ἡλι-ωνη*, from *Ακρισι-ος*, *Ἡλι-ων*. Note, *Patronymics* in *δης* and *νη* are of the first Declension, but in *ων*, *ας*, and *ις* of the third.

4. *Gentiles*, or the Names of *Townsmen*, end generally in *της, αιος, ιος, ινος, or εως*; as *Σπαρτιάτης*, *Αθηναίος*, *βαβυλωνίος*, *Ῥηγίνος*, *Αλεξανδρεύς*, from the Cities, *Σπάρτη*, *Ἀθῆναι*, *Βαβυλών*, *Ῥήγιον*, *Ἀλεξάνδρεια*. *Feminines* end often in *σσα*, as *Κρησσα*, *Κιλισσα*, from *Κρήτη*, *Κίλικια*; and sometimes in *ια*, from *Masculines* in *ιος*, as *Αθηναία*, &c.

5. *Possessives*, or *Adjectives* expressing *Possession* or *Relation*, are derived both from proper Names and Appellatives, and end in *εος, ιος, ειος, κος, νος, or ωδης*; as *Ἐκτορεος*, *πατριῶς*, *Αχιλλείος*, *μασικός*, *ανθρωπίνος*, *λιθώδης*, from *Ἔκτωρ*, *πατήρ*, *Αχιλλεύς*, *μάσα*, *άνθρωπος*, *λίθος*.

6. *Amplificatives* increase the signification, and end in *ος, ιας, or ων*, as *αρνίος* a full-grown lamb, from *αρς* a lamb; *παῖδος* a great boy, a lad, from *παῖς* a boy; *παργωνίας* a man with a great beard, from *παργών* a beard; *στομίας* one with a large mouth, from *στόμα* a mouth; *χειλῶν* blubber-lipped, from *χείλος* a lip.

7. *Diminutives* are derived both from proper Names and from Appellatives. 1. *Masculines* generally end in *ων, αξ, σκος, λος, υς*, as *μωρίων* a little fool, from *μωρός*, *λιθαξ* a little stone, from *λίθος*, *άνθρωπισκος* a little man, a mannikin, from *άνθρωπος*, *ερωῦλος* a little love, from *ερώς*, — *ωλος*, *Διονυς*, Diminut. of *Διονυσίος* *Dionysius*.

2. *Feminines* end in *ις, σκη, νη*, as *κρήνις* a little fountain, from *κρήνη*, *παιδίσκη* a little maid, from *παῖς*, *παιδος*, *πολιχνη* a little city, from *πολις*.

3. *Neuters* in *ιον*, *θυγατριον* a little daughter, from *θυγάτηρ*, — *ρος*.

8. *Verbals* are deduced, 1. from the active present of *Verbs*, as *νικῶ* a victory, from *νικᾶω* to conquer, *εἶδος* a form, from *εἶδω* to see: 2dly, from the 2d Aor. as *φυγῆ* flight from *φευγον*, 2 Aor. of *φευγω* to flee; *παθός* suffering from *παθον*, 2 Aor. of obsolete *παθω* to suffer: 3dly, from the Perfect Middle, as *λόγος* a word from *λελογα*, Perf. Mid. of *λεγω* to speak; *τροφή* food from *τρέφα*, Perf. Mid. of *τρέφω* to nourish: 4thly, from the three Persons singular of the Perfect Passive, which end in *μαι, σαι, and ται*, as *γράμμα* a letter, *γραμμή* a line from *γεγραμμαι*, 1 Pers. Perf. Pass. of *γραφω* to write; *ψαλμός* a psalm, from *ψαλμαι*, 1 Pers. Perf. Pass. of *ψάλλω* to sing to music; *κρίσις* judgement from *κρίσας*, 2 Pers. Perf. Pass. of *κρίνω* to judge; *δοκιμασία* proof from *δοκιμασας*, 2 Pers. Perf. Pass. of *δοκιμάζω* to prove; *ποιητής* a poet, *Χριστός*,

* *Ionic* *Patronymics* end in *ωνη*, as from *Κρηως* *Κρηων*; *Doric* *Patronymics* in *δης*, as from *Κρηων* *Κρηωνδης*.
† See Sect. I. 19.

Christ (anointed), χαρακτήρ a character, ῥήτωρ an orator, κθαριστός the art of playing on the harp, ὀρχηστρα the orchestra, and ὀρχηστρίς a dancer, κοιμητήριον a cemetery, ἀροῦρον a plough, and Adjectives in τος, as λεπίδος, from the respective third Persons Perf. Pass. πεποιήται, κεχρίσται, κεχαράκται, ἐρρήται, κκυβαρισται, ὠρχησται, κεκοιμηται, ἠρώται, λελεκται.

9. The Greeks delight in *Compounds*. Sometimes they form these of two Nominatives, leaving out such letters as would seem harsh, as *ναυμαχία a sea fight*, from *ναῦς a ship*, and *μάχη a fight*; sometimes of a Genitive and Nominative, as *ναυστοκίας a dock*, literally *a ship's house*, *ναῦς, οἶκος*; sometimes of a Dative (or, as some call it, an Ablative) and a Nominative, as *ορεσίτροφος nourished or bred in the mountains*, from *Dat. Plur. ὄρεσι in the mountains*, and *τροφος nourished*; sometimes of a Noun and Verb, as *νουνεχής wise, discreet*, from *νυν (Acc. of νος) mind, understanding*, and *εχω to have*; sometimes of Numerals joined to other Nouns, as *τετραπῆς a four-footed creature, a quadruped*, from *τετράς (neut. —ρα) four*, and *πῆς a foot*; *ἐκατονταρχος a centurion*, from *ἐκατόν a hundred*, and *αρχος a commander*; sometimes of several particles added together, as *διονειπ, ἐνωσθησώτων, &c.*
- N. B. This Section is inserted in conformity to the method of that excellent Grammarian Mr. Holmes; though, after all, most of the observations contained in it will be best learned by USE, and by diligently consulting a good Lexicon.

SECT. VII.

Of ADJECTIVES and their DECLENSIONS.

1. **A** NOUN *Adjective*, or * more properly an *Adjective*, so called because *adjectitious*, or added to a Substantive, denotes some *quality* of the Substantive to which it is joined; so in the expressions *ἀγαθός ἀνθρωπος a good man, καλή γυνή a fair woman, μέγας οἶκος a great house*, the words *good, fair, and great* are adjectives.
2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

Of Adjectives of three Terminations.

3. Adjectives of *three* terminations end in *ος, υς, ως, ας, υς, ως*, and are declined after the manner of Substantives according to their termination. Thus,
4. Adjectives of three terminations in *ος* (as *καλός fair, αγαθός good*, and Participles in *νός*) are declined like Substantives of the second and first Declension, that is,

* See Ep. Lowth's Introduction to English Grammar, p. 40. note [1.]

Masc. OZ like the 2d Fem. H like the 1st Neut. ON like the 2d, as

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Καλ-ος, —η, —ον			N. A. V.			N. —οι, —αι, —α		
G. —ου, —ης, —ου			—ω, —α, —ω			G. —ων, —ων, —ων		
D. —φ, —η, —φ			G. D.			D. —οις, —αις, —οις		
A. —ον, —ην, —ον						A. —ους, —ας, —α		
V. —ς, —η, —ον			—οιν, —αιν, —οιν			V. —οι, —αι, —α		

5. But Adjectives ending in *ος* pure or *ρος* make the Nom. Fem. in *α*, Gen. in *ας*, Dat. in *ε*, &c. (Comp. Sect. III. 8.) as Sing. N. ἀγ-ιος and ἀνθρ-πος, *α*, *ον*, G. *ς*, *ας*, *ς*, D. *φ*, *ε*, *φ*, A. *ον*, *αν*, *ον*, V. *ς*, *α*, *ον*: Except some contracted ones (of which presently) and numerals in *οος*, as ογδο-ος *eighth*, which make *η* in the Fem.

6. Contracted Adjectives in *ος* are declined like contracted Substantives of the second and first declension, as Sing. N. χρυσ-ιος, *ς*; *ση*, *η*; *σον*, *ον*; G. *εσ*, *ς*; *σης*, *ης*; *εσ*, *ς*; D. *εφ*, *φ*; *ση*, *η*; *εφ*, *φ*; A. *σον*, *ον*; *σην*, *ην*; *σον*, *ον*, &c. Sing. N. αργυρ-ιος, *ς*; *σα*, *α*; *σον*, *ον*; G. *εσ*, *ς*; *εας*, *ας*, &c. Sing. N. απλος, *ς*; *ση*, *η*; *σον*, *ον*; G. *εσ*, *ς*; *σης*, *ης*; *εσ*, *ς*; D. *εφ*, *φ*; *ση*, *η*; *εφ*, *φ*; A. *σον*, *ον*; *σην*, *ην*; *σον*, *ον*, &c.

7. Άλλος, αλλη, αλλο, forms it's Neut. Sing. in *ο*, but is in all other respects declined like καλος. (Comp. Sect. IX. Rule 8.)

8. Adjectives of three terminations in *υς*, *ων*, *ας*, *εις*, *ως*, are declined like Substantives of the third and first Declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,

M. *της* like the 3d, F. *εια* like the 1st, N. *τ* like the 3d, as ἡδυ-*sweet*.

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Ἠδ-υς, —εια, —υ			N. A. V.			N. —εις, εις, —εiai, —εα		
G. —τος, —ειας, —τος			—εε, —εια, —εε			G. —ων, —ειων, —ων		
D. —ει ε, —ειε, —ει ε			G. D.			D. —εσι, —ειας, —εσι		
A. —ον, —ειαν, —υ						A. —εας εις, —ειας, —εα		
V. —υ, —εια, —υ			—εοιν, —ειαιν, —εοιν			V. —εις εις, —εiai, —εα		

M. *ον* like the 3d, F. *οτσα* like the 1st, N. *ον* like the 3d, as *εκων willing*, and Participles in *ων*.

Sing. N. *Εκων*, *ουσα*, *ον*, G. *οντος*, *ουσης*, *οντος*, &c.

M. *ας* like the 3d, F. *ατσα* like the 1st, N. *αν* like the 3d, as *πας all*, and Participles in *ας*.

Sing. N. *Πας*, *πασα*, *παν*, G. *παντος*, *πασης*, *παντος*, &c.

Particip. N. *Τυψας*, *ατα*, *αν*, G. *αντος*, *ασης*, *αντος*, &c.

Two Adjectives in *ας* are thus declined: —*ας*, *αινα*, *αν*, G. —*ανος*, *αινης*, *ανος*, &c. namely, *μελ-ας black*, *ταλ-ας miserable*.

M. *εις* like the 3d, F. *ετσα* like the 1st, N. *εν* like the 3d, as *χαρις gracious*.

Sing. N. *Χαρι-εις*, *ετσα*, *υ*, G. *ηνος*, *εσης*, *ηνος*, &c.

Note,

Note, *οις, οισσα, ον*, are contracted into *οις, οισσα, ον*, as *μηλιτο-οις, οις* (*honeyed*); *οισσα, οισσα; ον, ον, &c. ηις, ηισσα, ηεν*, into *ης, ηισσα, ην*, as *τιμη-οις, ης* (*honourable*); *ηισσα, ηισσα: ηεν, ην*: (Comp. Sect. III. 29.) And observe further that Participles in *οις* form their Feminine in *οισσα*, as *τυφθεις beaten, οισσα, εν, G. εντος εισης εντος*.

M. ΩΣ like the 3d, F. ΤΙΑ like the 1st, N. ΟΣ like the 3d, as Participle *τετυφως having beaten*.

Sing. N. *τετυφ-ως, υια, ος, G. ολος, υιας, ολος, &c.*

9. The Adjectives *πολυς much* and *μεγας great* have their Neut. sing. *πολυ* and *μεγα* and their Accus. Masc. *πολυν* and *μεγαν* but borrow * all the rest from the old words *πολλος* and *μεγαλος*, thus, Sing. N. *πολυς, πολλη, πολυ, G. πολλε, πολλης, πολλε, &c.* Sing. N. *μεγας, μεγαλη, μεγα, G. μεγαλε, μεγαλης, μεγαλε, &c.* N. B. The Learner should here write out, through all the Cases and Numbers, those of the above Examples which are designedly left imperfect.

Of the Adjectives of two Terminations.

10. Adjectives of *two* terminations end in *ος, ως, ας, ης, ις, ους, υς, ην, ων*; and are declined after the manner of Substantives, according to their termination.
11. Thus those in *ος* and the *Attics* in *ως* are declined like the *second* Declension, all the others like the *third*.

EXAMPLES.

	Masc. and Fem.	Neut.
Sing. N.	ὁ και ἡ ἐνδοξ-ος,	και το ἐνδοξ-ον
	ὁ και ἡ ευγυ-ως,	και το ευγυ-ων (<i>Attic</i>)
	ὁ και ἡ αειν-ας,	και το αειν-αν
	ὁ και ἡ αληθ-ης,	και το αληθ-ες
	ὁ και ἡ ευχαρ-ις,	και το ευχαρ-ι
	ὁ και ἡ διτ-ους,	και το διτ-ουν
	ὁ και ἡ ἀδακρ-υς,	και το ἀδακρ-υ
	ὁ και ἡ ἀρρ-ην,	και το ἀρρ-εν
	ὁ και ἡ ευδαιμ-ων,	και το ευδαιμ-ον.

12. These adjectives make their Genitives respectively in *υ, ω, αντος, εος, υς, ιλος, οδος, υος, ερος, ενος*, as Substantives of the like terminations.

13. Most derivative and compound Adjectives in *ος* are thus declined with *two* terminations, and thus the *Attics* decline all Adjectives in *ος*. Some Adjectives are declined both with *two* and with *three* terminations, as *αιων-ος, α, ον*, and *ὁ και ἡ αιωνι-ος, και το —ον; τερ-ην, ινα, εν, and ὁ και ἡ τερην, και το τερην*.

14. N. B. The Learner, in declining the above Adjectives, should repeat the proper Articles with every Case, as Sing. N. *ὁ και ἡ ἐνδοξος, και το ἐνδοξον. G. τῶ και τῆς και τῷ ἐνδοξῳ, D. τῷ και τῇ και τῷ ἐνδοξῳ, A. τὸν και τὴν και το ἐνδοξον, &c.* Sing. N. *ὁ και ἡ αληθης, και το αληθες, G. τῶ και τῆς και τῷ αληθ-εος, υς, D. τῷ και τῇ και τῷ αληθ-ει, ει, A. τὸν και τὴν αληθ-εα, η, και το αληθες, V. Masc. and Fem. ω αληθης, Neut. ω αληθες. Comp. Sect. III. 32.*

* The Poets often use *G. πολος, D. πολῶ, Plur. N. πολεις, G. πολων, D. πολωνι, A. πολωνε, also πολ-λος, η, εν, like καλος*.

· Of Adjectives of one Termination.

15. Adjectives of *one* termination end in ξ, ιν, ε, ρ, ψ, and are declined after the manner of Substantives, according to *their termination*, but *are scarcely used in the neuter Gender.

Sing. N. ὁ καὶ ἡ ἀρπαξ, G. γος, *ravenous*
 τριγλῶχ-ιν, G. ινος, *three-pointed*
 πολυδείρ-ας, G. αδος, *many-topt*
 τρισμακάρ, G. αρος, *thrice-happy*
 αἰδ-ουψ, G. οπος, *swarthy*.

16. Decline ἀρπαξ thus, and so the rest: Sing. N. ὁ καὶ ἡ ἀρπαξ, G. του καὶ της ἀρπαγος, D. τῷ καὶ τῇ ἀρπαγί, A. τὸν καὶ τὴν ἀρπαγα, V. ὡ ἀρπαξ. Dual. N. A. V. τῷ καὶ τῇ ἀρπαγι, G. D. τοῖν καὶ ταιν ἀρπαγοῖν. Plur. N. οἱ καὶ αἱ ἀρπαγεις, G. των ἀρπαγων, D. τοῖς καὶ τας ἀρπαξι, A. τοὺς καὶ τας ἀρπαγας, V. ὡ ἀρπαγεις.

17. The Numerals *is* one, *duo* two, *treis* three, *tesсарs*, four, are declined as follows:

Sing. N. *is*, μία, ἓν, G. *enos*, μιας, ἑνος, D. *eni*, μιᾶ, ἐνί, A. *ena*, μιαν, ἐν. So its compounds μηδεὶς and οὐδεὶς *no one*, &c. N. μηδεὶς, μηδεμια, μηδεν, G. μηδενος, μηδεμιας, μεδενος, &c.

Dual. † N. A. V. *duo*, G. D. *duoin* and *duiv*, D. *duoi* *Poetic*. But *duo* is used for all Genders and Cases except the Dative.

Plural N. οἱ καὶ αἱ *treis*, καὶ τὰ τρία, G. *triwn*, D. *trisi*, A. τοὺς καὶ τας *treis*, καὶ τὰ τρία.

Plural, N. οἱ καὶ αἱ *tesсарs*, καὶ τὰ τέσσαρα, G. *tesсарwn*, D. *tesсарsi*, A. τοὺς καὶ τας *tesсарas*, καὶ τὰ τέσσαρα.

SECT. VIII.

Of the COMPARISON of Adjectives, &c.

1. **A**DJECTIVES in Greek, as in English, have three *Degrees* of *Comparison*, the *Positive*, as *great*; the *Comparative*, as *greater* or *more great*, of two; the *Superlative*, as *greatest*, or *most great*, of many.
2. Adjectives in *ος*, after a † *long* syllable, form their Comparative and Superlative by changing *ος* into *οτιρος*, and *οταλος*, as Pos. *εὐδοξος* noble, Compar. *εὐδοξοτιρος* nobler, Super. *εὐδοξοταλος* noblest; after a ‡ *short*

* See *Port-Royal Greek Grammar* by *Nugent*, p. 74, and *Holmer's*, p. 25.

† So Dual, N. A. V. *αμφω* both, G. D. *αμφοιν*. Comp. Sect. V. 3. 3.

‡ The last syllable but one that has a *long* vowel (see Sect. I. 6.) or a diphthong in it is always *long*, as *μῆρος*, *γῶσιος*; so if it has a short or doubtful vowel before two consonants or a double one, as *στυγος*, *εὐδοξος*; but if it has a short vowel before a single consonant, the syllable is *short*, as *οἶκος*. The double vowels, α, ι, υ, before another vowel are generally short, but before a consonant often long.

syllable,

syllable, into *ωτιρος* and *ωταλος*, as Pos. *σοφος* *wise*, Compar. *σοφώτερος* *wiser*, Super. *σοφωτάτος* *wisest*. But if the preceding syllable be *doubtful*, the Comparative and Superlative are formed either in *αίρος* and *οταλος*, or in *ωτιρος* and *ωταλος*, as *ισος* *equal*, Compar. and Super. *ισώτερος* and *ισοτάτος*, or *ισώτερος* and *ισωτάτος*.

3. Adjectives in *εις*, to form the Comparative and Superlative, change that syllable into *ισίρος* and *ιστάτος*; in *ις*, *αρ*, and *ους*, take *τιρος* and *τάτος*; in *ης*, *υς*, and *ας*, add to their Neuters *τιρος* and *τάτος*; in *ων* and *ων* add to their Nominatives plural *τιρος* and *τάτος*; in *ξ* change *ος* of their Genitive singular into *ιστιρος* and *ιστάτος*.

EXAMPLES.

In <i>εις</i> ,	Posit.	Compar.	Superl.
<i>ις</i> ,	<i>Χαριεις</i>	<i>εστέρος</i> ,	<i>εστατός</i>
<i>αρ</i> ,	<i>Γαστρις</i>	<i>τερος</i> ,	<i>τάτος</i>
<i>ες</i> ,	<i>Μακαρ</i>		
<i>ης</i> ,	* <i>Ἀπλεις</i>		
<i>υς</i> ,	<i>Ευστα-ης</i> , <i>εις</i>	<i>τερος</i> ,	<i>τάτος</i>
<i>ας</i> ,	<i>Ευρ-υς</i> , <i>υ</i>		
<i>ων</i> ,	<i>Μελ-ας</i> , <i>αν</i>		
<i>ην</i> ,	<i>Τερ-ην</i> , <i>ενεις</i> ,	<i>τέρος</i> ,	<i>τάτος</i>
<i>ων</i> ,	<i>Προφρ-ων</i> , <i>ονεις</i>		
<i>ξ</i> ,	<i>Βλα ξ</i> , <i>κ-ος</i>	<i>ισίτερος</i>	<i>ισιτάτος</i>

4. Adjectives in *υς* often change that ending into *ιων* and *ισίος*, as Post. *ευρ-υς*, Compar. *ευριων*, Super. *ευρισίος*.

5. Likewise some in *ος* are irregular; thus *αισχυρος*, *αισχυρων*, *αισχυρίσος*; *καλος*, *καλλων*, *καλλισίος*; *οικίρος*, *οικίλων*, *οικτισίος*; *ραδιος*, *ραίων*, *ραϊσίος*, or *ράων*, *ρασίος*; *φιλος*, *φιλιων* and *φιλιτερος*, *φιλισίος* and *φιλτάτος*.

6. These are more irregular.

Positive.	Comparative.	Superlative.
<i>Αγαθος</i> or <i>εσθλος</i> good	<i>αμεινων</i> better <i>αριων</i> <i>βελιων</i> and <i>βελτερος</i> <i>κρειντων</i> and <i>κρεισσων</i> <i>λωτων</i>	<i>αθανατος</i> best <i>αριστος</i> <i>βελτιστος</i> <i>κρατιστος</i> <i>λυστος</i>
<i>Κακος</i> bad	<i>κακώτερος</i> and <i>κακιων</i> worse <i>χειρων</i> and <i>χρειων</i>	<i>κακιστος</i> worst <i>χειριστος</i>
<i>Μεγας</i> great	<i>μειζων</i> greater	<i>μεγίστος</i>
<i>Μικρος</i> small	<i>μικρότερος</i> and <i>μειων</i> smaller	
<i>Ελαχυσ</i> small	<i>ελασσων</i> , <i>τήλων</i> , and <i>ψσων</i> } smaller.	<i>ελαχιστος</i> and <i>ήχιστος</i> smallest
<i>Πολυς</i> many	<i>πλειων</i> more	<i>πλειστος</i> most
<i>Ολιγος</i> little	<i>ολιγώτερος</i> and <i>ολιγων</i> less	<i>ολιγίστος</i> least.

But the truth is, these irregular Comparatives and Superlatives really belong to, and may be better derived from, other words than from the Positives here assigned; thus *αμεινων* from *α* intensive, and *μεγω* to remain, endure; *αριων* better, † more valiant in war, from *Αρης*, Mars, the heathen God of war; so *αριστος*. *Βελιων*, and *βελτιστος*,

* Yet from *δουλος*, *υς*, we have Comparat. Neut. *δουλοτην*, Mat. xxiii. 15.

† In this sense of military excellence *αμειων* and *αριστος* are generally used in Homer.

from

- from βυλομαι to desire, or from * βελος a dart; κρείστων (for κραίων) and κρατιστος from † κραίς strong; λυῖων and λωφίος from λω to will, wish; χειρως from ‡ χεῖρ the hand, either as denoting one who gains his living by his hand, or (ironically) who is inferiour in hands or power. (Comp. Rule 10. below.) Ἡτῶν (whence ἡμιστος) may very probably be derived from the Heb. נָתַח to be broken; and μείων smaller, less, perhaps from the Heb. מָנַח to restrain (whence also Latin minuo, minor, minus, less, and Eng. minish, diminish, minor, minority, &c.) Μείων is, as it were, for μέγιων; so ελασσων for ελακίων, πλειων and πλειστος, for πολων and πολιστος, unless we would rather refer them to πλεος or πλειος full.
7. Some adjectives in ος cast away ο or ω in their Compar. and Super. as γεραιος, γεραιερος, γεραιταλος. So παλαιος, σκολαιος, Σερειος, δεξιος.
8. The Attics compare many Adjectives in ος by αἰτερος and αιταλος, as ιδιος, ιδιαιτερος, ιδιαιταλος. So ἡσυχος, ισος, μεσος, πλησιος, σφιος, &c. and many by εἰτερος and εσταλος, as αἰδοιος, αἰδοειτερος, αἰδοισταλος. So γεναιος, σπυδαιος, ανηρος, &c. Some with both, as ασμενος, ασμεναιτερος and ασμενεστερος, &c. A few by ιστερος and ισταλος, as λαλος, λαλιστερος, λαλισταλος, by syncope λαλισταλος.
9. Sometimes Comparatives and Superlatives are compared again, as from Compar. χειρων worse, χειροτερος much worse; from ελαχιστος least, § ελαχιστοτερος less than the least.
10. Comparatives and Superlatives are formed from other words besides Adjectives, as 1st. From Substantives, κερδος gain, κερδιων, κερδιστος; κυδος glory, κυδιων, κυδιστος; βασιλευς a king, βασιλευτερος, βασιλευταλος.
- 2dly. From Pronouns, αυτος he, αυτοταλος, he himself, ipsissimus, Plaut.
- 3dly. From Verbs, φερω to carry, elate, φερτερος, φερταλος and φεριστος, more and most excellent.
- 4thly. From Participles, ερρωμενος strengthened, ερρωμενεστερος, ερρωμενεσταλος.
- 5thly. From many Adverbs, ανω upwards, ανωτερος, ανωταλος; εσω within, εσωτερος, εσωταλος; εγγυς near, εγγυτερος and εγγιων, εγγυταλος and εγγιστος; περα beyond, περαιτερος, περαιταλος.
- 6thly. From Prepositions, υπερ above, υπερτερος, υπερταλος; προ before, προτερος, προταλος and πρωτος.
11. Comparatives and Superlatives are generally declined like other Adjectives; but Comparatives in ων, especially irregular ones, thus, Sing. N. δ και ἡ πλει-ων, και το-ον, G. -ονος, D. -ονι, A. -ονα, οα, ω, και το-ον, V. ον, Dual. N. A. V. -ονε, G. D. -ονοιν, Plur. N. V. -οιες, οες, ους, και, τα-ονα, οα, ω, G. -ονων, D. -οσι, A. -ονας, οας, ους, και τα-ονα, οα, ω. So μειζων, κρειττων, &c.

SECT. IX.

Of PRONOUNS.

1. **A PRONOUN** is so called because it stands Pro nomine, for, or instead of, a Noun.
2. Pronouns may be distinguished into *Personal* or *Primitive*, *Possessive*, *Demonstrative*, *Relative*, and *Compound*.

* See Lexicon in Βαλιν.

† Used by Homer, II. xvi. lin. 181. II. xxiv. lin. 345. Odys. v. lin. 49, 148.

‡ See Scapula's and Damm's Lexicons.

§ See Lexicon on this word.

3. The *personal* or *primitive* Pronouns are three, *εγώ* I, Plur. *ἡμεῖς* we, of the *first* Person; *σύ* thou, Plur. *ὑμεῖς* ye, of the *second*; *ὁ* he or she, Plur. *οἱ* they, of the *third*; which are thus declined:

Singular.			Dual.			Plural.		
N.	Εγώ	I	N.	Α.	ὦν, ὑν, we or us	N.	ἡμεῖς	we
G.	μοῦ	or μου of me	G.	D.	ὧν, ὑν of or to two.	G.	ἡμῶν	of us
D.	μοί	or μοι to me	G.	D.	ὧν, ὑν of or to us two.	D.	ὑμῖν	to us
A.	μέ	or με me.				A.	ἡμᾶς	us.
N.	Σὺ	thou	N.	Α.	σφῶν, σφν ye or you two	N.	ὑμεῖς	ye
G.	σου	of thee	G.	D.	σφῶν, σφν of or to you two.	G.	ὑμῶν	of you
D.	σοι	to thee				D.	ὑμῖν	to you
A.	σε	thee.				A.	ὑμᾶς	you.
N.	Wanting		N.	Α.	σφῶν, σφν they two.	N.	σφεῖς	they
G.	ἑ	of him or her	G.	D.	σφῶν, σφν of them two.	G.	σφῶν	of them
D.	ἑ	to him				D.	σφισι	to them
A.	ἑ	him.				A.	σφας	them.

4. The *possessive* Pronouns are derived from the *Primitives*, as *ἐμός* my from *ἐμε*, Gen. of *εγώ*; *ἡμέτερος* our, from *ἡμεῖς* we; *σός* thy, from *σύ* or *σε*; *ὕμετερος* your, from *ὑμεῖς* ye or you; *ὅς* his, from *ὁ*. So *ναυτικός* our, of two, from *ναῦ*; *σφαιτικός* your, of two, from *σφῶν*; *σφαίτικός* their, from *σφῶν*. All these are declined as other Adjectives of the like form, as Sing. N. *ἐμός*, *ἐμή*, *ἐμον*, &c. Sing. N. *ἡμέτερος*, *α*, *ον*, &c.
5. The *demonstrative* Pronouns are *ὁὗτος* this, *ὁαὐτός* the same, and *ὁκενος* that, *he*. *Ὅστις* is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁὗτος,	αὐτή,	τούτο	N. A.			N. ὁὗτοι,	αὗται,	ταῦτα
G. τούτου,	ταύτης,	τούτου	τούτω,	ταύτῃ,	τούτῳ	G. τούτων		
D. τούτῳ,	ταύτῃ,	τούτῳ	G. D.			D. τούτοις,	ταύταις,	τούτοις
A. τούτον,	ταύτην,	τούτο	τούτοιον,	ταύτῃον,	τούτοιον	A. τούτους,	ταύτας,	ταῦτα.

6. In like manner are declined the *Compounds* *τοι-εὖς* such, *τοσ-εὖς* so much, *τηλικ-εὖς* so great, as N. *τηλικεὖς*, *τηλικ-αὐτή*, *τηλικ-εὖς*, G. *τηλικ-εὖς*, *τηλικ-αὐτῆς*, *τηλικ-εὖς*, &c. But the *Attics* form the Neuter of these in *ον*.
7. *ὅστις* is declined like the relative Pronoun *ὅς*, ending the Neuter sing. in *ον*: Sing. N. *ὅστις*, *ὅστιν*, *ὅστιον*.
8. The *relative* Pronouns are *ὅς*, *ἡ*, *ὃ*, *who*, *which*, and *αὐτός* *αὐτή*, *αὐτό*, *he*, *she*, *it*. *Ὅς* is thus declined:

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. <i>ὅς,</i>	<i>ἡ,</i>	<i>ὃ</i>	N. A. <i>ὃ</i>	<i>αἰ</i>	<i>αἰ</i>	N. <i>ὅτι,</i>	<i>αἱ,</i>	<i>τα</i>
G. <i>οὗ,</i>	<i>ἥς,</i>	<i>οὗ</i>	G. <i>οὖν</i>	<i>αἶν,</i>	<i>οἶν</i>	G. <i>οἷς,</i>	<i>αἷς,</i>	<i>οἷς</i>
D. <i>ὧ,</i>	<i>ῇ,</i>	<i>ὧ</i>	D. <i>οἷς,</i>	<i>αἷς,</i>	<i>οἷς</i>	A. <i>οὖν,</i>	<i>αἶν,</i>	<i>αἶ</i>
A. <i>ὧν,</i>	<i>ῶν,</i>	<i>ὧ</i>						

Αὐτός is declined in the same manner, forming the Neut. sing. in *ον*.

9. The

9. The *compound* pronouns *ἐμ-αυτὶς* *myself*, *σε-αυτὶς* *thyself*, have only the singular, but *ἐαυτὶς* *himself* both the singular and plural. All of them want the Nominative and Vocative: Sing. G. *ἐμαυτ-α*, *ης*, *α*, D. *ἐμαυτ-ω*, *η*, *ω*, A. *ἐμαυτ-ον*, *ην*, *ο*. So *σεαυτὶς* and *ἐαυτὶς*; but this last in the plural, G. *ἐαυτ-ων*, D. *ἐαυτ-οις*, *αις*, *οις*, A. *ἐαυτ-εσ*, *ας*, *α*.
10. To the above must be added the *indefinite* Pronoun *δεια* *a certain person or thing*, and the *indefinite* or *interrogative* *τις* *any one*, also, *who*, *what*?
11. *Δεια* is generally undeclined, but it is sometimes declined thus: Sing. N. *ἷ*, *ῆ*, *το*, *δεια*, G. *δειρος* or *δειαλος*, D. *δειρι* or *δειαλι*, A. *δεια*.
12. *Τις* is thus declined:

Singular.		Dual.	Plural.	
M. F.	N.		M. F.	N.
N. <i>τις</i> ,	<i>τι</i>	N. A. <i>τινι</i> G. D. <i>τινοιν</i>	N. <i>τινες</i> ,	<i>τινα</i>
G. <i>τινος</i>			G. <i>τινων</i>	
D. <i>τινι</i>			D. <i>τισι</i>	
A. <i>τινα</i> ,	<i>τι</i>		A. <i>τινας</i> ,	<i>τινα</i> .

13. The *Compound* *ὅστις* *who*, *whosoever*, is declined like *ὅς* and *τις*, thus, Sing. N. *ὅστις*, *ἥτις*, *ὅ*, *τι*, G. *ὅστινος*, *ῆστινος*, *ὅστινος*, D. *ὅστινι*, *ῆστινι*, *ὅστινι*, A. *ὅστινα*, *ῆστινα*, *ὅ*, *τι*, &c. The *Attics* for the G. and D. sing. of *ὅστις* use *ὅτε* and *ὅτῳ*, and for the G. plural *ὅτων*.

SECT. X.

Of VERBS, and first of VERBS IN Ω.

- * 1. "**A** Verb is a word which signifies *to do*, *to suffer*, or *to be*." Hence
2. "There are three kinds of Verbs, *Active*, *Passive*, and *Neuter*."
3. "A verb *active* expresses an action, and necessarily implies an agent, and an object acted upon; as, *to love*, I love Thomas:" *to beat*, I beat John.
4. "A verb *passive* expresses a passion or a suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon; as *to be loved*, Thomas is loved by me;" John is beaten by me.
5. "So when the agent takes the lead in the sentence the Verb is *active*, and is followed by the object; when the object takes the lead the Verb is *passive*, and is followed by the agent."
6. "A Verb *neuter* expresses being or a state or condition of being; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as *I am*, *I sleep*, *I walk*."
7. Verbs in Greek are declined by *Persons*, *Numbers*, *Tenses*, *Moods*, *Voices*, and *Conjugations*.
8. "By the designation of *Person* a Verb corresponds with the several *Personal Pronouns*, by that of *Number* it corresponds with the *Number* of the *Noun* or *Pronoun* it belongs to, whether singular, dual, or plural; of *Tense* or *Time*, it represents the action, passion, or being, as *present*, *past*, or *future*, whether imperfectly or perfectly, that is, whether passing in such time, or then finished; of *Mood* or *Mode*, it expresses the

* In the beginning of this section I am greatly indebted to Bp. Lowth's *Introduction to English Grammar*, p. 43, 44, 45, 46, 2d edit.

various manner of the action, passion, or being;" of *Voices*, it denotes *action*, *passion*, or *both*. Comp. above 2, &c.

9. Greek Verbs then have

1. *Three Persons*; first, second, and third.
2. *Three Numbers*; Singular, Dual, and Plural.
3. *Eight Tenses, or Times*; the *Present*, as *τυνλω* I smite, or am now smiting; the *Imperfect*, as *ετυνλεν* I did smite, or was then smiting; the *Preter-perfect*, as *ετελυκα* I smote, or have smitten; the *Preter-plu-perfect*, as *ετελυκαεν* I had then smitten; the *first and second Aorists*, which are so called (*αοριστοι*) because *indefinite* as to time, but generally denoting the *past*, as *ελυσα*, *ελυτον*, I smote; the *first and second Futures*, *τυνλω*, *τυνω*, I shall smite hereafter; and in the passive, the *Paulo-post-future*, which expresses somewhat *imminent*, or *to be performed shortly*, as *ετελυσομαι*, I shall be presently smitten*.
4. *Five Moods*; the *Indicative*, or declaring Mood, as *τυνλω* I smite; the *Imperative*, or bidding, as *τυνσε* smite thou; the *Optative*, or wishing mood, as *ειθε τυνλοιμι* I wish, I smite; the *Subjunctive*, i. e. subjoined or put after a Conjunction, as *εαν τυνλω* if I smite; and lastly the *Infinitive* mood, which is *indefinite* as to Person and Number, as *τυνλειν* to smite, and has very much the nature of a Noun, for which it is frequently used in Greek.
5. *Three Voices*; the *Active*, as *τυνλω* I smite; the *Passive*, as *τυντομαι* I am smitten (see Rule 3. and 4. above); and *Middle*; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as *τυντομαι* I smite myself†.
10. There are *two Conjugations*, or different ways of declining different Verbs; those of the *first Conjugation* end in *ω*, as *τυνλω* I smite, *τιμαω* I honour; of the second, in *ι*, as *ιστημι* I place.
11. Here follows the *Conjugation*, or method of declining the *active Voice* of a Verb in *ω*, which the Learner must diligently commit to memory, repeating every Person in each Tense, first with the English (except in the Optative and Subjunctive Moods) as *τυνλω* I smite, *τυνσεις* thou smitest, *τυνσει* he smiteth; Plur. *τυντομεν* we smite, *τυνσεις* ye smite, *τυντεσσι* they smite; and then without, as *τυνλω*, *τυνσεις*, *τυνσει*, &c.

ACTIVE VOICE.

Pres.

1st Fut.

Perf.

Τυνλω,

τυνω,

τελυκα.

Persons	Singular.		Dual.		Plural.	
	1st I,	2d thou, 3d he	2d ye two, 3d they two		1st we, 2d ye, 3d they	
Pres. I smite,	Τυνλ-ω, <i>εις</i> , <i>ει</i> .	εις, <i>ει</i> .	ειλον, <i>ειλον</i> .		ομεν, <i>εις</i> , <i>ουσι</i> .	
Imperf. I did smite,	Ετυνλ-ει, <i>εις</i> , <i>ει</i> .	εις, <i>ει</i> .	ειλον, <i>ειλην</i> .		ομεν, <i>εις</i> , <i>ον</i> .	
1 Fut. I will smite,	Τυνψ-ω, <i>εις</i> , <i>ει</i> .	εις, <i>ει</i> .	ειλον, <i>ειλον</i> .		ομεν, <i>εις</i> , <i>ουσι</i> .	
1 Aor. I smote,	Ελυψ-α, <i>ας</i> , <i>ει</i> .	ας, <i>ει</i> .	ειλον, <i>ειλην</i> .		αμεν, <i>ας</i> , <i>αν</i> .	
Perf. I have smitten,	Τελυφ-α, <i>ας</i> , <i>ει</i> .	ας, <i>ει</i> .	ειλον, <i>ειλον</i> .		αμεν, <i>ας</i> , <i>ασι</i> .	
Plup. I had smitten,	Ετελυφ-ειν, <i>εις</i> , <i>ει</i> .	εις, <i>ει</i> .	ειλον, <i>ειλην</i> .		ειμεν, <i>εις</i> , <i>εισαν</i> .	
2 Aor. I smote,	Ελυτ-ον, <i>ας</i> , <i>ει</i> .	ας, <i>ει</i> .	ειλον, <i>ειλην</i> .		ομεν, <i>εις</i> , <i>ον</i> .	
2 Fut. I shall smite,	Τυν-ω, <i>εις</i> , <i>ει</i> .	εις, <i>ει</i> .	ειλον, <i>ειλον</i> .		ουμεν, <i>εις</i> , <i>ουσι</i> .	

* This Tense, however, is very frequently, if not generally, in the Greek writers, *simply future*.

† See Dr. Clark's Note on *Homer*, Il. iii. lin. 141, but especially *Lud. Kuster, De varo Usu Verborum Medicorum*.

IMPERATIVE MOOD.

Pr. 2d Pers. <i>Smite thou,</i>	Τυπῆ-ε,	} <i>ερω, let him,</i>	<i>ειλον, ειλον.</i>	<i>ειτε, ειλωσαν.</i>
Perf. and Plup.	Τειυφ-ε-ε,			
2 Aor.	Τυπ-ε,			
1 Aor.	Τυψ-ον,	<i>αλω,</i>	<i>αλειν, αλων.</i>	<i>αλει, αλωσαν.</i>

OPTATIVE MOOD, *ειθε I wish.*

Pr. and Imp.	Τυπῆ-οιμι,	<i>οι.</i>	<i>οιλον, οιλην.</i>	<i>οιμεν, οιτε, οισιν.</i>
1 Fut.	Τυψ-οιμι,			
Perf. and Plup.	Τειυφ-οιμι οις,			
2 Aor.	Τυπ-οιμι,	<i>αι.</i>	<i>αιλον, αιλην.</i>	<i>αιμεν, αιτε, αισιν.</i>
2 Fut.	*Τυπ-οιμι,			
1 Aor.	Τυψ-αιμι, αις,			
1 Aor. † <i>Æolic.</i>	Τυψει-α, ας,	<i>ε.</i>	<i>αλον, αλην.</i>	<i>αμεν, ατε, αν.</i>

SUBJUNCTIVE MOOD, *εαν if.*

Pr. and Imp.	Τυπῆ-ω,	} <i>ης,</i>	<i>η.</i>	<i>ηλον, ηλον.</i>	<i>ωμεν, ητε, ωσι.</i>
† 1 Fut. and 1 Aor.	Τυψ-ω,				
2 Fut. and 2 Aor.	Τυπ-ω,				
Perf. and Plup.	Τειυφ-ω,				

INFINITIVE MOOD.

Pr. and Imperf.	Τυπῆ-ειν.	} <i>To smite.</i>
1 Fut.	Τυψ-ειν.	
2 Fut.	Τυπ-ειν.	
1 Aor.	Τυψ αι.	} <i>To smite hereafter.</i>
Perf. and Plup.	Τειυφ-εναι.	
2 Aor.	Τυπ-ειν.	

PARTICIPLES.

Pr. and Imp.	Τυπῆ-ων,	} <i>ουσα, ον.</i>	{ <i>Smiling.</i>
1 Fut.	Τυψ-ειν,		
2 Aor.	Τυπ-ων,		
1 Aor.	Τυψ-ας,	<i>ασα, αν.</i>	<i>Having smitten.</i>
Perf. and Plup.	Τειυψ-ως,	<i>υια, ος.</i>	<i>Having smitten.</i>
2 Fut.	Τυπ-ων,	<i>ουσα, ουν.</i>	<i>About to smite.</i>
{ Gen. <i>ενιός,</i>		<i>εσης, ενιός.</i>	

12. *Participles* are a kind of *verbal Adjectives*, and are so called because they *participate* of the nature both of an Adjective and of a Verb, being declined (comp. Sect. VII. 8.) and joined with Substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. Sect. XXI. 55.

* The Grammarians distinguish the 2 Fut. from the 2 Aor. by putting a circumflex over α in the former, as τυπέμι, τυπῆς, &c. except in the 3d Pers. dual.

† This *Æolic* 1st Aorist, as the Grammarians call it, is much used by the *Attics* in the second and third Pers. sing. and in the third Person plural.

‡ Some Grammarians have said, that the Subjunctive mood of Verbs has no *first Future*. But they are mistaken. For, Mark xiii. 11, we have λαλήσεις; John xvii. 2. Rev. xiii. 16, ἡν δώσεις; Eph. vi. 3, ἡν ᾤσῃ; 1 Cor. ix. 18, ἡν θέσω; Mat. xxvi. 17, ετοιμασώμεν. So in the Middle Voice, Acts xxi. 24, ἡν ξυνομήσω; Luke xxii. 30, ἡν καθίστησι; Luke xxiv. 49, ἡν ἐνδύσῃ. In the Passive, 1 Cor. xiii. 3, ἡν καθύσσωμαι; 1 Pet. iii. 1, ἡν—μελεθῶμεθα; Mat. v. 25, μηκέτι—ἐλθῇς.

of

Of the FORMATION of the TENSES in the ACTIVE Voice, and first of the PRESENT TENSE and CHARACTERISTIC Letter.

13. The *Present Tense* active is the *Theme* (το θεμα) or foundation of all the rest.
14. The *Characteristic Letter* is that which immediately precedes the termination, as γ in λεγ-*α*, λεγ-*αις*.
15. But when two consonants πλ, κλ, or μν precede the termination, the former of these is the *Characteristic*, as π in τυπ-*ω*, μ in τιμ-*ω*.
16. The *Present*, *First Future*, and *Perfect* are the *three principal Tenses*, whence the other Tenses respectively are derived or formed; and in these three Tenses the *Characteristic Letter* is varied in a four-fold manner, whence there are *four classes of Characteristics*.
17. The *Characteristics*.
 1. Of the first class or *labials are in the Present π, β, φ, πλ,
 2. Of the second class or *palatines are in the Present κ, γ, σσ, τλ,
 3. Of the third class or *dentals are in the Present τ, δ, θ, ζ, α *pure*.
 4. Of the fourth class or liquids are in the Present λ, μ, ν, ρ, μρ, to which *Characteristics* are added ω circumflexed in the first Future, and κα in the Perfect, but μω is changed into μηκα, and νω into κα.

Of the Imperfect Tense, and the Augment.

18. The *Imperfect* is formed from the *Present* by changing α into εν, and prefixing the augment, as τυπ-*ω*, εντυπ-*ω*.
19. The augment is of two kinds, *Syllabic* and *Temporal*.

Of the Syllabic Augment.

20. The *Syllabic Augment* is ε prefixed to a Tense when the Verb begins with a consonant; for then ε is prefixed to the Imperfect, Pluperfect, and to the 1st and 2d Aorist of the Indicative, but not of the other Moods†.
21. If the Verb begins with ρ the ρ is doubled after ε, as ριπ-*ω*, ερριπ-*ω*.

* See Sect. I. 9.

† See the above example of τυπ-*ω*.

22. The *Attics* prefix *s* to Verbs beginning with *e* or *ω*, and preserve the breathing of the Theme, as *ὄραω*, *ἰώραον*.
 23. The *Attics* also change the *syllabic* augment into the *temporal*, as from *μαλλω*, *εμαλλον*, *Attic* *ημαλλον*.

Of the Temporal Augment.

24. The *Temporal Augment is *η* or *ω* prefixed to a Tense instead of a *changeable* vowel or diphthong.
 25. The changeable vowels and diphthongs are *α, ι, ο*; *αι, αυ, οι*; *α* and *ι* are changed into *η*, *ο* into *ω*; and the *ι* of the *diphthongs* is *subscribed*; as *ακουω*, *πκουον*; *φωδω*, *φρωδον*; *στυβω*, *στυβιον*; *αιρω*, *ηρον*; *αυξανω*, *ηυξανον*; *οικιζω*, *ηικιζον*.
 26. If a Verb begins with an unchangeable vowel or diphthong, that is, with *η, ι, υ, ω, ει, ευ, ου*, the same will be the beginning of all the Tenses, as *ηχέω*, *ηχέον*; *ευθυνομ*, *ευθυνον*, &c.
 27. Yet the *Attics* change *ευ* into *ηυ*, as *ευδω* to *sleep*, Imperf. *Attic* *ηυδον*.

EXCEPTIONS.

28. Four Verbs beginning with *α* have no augment, *αω* to *breathe*, *αον*; *αῶω* to *hear*, *αῶον*; *αἵθεσσω* to *be unaccustomed*, *αἵθεσσον*; and *αἰδίζομαι* to *be tired*, *αἰδίζομην*.
 29. Some Verbs beginning with *s* take *ι* after it for the augment, as *εχω* to *have*, *ειχον*. So *ἔλω*, *ἔλκω*, *ἔρπω*, *ἔστηκω*, *ἔπομαι*, *ἐρω*, *ἔστιαω*, *εαω*, *ἔω*, *ερυν*, *εδίζω*, *εργάζομαι*, *ἔλυσσω*. So *επω*, *ειπον*, which last preserves the augment throughout all the Moods.
 30. *E* before *e* is not changed, but the *ο* is changed into *ω*, as *ἐορίστω*, *ἐωρίστων*.
 31. Some Verbs beginning with *οι* have no augment, particularly those derived from *οινος* *wine*, *οικονος* *a bird*, *οικᾶξ* *a helm*.

Of the Augment of Compounds.

32. Compound Verbs have the augment in the middle if they begin with a Preposition, or with *δυ*; and *ω* before a changeable vowel or diphthong, as *καταγνωσκω* to *condemn*, *κατεγνωσκον*; *εγκαταλειπω* to *for-sake*, *ηγκατελειπον*; *δυσπιστιω* to *disbelieve*, *δυσπηπιστων*; *ωπεργίζω*, *ευηργίζων*.
 33. (Except a few in which the Preposition does not change the sense of the word, as *καθευδω* to *sleep*, *καθευδον*; or where the simple Verb is out of use, as *ἀντιβόλευω* to *intercede*, *ηντιβόλεων*.)
 34. All other Compounds have the augment in the beginning, as *φιλοσοφίω* to *philosophize*, *φιλοσοφειν*; *αυτομολίω* to *desert*, *ηυτομολειν*; *δρομφρονέω* to *agree*, *δρομφρονειν*; *αφρονέω* to *be unwise*, *ηφρονειν*; *δυστυχέω* to *be unfortunate*, *ηδυστυχειν*.
 35. Some are augmented both in the beginning and in the middle, as *ενοχλέω* to *disturb*, *ηνωχλεων*; *ανωρθέω* to *correct*, *ηνωρθουν*; and a few either in the beginning or the middle, as *ανοίγω* to *open*, 1 Aor. *ανοίξα*, and (*Attic*) *ανεώξα*.
 36. Prepositions in composition with a Verb beginning with a Vowel † lose their final vowel, as *παράκειω*, *παρηκειον* (except *περι*, *προ*, and sometimes *αμφι*, and *επι*); and

* So called because it lengthens the time (tempus, —oris) of pronouncing the syllable.

† Comp. Sect. I. 17.

if the Verb begins with an aspirate breathing, the prepositions change their last tenuis into it's corresponding aspirate, as in *ἀφαιρεω* compounded of *ἀπο* and *αἵρεω*, *ἐφιστήμι* of *ἐπι* and *ἰστήμι*.

37. Compounds with *εκ* change it into *εξ* before the augment, as *εκφερω*, *εξεφερον*; Compounds with *εν* and *συν*, which either change or cast off *ν*, receive the *ν* again before the augment, as *ἐλλειπω*, *ἐνελειπον*; *ἐμύλεω*, *ἐνέμλεπον*; *συρβαπνίω*, *συνερβαπτον*; *συστρέφω*, *συνεστρέφον*; *συζητέω*, *συνεζήτηον*.

Of the first Future.

38. The first Future is formed from the Present by changing the characteristics of the first class into ψ as *τυπῶ*, * *τυψω*; of the second into ξ , as *λέγω*, * *λεξω*; of the third into σ , as *πείθω*, * *πεισω*; and by adding to the characteristics of the fourth class ω circumflexed, as *νίμω*, *νιμῶ*. (Comp. above 17. 4.)

39. Some Verbs ending in *σω* or *τιω* form their 1st Fut. in *σω*, as *ἀγρωσσω*, *ἀγρῶσω*; and many in *ζω*, in *ξω*, as *αἰαζω*, *αἰαξω*; and some of these latter in *γξω*, as *κλαζω* to *clang*, *κλαγξω*.

40. † The penultima of the 1st Fut. is commonly long, except in the fourth class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as *τεμνω*, *τεμῶ*; or the second vowel of a diphthong, as *φαινω*, *φαινῶ*; or by using a doubtful vowel *short*, as *κρίνω*, *κρίνω*.

41. Four first Futures change the *breathing* of the Present, as *τρέξω* from *τρέχω* to *run*; *θρεψω* from *τρέφω* to *nourish*; *θυψω* from *τυφω* to *smoke*; *έξω* from *εχω* to *have*. The three last are thus distinguished from the 1st Futures of *τρέπω* to *turn*, of *τυπῶ* to *smite*, and from the Adverb *εξω* *without*, respectively.

42. *Καυω* or *καυω* to *burn*, *κλαυω* or *κλαω* to *weep*, change in the 1st Fut. *ι* into *υ*, as *καυσω*, *κλαυσω*.

Of the first Aorist.

43. The first Aorist is formed from the first Future by changing ω into α , and prefixing the augment, as *τυψω*, *έλυψα*; *οικισω*, *οίκισα*.

44. The penultima of the first Aorist is commonly long; and therefore in Verbs with the fourth class of characteristics α of the first Future is changed into † η , as *ψαλῶ*, *έψηλα*; ϵ into ι , as *σπερῶ*, *έσπειρα*; and a doubtful vowel is used *long*, as *κρίνω*, *έκρίνα*.

45. A few first Aorists do not preserve the characteristic of the first Future, as *έθηκε* *I placed*, *έδωκα* *I gave*, *έηκα* *I sent*, *έειπα* *I said*, *έηνεκα* *I brought*, *έκηκα* *I burnt*.

* The first Futures of the two first classes may not improperly be considered as always formed in *σω*, for $\psi\omega$ is equivalent to *φρω*, *βρω*, or *φρω*; and $\xi\omega$ to *κρω*, *γρω*, or *χρω*. (Comp. Sect. I. 8.) And observe that Verbs of the third class in *τω*, *ω*, and *ω* reject their characteristic before σ for the sake of *avoid*. Comp. Sect. III. 28. 1.

† i. e. The last syllable but one.

‡ And if the Verb had ι in the Present, which was lost in the first Future, that letter subscribed as *ειπω*, *ειπῶ*; and sometimes α is preserved *long*, as *κρίδαινω*, *κρίδαινω*, *κρίδῶνα*.

Of the Preter-perfect.

46. The Preter-perfect is formed from the first Future by changing
 in the first class of characteristics $\psi\omega$ into $\phi\alpha$,
 in the second, $\xi\omega$ into $\chi\alpha$,
 in the third, $\sigma\omega$ into $\kappa\alpha$,
 in the fourth, ω into $\kappa\alpha$,
 but $\mu\omega$ into $\mu\eta\kappa\alpha$, and $\nu\omega$ into $\kappa\alpha$. And if the Verb begins with a single consonant, or * with a mute before a liquid, the first letter of the theme must be repeated before the augment, as $\tau\upsilon\psi\omega$, $\tau\epsilon\tau\upsilon\phi\alpha$; $\gamma\rho\alpha\psi\omega$, $\gamma\epsilon\gamma\rho\alpha\phi\alpha$: But a † *tenuis* is prefixed instead of an *aspirate*, as $\theta\upsilon\sigma\omega$, $\tau\epsilon\theta\eta\kappa\alpha$: And to a double consonant, namely, ζ , ξ , ψ , or to any other two consonants but a mute followed by a liquid, ‡ only ϵ is prefixed, as $\psi\alpha\lambda\omega$, $\epsilon\psi\alpha\lambda\kappa\alpha$; $\sigma\kappa\alpha\psi\omega$, $\epsilon\sigma\kappa\alpha\phi\alpha$. If ϵ begins the Verb, it is doubled with ϵ , as $\epsilon\iota\psi\omega$, $\epsilon\epsilon\iota\phi\alpha$.
47. If the temporal augment have place, it is used in the Perfect and Plu-perfect throughout *all the Moods*.
48. Verbs of two syllables of the fourth class change ϵ of the first Future into α , as $\sigma\iota\lambda\lambda\omega$, $\sigma\iota\lambda\lambda\omega$, $\epsilon\sigma\iota\lambda\lambda\alpha$.
49. Verbs of two syllables in $\sigma\iota\upsilon\omega$, $\iota\upsilon\omega$,§ and $\upsilon\upsilon\omega$ cast away ν of the Future from the Perfect, as $\kappa\iota\lambda\iota\upsilon\omega$, $\kappa\iota\lambda\iota\omega$, $\epsilon\kappa\iota\lambda\alpha\chi\alpha$; $\theta\upsilon\iota\upsilon\omega$, $\theta\upsilon\iota\omega$, $\tau\epsilon\theta\upsilon\kappa\alpha$. Others change || ν into γ , as $\phi\alpha\iota\iota\upsilon\omega$, $\phi\alpha\iota\iota\omega$, $\pi\alpha\phi\alpha\iota\kappa\alpha$; $\mu\omicron\lambda\upsilon\iota\upsilon\omega$, $\mu\omicron\lambda\upsilon\iota\omega$, $\mu\epsilon\mu\omicron\lambda\upsilon\iota\kappa\alpha$.
50. Perfects in $\eta\kappa\alpha$ often cast off the first vowel of the theme, as $\kappa\alpha\mu\iota\upsilon\omega$, $\kappa\alpha\mu\iota\omega$, $\kappa\epsilon\kappa\mu\eta\kappa\alpha$, for $\kappa\epsilon\kappa\alpha\mu\eta\kappa\alpha$.

Of the Preter-plu-perfect.

51. The Preter-plu-perfect is formed from the Perfect by changing α into $\iota\upsilon$, and prefixing ϵ if the Perfect begins with a consonant, as $\tau\epsilon\iota\lambda\upsilon\phi\alpha$, $\epsilon\tau\epsilon\iota\lambda\upsilon\phi\iota\upsilon$.

Of the second Aorist.

52. The second Aorist is formed from the Present by changing ω into $\epsilon\upsilon$, and prefixing the augment, as $\gamma\rho\alpha\phi\omega$, $\epsilon\gamma\rho\alpha\phi\epsilon\upsilon$.
53. The penultima of this Aorist is commonly short, and therefore 1st Verbs whose penultima is ξ long because $\pi\iota$, $\lambda\lambda$, $\mu\upsilon$ precede ω , cast away the latter consonant, as $\tau\upsilon\pi\tau\iota\omega$, $\epsilon\iota\upsilon\pi\epsilon\upsilon$; $\kappa\alpha\mu\iota\omega$, $\epsilon\kappa\alpha\mu\epsilon\upsilon$.
- 2dly. Verbs in $\zeta\omega$, $\sigma\sigma\omega$, or $\tau\tau\omega$, if their first Future ends in $\xi\omega$, form

* These Verbs have ϵ prefixed to the Perfect, notwithstanding they begin with a mute before a liquid, as $\gamma\iota\upsilon\omega$ to know, $\epsilon\gamma\iota\omega$; $\gamma\gamma\upsilon\iota\omega$ to make known, $\epsilon\gamma\gamma\iota\omega$, $\gamma\gamma\iota\omega$ to watch, $\epsilon\gamma\gamma\iota\omega$.

† A *tenuis* is likewise used in any syllable of the Preter-perfect whenever an *aspirate* begins the next syllable, as $\theta\alpha\pi\iota\omega$ to bury, $\epsilon\theta\alpha\phi\epsilon$, $\tau\epsilon\theta\epsilon\phi\alpha$; $\theta\rho\epsilon\phi\omega$ to nourish, $\epsilon\theta\rho\epsilon\phi\epsilon$, $\tau\epsilon\theta\rho\epsilon\phi\alpha$.

‡ These repeat the first consonant, although they do not begin with a mute and a liquid, namely, $\pi\iota\lambda\iota\omega$ to be poor, $\epsilon\pi\iota\lambda\iota\omega$; $\pi\iota\omega$ to fall, $\epsilon\pi\iota\pi\iota\omega$. To which add the Deponents (comp. Sect. XII.

15. $\mu\epsilon\mu\omicron\lambda\upsilon\iota\omega$ to remember, $\epsilon\mu\epsilon\mu\omicron\lambda\upsilon\iota\omega$; $\kappa\iota\lambda\iota\omega$ to possess, $\epsilon\kappa\iota\lambda\iota\omega$; but we meet also with $\epsilon\iota\lambda\iota\omega$.

§ That is, they in effect retain their ν , for γ before κ is pronounced like ν .

|| If a vowel comes before two consonants, the Grammarians call the syllable long by position.

their

their second Aorist in γον, as τατῖω, ταξῖω, ἰαγον; if in σω, in δον, as φραζῖω, φρασῖω, φραδον.

3dly. The vowels and diphthongs of the Present are changed thus, α, α, αι, αυ into α, as ληθω, ελαθον; τρωγω, ἔβραγον; φαινω, εφανον; παυω, επαιον. E is likewise changed into α, as τρεπω, ἔβραπον; except in ελεγον from λειγω, εβλεπον from βλεπω, εβλεγον from φλειγω. Eu is changed into υ, as φευγω, εφυγον; and ου into ο, as ακουω, ηκουον. Ei is changed into ι, as λειπω, ελιπον; but in the fourth class, Verbs of two syllables change ει into α, σπειρω, εσπαρον; of three, into ι, as σπειλω, ηφελον.

54. The following Verbs have the penultima of their 2d Aorist long by necessity.

1st. Those of two syllables beginning with a vowel or diphthong, as επω, ειπον; ευρω, ευρον.

2dly. Those where several consonants (except as in Rule 53.) precede ω, as περω, επαρον; δερω, εδαρον.

3dly. Most contracted Verbs (of which hereafter) retain their vowels and diphthongs, as δεπω, εδεπον.

55. These have their second Aorists irregular: βλαπῖω, εβλαδον; καλυπῖω, εκαλυδον; κρηπῖω, εκρουδον; βαπῖω, εβαδον; σκαπῖω, εσκαδον; ραπῖω, ερραδον; δαπῖω, εδαδον; δρεπῖω, εδρουδον; ριπῖω, ερριδον; πλεσσω, επλαγον and επληγον; σμυχω, εσμυγον; ψυγω, εψυγον.

Of the second Future.

56. The second Future is formed from the second Aorist by changing ω into ω circumflexed, and rejecting the augment, as εἴπω, τυπῶ.

57. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Active Voice.

	Indicat.	Imperat.	Optative	Subjunct.	Infinit.	Particp.
Pres.	τυπῖω	τυπῖε	τυπῖοιμι	τυπῖω	τυπῖειν	τυπῖων
Imperf.	ετυπῖον					
1 Fut.	τυψω		τυψοιμι		τυψειν	τυψων
1 Aor.	εψω	τυψον	τυψαιμι	τυψω	τυψαι	τυψας
Perf.	τεψω	τεψω	τεψοιμι	τεψω	τεψεναι	τεψως
Pluperf.	ετεψοιμι					
2 Aor.	ετυπον	τυπε	τυποιμι	τυποιμι	τυπειν	τυπων
2 Fut.	τυπῶ		τυπῶιμι		τυπῶειν	τυπῶων

In the fourth class the 1st Fut. is circumflexed and varied like the 2d Fut.

1 Fut. σπερῶ | σπερῶιμι | σπερῶειν | σπερῶων.

N.B. The Learner should repeat the Table first in the order of the Tenses; thus, Indicative Mood, τυπῖω, ετυπῖον, τυψω, εψω, &c. and then in the order of the Moods, as Present Tense, τυπῖω, τυπῖε, τυπῖοιμι, &c.

SECT. XI.

Of the *PASSIVE VOICE* of Verbs in *ω*, and first of the auxiliary Verb *εἰμι*.

1. **A** Sin English we have no passive Voice but what is made of the Participle passive joined to the auxiliary Verb *to be* throughout all it's variations, as *I am smitten, I was smitten, I have been smitten*, &c. so in Greek several forms in the passive are expressed by the Participle Perfect and the Verb *εἰμι to be*.
2. Here follows, therefore, the irregular Verb *Εἰμι to be*, declined throughout, which the Learner must repeat first with the English to each word, as Sing. *εἰμι I am, εἰς or εἰ thou art, ἐστί he is*; Plur. *εσμεν we are, ἐστε ye are, εἰσι they are*; and then without the English, as Sing. *εἰμι, εἰς or εἰ, ἐστί*, &c. The succeeding example of the Passive Verb *τυφλοῦμαι* must also be repeated in like manner.

INDICATIVE MOOD.

Persons.	Singular.			Dual.			Plural.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. <i>I am</i> ,	Εἰμι,	εἰς, or εἰ,	ἐστί	—	ἐστον,	εστον	εσμεν,	ἐστε,	εἰσι
Imperf. <i>I was</i> ,	Ἦν,	ἦς,	ἦ or ἦν	—	ἦτον,	ἦν	ἦμεν,	ἦτε,	ἦσαν
Plup. <i>I had been</i> ,	Ἦμεν,	ἦσο,	ἦτο	ἦμεθον,	ἦσθον,	ἦσθην	ἦμεθα,	ἦσθε,	ἦντο
Fut. <i>I shall be</i> ,	Ἐσ-ομαι,	ἦ,	*εἶται	οἠμεθον,	ἦσθον,	ἦσθην	οἠμεθα,	ἠσθε,	ονῆται.

IMPERATIVE MOOD.

Pres. *Be thou*, Ἰσθε or ἐστί or εσο, ἐστω | ——— ἐστον, ἐστων | ——— ἐστε, ἐστωσαν

OPTATIVE MOOD, εἴθε *I wish*.

Pres. and Perf. *I were*, Εἴην, εἴης, εἴν | ——— εἴητον, εἴηην, | εἴημεν, εἴητε, εἴησαν
 Fut. *I may be hereafter*, Ἐσ-οιμην, οἶω, οἶτο | οἶμεθον, οἶσθον, οἶσθην, | οἶμεθα, οἶσθε, οἶντο

SUBJUNCTIVE MOOD, εἰν *if*.

Pr. and Perf. *I be*, Ω, ᾗς, ᾗ | ——— ᾗτον, ᾗν, | ᾗμεν, ᾗτε, ᾗσι
 Fut. *I shall be*, Ἐσ-ωμαι, ᾗ ᾗται | ᾗμεθον, ᾗσθον, ᾗσθον, | ᾗμεθα, ᾗσθε, ᾗνται

INFINITIVE MOOD.

Pres. *Εἶναι to be*.

Fut. *Ἐσσεσθαι To be hereafter*.

PARTICIPLES.

	M.	F.	N.		M.	F.	N.
Pres. <i>Being</i> , N. Ων,	ουσα,	ον.		Fut. <i>About to be</i> , N. Ἐσομεν-ος,	η,	ον.	
G. Οντος,	ουσης,	οντος.		G. ———ου,	ης,	ου.	

3. All Verbs in *ω* are in the *Passive Voice* conjugated as the following example of *Τυφλοῦμαι I am smitten*.

* By a common syncope, ἔσται.

PASSIVE VOICE.

Pres.	Perf.	2d Aor.
Τυτλούμαι.	τέτυμμαι.	ἐτύγην.

INDICATIVE MOOD.

Persons.	Singular.	Dual.			Plural.
		1.	2.	3.	
Pres. <i>I am smitten,</i>	1. Τυτλόμαι,	2. * γ, σίαι	οἱ μὲθον,	3. σέθεν	2. σέθεν,
Imp. <i>I was smitten,</i>	Ετυτλόμαι,	ω, σίω	οἱ μὲθον,	σέθεν,	σέθεν,
Perf. <i>I have been—</i>	Τέτυμμαι,	ψαι, σίαι	μὲςθον,	φθον	φθον,
Plup. <i>I had been—</i>	Ετέτυμμαι,	ψο, σίω	μὲςθον,	φθον	φθον,
Paulo post Fut.					
<i>I shall be—presently</i>	Τετυψόμεαι,	γ, σίαι	&c. as the Present.		
1 Aor. { <i>I was or</i>	Ετυψόμεν,	ης, η	—	ήσθον	ήσθον
2 Aor. { <i>I have been—</i>	Ετυψόμεν,				
1 Fut. { <i>I shall or</i>	Τετυψόμεν,	γ, σίαι	&c. as the Present.		
2 Fut. { <i>will be—</i>	Τετυψόμεν,				

IMPERATIVE MOOD.

Pr. and Imp. Be thou smitten,	Perf. and Plup.
Τυτλόου,	Τετυμμεν,
Τέτυμμεν,	Τετυμμεν,
Τετυμμεν,	Τετυμμεν,
† Τετυμμεν,	Τετυμμεν,

* Two Verbs, *βέβαια* and *αἰμαί*, make the 2d Person in *α, βέβαια* and *αἰμαί*. So *αἰμαί*, 1 Fut. of *αἰμαί*, makes *αἰμαί*.
† After an aspirate the 2d Aor. ends in *υι*, not *ει*, as *αἰμαί*.

OPTATIVE MOOD, *αιθε, I wish.*

Pr. and Imp. <i>I were</i> —	Τωρ-οιμην,	οιθ,	οιμαθον, οισθεν,	οισθην-οιμαθε,	οισθε, οισθε
1 Fut. <i>I may be</i> —	Τυρθην-οιμην,				
2 Fut. <i>I hereafter</i>	Τωρθην-οιμην,				
Paulo post Fut.	Τελυθ-οιμην,				
<i>I may be—presently</i>					
1 Aor. <i>I were or</i>	Τυρθ-αιην,	αιης,	αιηθον,	αιηθην-αιημα,	αιηθε, αιηθε
2 Aor. <i>I had been</i> —	Τωρ-αιην,				
Perf. and Plup.					
<i>I had been</i> —	Τελυμμενος αιην.	αιης,	αιηθον,	αιηθην-τελυμμενος αιημα,	αιηθε, αιηθε

SUBJUNCTIVE MOOD, *εαν, if.*

Pr. and Imp. <i>I be</i> —	Τωρ-ωμαι,	ης,	ωμαθον, ησθον,	ησθην-ωμαθε,	ησθε, ωηται
1 Fut. <i>I shall be</i> —	Τυρθην-ωμαι,				
1 Aor. <i>I have</i>	Τυρθ-ω,	ης,	ηθον,	ηθην-ωμαι,	ηηε, ωται
2 Aor. <i>I been</i> —	Τωρ-ω,				
Perf. and Plup.					
<i>I had been</i> —	Τελυμμενος ω,	ης,	ηθον,	ηθην-τελυμμενος ωμα,	ηηε, ωται

INFINITIVE MOOD.

Pr. and Imp.	Τωρ-εσθαι	To be smitten.
Perf. and Plup.	Τελυθ-εσθαι	To have been smitten.
Paulo post Fut.	Τελυθ-εσθαι	To be smitten presently.
1 Aor.	Τυρθ-ηναι	To have been smitten.
2 Aor.	Τωρ-ηναι	To have been smitten.
1 Fut.	Τυρθ-ησεσθαι	To be smitten hereafter.
2 Fut.	Τωρ-ησεσθαι	To be smitten hereafter.

PARTICIPLES.

	M.	F.	N.
Pr. and Imp.	Τωρ-ομεν-ος,		Being smitten *.
Perf. and Plup.	Τελυμμεν-ος,		Having been smitten.
Paulo post Fut.	Τελυθ-ομεν-ος,	η,	About to be presently
1 Fut.	Τυρθ-ομεν-ος,	ον,	About to be [smitten].
2 Fut.	Τωρ-ομεν-ος,		hereafter smitten.
1 Aor.	Τυρθ-εις,		Smitten, or having
2 Aor.	Τωρ-εις,	σμενα, σμεν,	been smitten.

* Or rather, being in, or a' smiting, i. e. now suffering under strokes; for being smitten implies having suffered. See an excellent Grammatical Essay in *Gentleman's Magazine* for January 1775, p. 10, &c.

Of the FORMATION of the TENSES in the PASSIVE VOICE.

4. There are nine Tenses in the Passive Voice, of which the *three principal*, namely, the *Present*, the *Perfect*, and the *second Aorist*, are formed from the Active.

Of the Present.

5. The Present Tense is formed from the Present active by changing *ω* into *ομαι*, as *τυπῶ*, *τυπῶμαι*.

Of the Imperfect.

6. The imperfect is formed from the Present by changing *μαι* into *μην*, and prefixing the augment, as *τυπῶμαι*, *ετυπῶμην*; *αγομαι*, *ηγομην*.

Of the second Aorist.

7. The second Aorist is formed from the second Aorist active by changing *ον* into *ην*, as *ἔλυον*, *ἔλυνην*.

Of the second Future.

8. The second Future is formed from the third Person singular of the second Aorist by adding *σομαι*, and dropping the augment, as *ἔλυη*, *τυπησομαι*.

Of the Preter-perfect.

9. The Perfect is formed from the Perfect active by changing, in the first class of Characteristics, *φα* { pure into *μαι*, as *τίλυφα*, *τίλυμαι*;
 { impure into *μαι*, as *τίειφα*, *τίειμαι*;
 in the second, *χα* { into *γμαι*, as *λείεχα*, *λείεγμαι*;
 { after *γ* into *μαι*, *ηλεγχα*, *ηλεγμαι*;
 { into *σμαι*, as *πέπειχα*, *πέπεισμαι*;
 in the third, *κα* { into *μαι*, when the penultima of the Perf. active
 { is *long*, and the Characteristic of the Present
 { is *ω pure*, as *πέποιηχα*, *πέποιημαι*;
 in the fourth, *κα*, { into *μαι*, as *ἐψαχα*, *ἐψαμαι*: but *πεφαγα* makes
 { *πεφαγμαι*.

EXCEPTIONS.

10. Except in the third class some Verbs in *ω pure*, which make the Perfect in *σμαι*, although the penultima of the Perfect active be *long*, as *ἤκουσμαι*, from *ἀκούω* to hear, *κρούσμαι* from *κρούω* to knock, *ἐπλίσσμαι* from *ἐπλίσσω* to stumble, *κεκλεύσμαι* from *κελεύω* to order, *κλείσμαι* from *κλείω* to shut, *σεισσεισμαι* from *σειώ* to shake, *ἔγνωσμαι* from *γινώω* to know, *ἐθράυσμαι* from *θραύω* to break.

11. In the second and third class the penultima *eu* drops its *ε*, as in *πεφυγας* from *φύγω* to *flee*, *κωχυμαι* from *χω*, *χευσω* to *pour*.
 12. From Verbs in *αινω* and *ωνω* the *Attics* form the Perfect passive in *σμαι*, as *πεφασμαι* from *φαινω*, *μεμολυσμαι* from *μολυνω*.
 13. In the first class Verbs of two syllables, which have *τρε* in the penultima, change *ε* into *α*, as *στρεφω* to *turn about*, *εστρεφα*, *εστραμμαι*; *τρεπω*, *τειρεφα*, *τειραμμαι*; *τρεφω*, *τειρεφα*, *τειραμμαι*. Observe this last resumes the *θ* of the 1st. Fut. active to distinguish it from the Perfect pass. of *τρεπω*.

Of the Persons of the Perfect.

14. The Persons of the Perfect are not in all Verbs formed as in *τειυμμαι*, but variously in different Verbs, as follows:

In the first class,

The Characteristic of the Perf. act. is thus changed before *μαι*, *σαι*, and *ται*: for *τειυμμαι*, *τειυσαι*, *τειυται* are used *τειυμμαι*, *τειυσαι*, *τειυται*, &c. for *τειερμμαι*, *τειερσαι*, *τειερται* are used *τειερμαι*, *τειερσαι*, *τειερται*, from *τερπω*. (Comp. Sect. I. 10.)

In the second class,

For *—χμαι*, *—χσαι*, and *—χται* are put *—γμαι*, *—ξαι*, and *—ξται*, as *λειεγμαι*, *λειεξαι*, *λειεξται*, from *λεγω*.

In the third,

For *—κμαι*, *—κσαι*, and *—κται* are put *—σμαι*, *—σαι*, and *—ται*, as *πιπεισμαι*, *πιπεισαι*, *πιπεισαι*, from *πειθω*.

In the fourth,

The Characteristic of the Perf. act. is altogether omitted, as in *εψαλμαι*, *εψαλσαι*, *εψαλται*, from *ψαλλω*; but *πεφαμμαι*, *πεφανσαι*, *πεφανται*.

Of forming the Persons of the Dual and Plural Perfect.

15. *Μ* before *μαι* in the first class, *γ* before *μαι* in the second, and *σ* before *μαι* in the third, are preserved in the first person dual and * plural, as in *τειυμμε-θον* and *—θα* from *τειυμμαι*; *λειεγμε-θον* and *—θα* from *λειεγμαι*; *πιπυσμε-θον* and *—θα* from *πιπυσμαι*.
 16. In the second and third Person dual and in the second plural the *tenues* of the third Person singular are changed into their *aspirates*, as from *τειυται*, *τειυθον*, *τειυθι*; from *λειεξται*, *λειεξθον*, *λειεξθι*; from *πειφαι*, *πειφαιθον*, *πειφαιθι*: But if the third Pers. sing. end in *ται pure*, then *σ* is inserted before *θον* and *θι*; thus from *νυιμηται*, *νυιμησθον*, *νυιμησθι*.
 17. The third Person Plural is formed from the 3d Person singular, if it end in *ται pure*, by inserting *ν* before *ται*, as from *καρῖται*, *καρῖνται*.

* And where *γ* precedes the Characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from *ελεγχω*, Perf. Pass. *ηλε-γμαι*, *-γξαι*, *-γξται*. Dual. *-γμεθον* *-γξθαι*, *-γξθαι*. Plur. *-γμεθα*, *-γξθαι*.

N. B. *It would be very proper for the Learner in this place to write out, according to the above Rules, the Perfect passive γεγραμμαι from γραφω, απηλεγμαι from πλεωω, απηλησμαι from πλεωω, εσπαρμαι from σπειρω, λελυμαι from λωω throughout all the Persons and Numbers.*

Of the Preter-plu-perfect, and Moods of the Perfect.

18. The plu-perfect is formed from the Perfect by changing *μαι* into *μην*, and prefixing *ε* if the Verb begin with a consonant, as *τετομμαι, ετελυμην*.
19. The Persons of the Plu-perfect are formed after the analogy of the Persons of the Perfect, preserving the terminations as in *ετελυμην*.
20. So as to the other Moods, the Perfect Imperative derives it's second Person sing. from the second Person sing. of the Indicative, as *τελυψαι, τελυψο*; *λελεξαι, λελεξο*; *κεκρισαι, κερρισο*; it's other Persons from the second Pers. plural, as *τελυφθε, τελυφθεω*; *λελεχθε, λελεχθεω*; *κεκρισθε, κερρισθαι*. Whence also may be deduced the Perfect Infinitive, as *λελεχθαι, κερρισθαι*: The Perfect Optative and Subjunctive are most usually formed by the auxiliary *ειην* and *ω*: But sometimes the Optative is formed from the Indicative by changing *μαι* into *μην*, as *λελυμαι, λελυμενος ειην* and * *λελυμην, υο, υιο, &c. α, ε, ο*, take *ι* before *μην*, as *εκλαμαι, εκλαιμην, αιω, αιωο, &c.* Sometimes the Perfect Subjunctive is formed by changing the vowel of the Indicative before *μαι* into *ω*, as *εκλαμαι, εκλωμαι*.

Of the first Aorist.

21. The first Aorist is formed from the third Person singular of the Perfect by changing *αι* into *ην*, and *tenuēs* into their *aspirates*, and dropping the prefixed consonant, if any, as *τετυπται, ειυφθην*; *αριυλται, αρυχθην*.
22. Verbs which in the Perfect had changed *ε* into *α*, resume their *ε* in the first Aorist; as *εσπραμμαι, εσπρεφθην*; and those which had cast away *ν* poetically take it again, as † *εκλυθην* for *εκλυθην* from *κλινω*.
23. Some first Aorists in the penultima have *τ* for *θ* of the Perfect, as *ελαφθην* *I was buried*, from *θαπνω, τεθαμμαι*; *ειρεφθην* *I was nourished*, from *τρεφω, τεθραμμαι*, to prevent the disagreeable concurrence of *aspirates*. Comp. pag. 28. Note †.
24. Some first Aorists assume *σ*, as *εμνησθην* from *μεμνηται*; and some reject it, as *εσωθην* from *σσωσται*; and some change *η* into *ε*, as *ευρεθην* from *ευρηται*.

Of the first Future.

25. The first Future is formed from the third Person sing. of the first Aorist by adding *σμαι*, and dropping the augment, as *ετυφθαι, τυφθισμαι*. (Comp. Rule 8. above.)

Of the Paulo-post-future.

26. The Paulo-post-future is formed from the second Pers. sing. of the Perfect by inserting *ομ* before *αι*, as *τελυψαι, τελυψομαι*; *απληξαι, απληξομαι*.

* See more in *Port-Royal Grammar* by *Nugent*, p. 162.

† *Απελευσθην* in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed after the same analogy from *σπικτυω*.

27. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Passive Voice.

	Indicat.	Imper.	Optat.	Subjunct.	Infinit.	Particip.
Pres.	τυπτομαι	τυπτο	τυπτοιμην	τυπτωμαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτοιμην					
Perf.	τετυπμαι	τετυπθω	τετυπμενος ειην	τετυπμενος ω	τετυπθαι	τετυπμενος
Plup.	ετετυπμην					
P.postFu.	τετυπτομαι		τετυπτοιμην		τετυπτεσθαι	τετυπτομενος
1 Aor.	ειπθην	τυφθης	τυφθισην	τυφθω	τυφθηναι	τυφθεις
1 Fut.	τυφθησομαι		τυφθησοιμην		τυφθησεσθαι	τυφθησομενος
2 Aor.	ειπην	τυπηθι	τυπειην	τυπηθι	τυπηναι	τυπεις
2 Fut.	τυπησομαι		τυπησοιμην		τυπησεσθαι	τυπησομενος

28. N. B. The Learner should repeat this in the same manner as the similar Table in the Active Voice, Sect. X. 57.

SECT. XII.

Of the MIDDLE VOICE of Verbs in Ω, and of the DEPONENT Verb.

THE Tenses of the Middle Voice are declined after the form of the Active or Passive, according to their termination; thus Perf.

Mid. *τίλυτ-α* is declined like Perf. Act. *τίλυφ-α*, *ας*, *ι*, &c. and 1 Fut. Mid. *τυψ-ομαι* like Pass. Pres. *τυπ-ομαι*, *η*, *θαι*, &c.

2. Here follows therefore

A Table of the cognate or correspondent Tenses in the MIDDLE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infinit.	Particip.
Pres.	Τυπτομαι	τυπτε	τυπτοιμην	τυπτωμαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτοιμην					
1 Fut.	τυψομαι		τυψοιμην		τυψεσθαι	τυψομενος
1 Aor.	ειψαμην	τυψαι	τυψαιμην	τυψωμαι	τυψασθαι	τυψαμενος
Perf.	τελυπα	τελυπε	τελυποιμι	τελυπω	τελυπται	τελυπως
Pluperf.	ετελυπειν					
2 Aor.	ειπτοιμην	τυπε	τυποιμην	τυπωμαι	τυπεσθαι	τυπομενος
2 Fut.	τυπουμαι		τυποιμην		τυπεισθαι	τυπομενος

In the fourth class the 1st Fut. is varied like the 2d Fut.

- 1 Fut. *σπερῶμαι* | *σπεροιμην* | *σπερείσθαι* | *σπερμενος*.
 3. N. B. The learner should here repeat all the Persons of every Tense, which he will easily do, if he is perfect in the Terminations of the Active and Passive Voices.
 4. But the Terminations of the 1st Aorist, Indicative, Imperative, and Optative, and of the 2d Fut. being somewhat peculiar, may be learned thus :

Indic. 1 Aor. Sing. *Εἴψ-αμην*, *ω*, *αῖο*. Du. *αμῖθον*, *ασθον*, *ασθην*. Pl. *αμῖθα*, *ασθι*, *αἰνθ*.

Imper. 1 Aor. Sing. *Τυψ-αι*, *ασθω*. Du. *ασθον*, *ασθων*. Pl. *ασθι*, *ασθωσαν*.

Optat. 1 Aor. Sing. *Τυψ-αιμην*, *αιο*, *αἰλο*. Du. *αιμῖθον*, *αισθον*, *αισθην*.

Pl. *αιμῖθα*, *αισθι*, *αινθ*.

2 Fut.

- 2 Fut. Indic. Sing. * Τυπ-ῶμαι, ῆ, ῆσαι. Du. ὀμιθον, ῆσθον, ῆσθον.
Pl. ομιθεα, ῆσθε, ὀμιλαιο.

Of the FORMATION of the TENSES in the MIDDLE VOICE.

5. The *Present* and *Imperfect* are the same as the Present and Imperfect passive.

6. *The First Future*

is formed from the first Future active by changing *ω* into *ομαι*, as τυψω, τυψομαι; but in the fourth class into ὄμαι, as ψαλῶ, ψαλῶμαι.

7. *The First Aorist*

is formed from the first Aorist active by adding *μην*, as εἴψα, εἴψαμην.

8. *The Perfect Middle*

is formed from the Perfect active by taking the Characteristic of the second Aorist for its own, as τέψα, τέψα; so λελυα from λυω, πικα from ακουω. (Comp. Sect. X. 53. 3.)

9. Perfects active in ηα cast off ηκ, as τεμνω, τέμνηκα, τέτομα. (Comp. with Rule 11.)

10. The penultima of the Perfect middle is commonly the same as that of the Perfect active: But if the penultima of the Present have *α*, *αι*, or *ει*, they are changed thus in the Perfect Middle; *α* († sometimes) into *η*, as θαλλω, τεθηλα; *αι* into *η*, as φαινω, πεφνηα; *ει* into *οι*, as πεινω, πεποιθα.

11. Verbs of two syllables, which have *ε* for their only vowel in the penultima of the 1 Fut. active, change *ε* into *ο* in the penultima of the Perfect middle, as λεγω, λεξω, λελογα; σπειρω, σπερω, εσπορα; πεμπω, πεμψω, πεπομπα.

12. *The Plu-perfect*

is formed from the Perfect by changing *α* into *ειν*, and prefixing *ε* if the Verb begins with a consonant, as τέψα, ετέψαειν.

13. *The second Aorist*

is formed from the second Aorist active by changing *ον* into *ομην*, as ἔψον, ἔψομην.

14. *The second Future*

is formed from the second Future active by changing *ω* into *ομαι*, as τυπῶ, τυποῦμαι.

Of the DEPONENT Verb.

15. A Deponent Verb hath generally an † active signification, but is declined in some Tenses after the passive, and in others after the middle form, as δέχομαι to receive.

* These three Verbs, ἔδω, ὤνω, φάγω, do not circumflex their second Future Middle, and are formed as φαγμαι, —ισαι, —ιται; Pl. —ομιθα, —ισθε, —οιαι; Infin. φαγισθαι, &c. Thus ἔδομαι is distinguished from ὀδομαι, 2 Fut. Mid. of ἔλθω to sit; but observe it makes it's 2 Pers. sing. ἔδη, Att. ἔδην.

† The *α* generally remains, especially when this Preterite would otherwise be confounded with the 1 Aor. active, as ἐβηλν, ἐβηλας, ἐβηλα, and not ἐβηλας, which is the 1 Aor. active." Port-Royal Grammar, p. 171.

‡ The 2d Aorist (as ἔδρεθον) in these Verbs has often a *Passive* sense.

Pres.

17. In parsing a Greek verb or Participle, i. e. in deducing it grammatically from it's theme, the best and most natural way seems to be by naming those tenses and words *only*, which, according to the above Rules, and the preceding Tree, intervene between the theme and the word proposed, or which are necessary to account for it's form: For instance, if it be required to parse the Verb τυφθησεται, 3d Pers. sing. 1 Fut. passive Indic. of τυπῶ, let the Learner proceed thus; Τυπῶ, (1 Fut.) τυψω, (Perf.) τέψα, (Perf. Pass.) τέψαμαι, —ψαι, —ται, (1 Aor.) εἰψθην, (1 Fut.) τυφθῶμαι, τυφθῶ, τυφθῆσεται. Again, for τυπῆσαι, 3 Pers. sing. 2 Fut. Indic. middle of τυπῶ; Τυπῶ, (2 Aor.) εἰψον, (2 Fut.) τυπῶ, (2 Fut. Mid.) τυπῶμαι, τυπῇ, τυπῆσαι. For ἐπεποιθεῖ, 3 Pers. sing. Pluperf. Indic. middle of πειθω, let him say, Πειθω, (1 Fut.) πεισω, (Perf.) πεπεικα, (2 Aor.) * ἐπειθον (Perf. Mid.) πεπειθα, (Pluperf. Mid.) ἐπεποιθῆν, —εις, —ει. Once more, for ἀπείσαλμενος, Particip. Perf. Pass. Masc. Sing. Nominative Case from the compound Verb ἀποσείλλω, let him name ἀποσείλλω, (1 Fut.) ἀποσείλω, (Perf.) † ἀπέσβαλα, (Perf. Pass.) ἀπέσβαμαι, (Particip.) ἀπέσβαλενος.
18. For the manner in which *Verbal Nouns* are deduced from Verbs, see Sect. VI. 8.

SECT. XIII.

Of CONTRACTED Verbs.

1. **V**ERBS ending in *aw*, *ew*, and *ow* are in the Present and Imperfect of all Moods most usually *contracted*; and hence arise the contracted or circumflexed Verbs; the first kind in *ῶ*, *ᾶς*, *ᾷ*, from Verbs in *aw*; the second in *ῷ*, *ῆς*, *ῇ*, from Verbs in *ew*; the third in *ῶ*, *ῆς*, *ῇ*, from Verbs in *ow*.
2. In these Verbs no Tenses but the Present and Imperfect are contracted, all their other Tenses being formed regularly like Verbs of the third class in *pure*.
3. The *Rules of Contraction* are much the same as in Nouns (see Sect. III. 91): for
 1. In Verbs in *aw*, if *o* or *ω* follow *a*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*.
 2. In Verbs in *ew*, *e* is contracted into *υ*; *ω* into *ου*. But if a long vowel or a diphthong follows *e*, the contraction is made by dropping *e*.
 3. In Verbs in *ow*, if *ω* or *η* follows *o*, the contraction is into *ω*; if *e*, or *ο*, or *ου*, the contraction is into *ου*; if any other vowel or diphthong follow *o*, the contraction is into *οι*; except in the Infinitive, *ου* into *ου*, as *χερσιν*, *χερσῶν*, and in the 2d Pers. Pres. Indic. Pass. *χερσῃ*, *χερσῶ*.
4. These Rules would of themselves enable the Learner to give the *contracted* form of these Verbs from the uncontracted, which latter is declined regularly, as in *τυπῶ*. It may, however, be proper to add

* The second Aorist should here be named because it is necessary to account for the form, i. e. in the present instance, for the *Characteristic*, of the Perf. Mid. *πεπειθα*. See above 8.

† See Sect. X. 32, and 48.

5. A TABLE of the CONTRACTED Verbs declined in their PRESENT and IMPERFECT TENSES, ACTIVE and PASSIVE.

**ACTIVE VOICE.
INDICATIVE MOOD.**

Present Tense.

	Singular.		Dual.		Plural.
1. Τιμ-αω, ω	αεῖς-αῖς	αεῖ-αῖ	αε-α	αε-ω	αε-α αεω-ω
2. Φιλ-εω, ω	εεῖς-εῖς	εεῖ-εῖ	εε-εἰ, τῶν	τῶν	εε-ω, μὲν εε-εἰ, τῆ εεω-ω, σι
3. Χρυσ-οω, ω	οεῖς-οῖς	οεῖ-οῖ	οε-οῦ	οε-οῦ	οε-οῦ οεω-οῦ

Imperfect Tense.

1. Ετιμ-αον, ων	αεῖς-αῖς	αε-α	αε-α	αε-α	αε-ω	αε-α	αεω-ων
2. Εφιλ-εον, ουν	εεῖς-εῖς	εε-εἰ	εε-εἰ, τῶν	εε-εἰ, τῶν	εε-οῦ, μὲν	εε-εἰ, τῆ	εεω-ουν
3. Εχρυσ-οον, ουν	οεῖς-οῖς	οε-οῦ	οε-οῦ	οε-οῦ	οε-οῦ	οε-οῦ	οεω-ουν

IMPERATIVE MOOD.

Present and Imperfect.

	Singular.		Dual.		Plural.
1. Τιμ-αε, α	αε-α	αε-α	αε-α	αε-α	αε-α
2. Φιλ-εε, ει	εε-εἰ, τῶ	εε-εἰ, τῶν	εε-εἰ, τῶν	εε-εἰ, τῆ	εε-εἰ, ἰασαν
3. Χρυσ-οε, ου	οε-οῦ	οε-οῦ	οε-οῦ	οε-οῦ	οε-οῦ

OPTATIVE MOOD, εἰθε I wish.

Present and Imperfect.

	Singular.		Dual.		Plural.
1. Τιμ-αιομι, φμι	αοῖς-αῖς	αοῖ-ω,	αοῖ-ω,	αοῖ-ω,	αοῖ-ω
2. Φιλ-εοιμι, οιμι	εοῖς-οῖς	εοῖ-οἰ	εοῖ-οἰ, τῶν	εοῖ-οἰ, μὴν	εοῖ-οἰ, τῆ
3. Χρυσ-οοιμι, οιμι	οοῖς-οῖς	οοῖ-οἰ	οοῖ-οἰ	οοῖ-οἰ	οοῖ-οἰ

SUBJUNCTIVE MOOD, εαν if.

Present and Imperfect.

	Singular.		Dual.		Plural.		
1. Τιμ-αω, ω	αῖς-αῖς	αῖ-α	αῖ-α	αε-α	αῖ-α	αω-ω	
2. Φιλ-εω, ω	εῖς-εῖς	εῖ-η	εῖ-η, τῶν	εῖ-η, τῶν	εω-ω, μὲν	εῖ-η, τῆ	εω-ω, σι
3. Χρυσ-οω, ω	οῖς-οῖς	οῖ-οἰ	οῖ-ω	οῖ-ω	οω-ω	οῖ-ω	οω-ω

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-αειν, φν. 2. Φιλ-ειν, ειν. 3. Χρυσ-οειν, ουν.

PARTICIPLE.

1. Τιμ-αων, ων	αουσα-ωσα	αον-ων	Gen. {	αοντος-ωντος	αουσης-ωσης	αοντος-ωντος
2. Φιλ-εων, ων	εουσα-ουσα	εον-ουν		εοντος-ουντος	εουσης-ουσης	εοντος-ουντος
3. Χρυσ-οων, ων	οουσα-ουσα	οον-οον		οοντος-οοντος	οουσης-ουσης	οοντος-οοντος

PASSIVE

PASSIVE VOICE. INDICATIVE MOOD.

Present Tense.

Singular.

1. Τιμ-αομαι, ω	αη-α	αε-α
2. Φιλ-εομαι, η, μαι	εη-η	εε-ει, ται
3. Χρυσ-οομαι, η	οη-η	οε-η

Dual.

αο-ω	αε-α
εο-η, μεθον	εε-ει, σθον
οο-η	οε-η

Plural.

αο-ω	αε-α	αο-ω
εο-η, μεθα	εε-ει, σθς	εο-ου, νλα
οο-η	οο-η	οο-η

Imperfect Tense.

1. Ετιμ-αο-ω	αε-ω	αε-α	αο-ω	αε-α	αε-α	αο-ω	αε-α	αο-ω
2. Εφιλ-εο-η, μην	εε-η	εε-ει, τε	εο-η, μεθον	εε-ει, σθον	εε-ει, σθην	εο-η, μεθα	εε-ει, σθς	εο-η, νλο
3. Εχρυσ-οο-η	οε-η	οε-η	οο-η	οε-η	οε-η	οο-η	οε-η	οο-η

IMPERATIVE MOOD.

Present and Imperfect.

Singular.

1. Τιμ-αου	ω	αε-α
2. Φιλ-εου, ου	εε-ει, σθω	
3. Χρυσ-οου, ου	οε-ου	

Dual.

αε-α	αε-α
εε-ει, σθον	εε-ει, σθων
οε-ου	οε-ου

Plural.

αε-α	αε-α
εε-ει, σθς	εε-ει, σθωνται
οε-ου	οε-ου

OPTATIVE MOOD.

Present and Imperfect.

Singular.

1. Τιμ-αοι-ω	αοι-ω	αοι-ω
2. Φιλ-εοι-η, μην	εοι-η, ο	εοι-η, το
3. Χρυσ-οοι-η	οοι-η	οοι-η

Dual.

αοι-ω	αοι-ω
εοι-η, μεθον	εοι-η, σθον
οοι-η	οοι-η

Plural.

αοι-ω	αοι-ω	αοι-ω
εοι-η, μεθα	εοι-η, σθς	εοι-η, νλο
οοι-η	οοι-η	οοι-η

Perfect and Pluperfect.

1. * Τετιμνη-μην				
2. Πτεφιλη-μην, ο, τε	μεθον, σθον, σθον,	μεθα, σθς, νλο		
3. Κεχρυσω-μην				

SUBJUNCTIVE MOOD.

Present and Imperfect.

Singular.

1. Τιμ-αω ω	αη-α	αη-α
2. Φιλ-εω-ω, μαι	εη-η	εη-η, ται
3. Χρυσ-οω-ω	οη-η	οη-η

Dual.

αω-ω	αη-α
εω-ω, μεθον	εη-η, σθον
οω-ω	οη-η

Plural.

αω-ω	αη-α	αω-ω
εω-ω, μεθα	εη-η, σθς	εω-ω, νλα
οω-ω	οη-η	οω-ω

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-ασθαι-ασθαι. 2. Φιλ-εσθαι-εισθαι. 3. Χρυσ-εσθαι-υσθαι.

PARTICIPLE.

1. Τιμ-αομενος-ω	} μενος, μετη, μενον
2. Φιλ-εομενος-ου	
3. Χρυσ-εομενος ου	

The Middle Voice is contracted like the Passive, it having the same Present and Imperfect Tenses.

* See Sect. XI. 20.

6. In contracted Verbs the vowel before *σω* in the 1st Fut. and before *κα* in the Perfect, is generally *long*, as *τιμᾶω*, *τιμήσω*, *τέλιμῃκα*; *φιλέω*, *φιλήσω*, *πεφιλήκα*; *χρυσῶω*, *χρυσώσω*, *κεχρυσώκα*.

EXCEPTIONS.

7. 1st. Verbs in *αω*, that have *σ*, *ι*, *λ*, or *ρ* *pure*, before *αω*, (and some others), form their first Future in *ασω* and Perfect in *ακα*, as *εἶω*, *εἴσω*, *διαίᾳ*; so *κοπίαω*, *γέλωω*, *ῥαῶω*.
 2dly. Some Verbs in *εω* make *εσω* and *εκα*, as *αἰδεω*, *ἀρκεω*, *ἐμνω*, &c. and some of two syllables, in *εῶσω* and *εῶκα*, as *πνεω* to breathe, *πλῶω* to sail, *χῶω* to pour.
 3dly. Some Verbs in *οω* make *οσω* and *οκα*, as *ἀρω* to plough, *ὀρω* to swear, *ὄνω* to blame.
 8. Contracted Verbs generally want the 2d Aor. 2 Fut. and Perfect middle. But
 9. The second Aorist, when used, is formed from the Imperfect by casting away the vowel before *ορ*, as *ἐτίμαον*, *ἐτίμον*; *ἐφιλεον*, *ἐφίλον*.

A TABLE of CONTRACTED Verbs conjugated through the Tenses of the INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τιμᾶω-ω	Pres.	Τιμαομαι-ομαι	Pres.	Τιμαομαι-ομαι
Imperf.	Ετίμαον-ων	Imperf.	Ετιμαομην-ωμην	Imperf.	Ετιμαομην-ωμην
1 Fut.	Τιμήσω	Perf.	Τέτιμημαι	1 Fut.	Τιμήσομαι
1 Aor.	Ετίμησα	Pluperf.	Ετέτιμημην	1 Aor.	Ετιμήσαμην
Perf.	Τέλιμῃκα	P. p. Fut.	Τελιμήσομαι	Perf.	Τέτιμα
Pluperf.	Ετέτιμηκειν	1 Aor.	Ετιμήθην	Pluperf.	Ετέτιμειν
2 Aor.	Ετίμον	1 Fut.	Τιμήθισομαι	2 Aor.	Ετιμομην
2 Fut.	Τιμῶ	2 Aor.	Ετιμήν	2 Fut.	Τιμούμαι
		2 Fut.	Τιμήσομαι		
<hr/>					
Pres.	Φιλέω-ω	Pres.	Φιλεομαι-ομαι	Pres.	Φιλεομαι-ομαι
Imperf.	Εφιλεον-ον	Imperf.	Εφιλεομην-ομην	Imperf.	Εφιλεομην-ομην
1 Fut.	Φιλήσω	Perf.	Πεφιλήμαι	1 Fut.	Φιλήσομαι
1 Aor.	Εφίλησα	Pluperf.	Επεφίλημην	1 Aor.	Εφίλησαμην
Perf.	Πεφιλήκα	P. p. Fut.	Πεφιλήσομαι	Perf.	Πεφίλα
Pluperf.	Επεφίληκειν	1 Aor.	Εφίληθην	Pluperf.	Επεφίλειν
2 Aor.	Εφίλον	1 Fut.	Φιλήθισομαι	2 Aor.	Εφίλομην
2 Fut.	Φιλῶ	2 Aor.	Εφίλην	2 Fut.	Φιλούμαι
		2 Fut.	Φιλήσομαι		
<hr/>					
Pres.	Χρυσῶω-ω	Pres.	Χρυσσομαι-ομαι	Pres.	Χρυσσομαι-ομαι
Imperf.	Εχρυσσοον-ον	Imperf.	Εχρυσσομην-ομην	Imperf.	Εχρυσσομην-ομην
1 Fut.	Χρυσώσω	Perf.	Κεχρυσώμαι	1 Fut.	Χρυσώσομαι
1 Aor.	Εχρυσώσα	Pluperf.	Εκεχρυσώμην	2 Aor.	Εχρυσώσαμην
Perf.	Κεχρυσώκα	P. p. Fut.	Κεχρυσώσομαι		
Pluperf.	Εκεχρυσώκειν	1 Aor.	Εχρυσώθην		
		1 Fut.	Χρυσώθισομαι		

10. The other Moods are easily formed from the Indicative,
 11. The formation of the Tenses is the same as in *τυπῶω* throughout all the Voices.

SECT.

SECT. XIV.

Of the SECOND Conjugation, or of declining Verbs in μι.

1. **T**HE Conjugation of Verbs in μι flows from the contracted Verbs in αω, εω, and ω.
2. These Verbs, though rarely used in the Present, Imperfect, and second Aorist, are however declined after a peculiar manner in those three Tenses, their other Tenses being formed nearly as Verbs in ω.

Of the FORMATION of Verbs in μι, and of their Tenses.

3. Verbs in μι are formed from the contracted Verbs in αω, εω, and ω, by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the Verb begins with a double or two Consonants, and then ι only is prefixed; thus,

ἵστημι *to set*, from στήω; (1 Fut.) στήσω, (Perf.) *ἑστάχα.

τίθημι *to place*, from θέω; (1 Fut.) θήσω, (Perf.) τεθείχα.

δίδωμι *to give*, from δέω; (1 Fut.) δώσω, (Perf.) δέδωκα.

4. Some Verbs in μι have a letter inserted after the reduplication, as συμπλημι *to fill* from πλάω, πεμπρημι *to burn* from πρᾶω.
5. Some are without a reduplication, as φημι *to speak*, σβημι *to extinguish*, ἀλωμι *to take*.
6. Sometimes, though very rarely, ε is used in the reduplication instead of ι, as τεθνημι *to die*, from θναω.

7. *The Preter-imperfect Tense*

is formed from the Present, by changing μι into ην and prefixing the augment, unless the Verb begins with ι, as τίθημι, ετίθην; ἵστημι, ἰστήην.

8. But observe that this Imperfect is not so often used as another formed, as it were, from ἰστέω, τίθεω, δίδωω, namely ἰστέων, ας, α; ἰστέουν, εις, ει; ἰδιδέουν, ους, ου. So likewise for the second person singular of the Imperative is used ἰστέα, τίθει, δίδου.

9. *The Second Aorist*

is formed from the Imperfect, by rejecting the reduplication, as ετίθην, εθήν; ἰν, ἦν; but ι before two Consonants is changed into ε, as ἰστέν, εστέν.

10. *THE PRESENT PASSIVE*

is formed from the Present active, by changing μι into μαι, and the *long* vowel before μι into a *short* one, as ἵστημι, ἵσταμαι; τίθημι, τίθεμαι; δίδωμι, δίδομαι. Except αημαι, and some others.

11. *The Perfect Passive*

always has the Penultima *short*, except the *Bæotic* † τεθείμαι.

* Sometimes ἰστέχα. See *Port-Royal Grammar*, by Nugent, p. 212.

† The penultima, however, of the first Aorist ἰτίθην is shortened.

12. Verbs in μ have no second Future, Perfect middle, nor second Aorist Passive; and indeed so great is their Imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, $\iota\sigma\tau\eta\mu\iota$, $\tau\iota\theta\eta\mu\iota$, $\delta\iota\delta\omega\mu\iota$, and $\iota\eta\mu\iota$ to send.

13. A TABLE of Verbs in μ declined in their PRESENT, IMPERFECT, and 2d AORIST Tenses, ACTIVE, PASSIVE, and MIDDLE.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.	Dual.	Plural.
Pres.	1. $\iota\sigma\tau\text{-}\eta\mu\iota$, $\eta\varsigma$, $\eta\sigma\iota$ 2. $\tau\iota\theta\text{-}\eta\mu\iota$, $\eta\varsigma$, $\eta\sigma\iota$ 3. $\delta\iota\delta\text{-}\omega\mu\iota$, $\omega\varsigma$, $\omega\sigma\iota$	$\alpha\text{-}$ $\varepsilon\text{-}$ $ο\text{-}$ } $\tau\omicron\nu$, $\tau\omicron\nu$	$\alpha\text{-}$ $\varepsilon\text{-}$ $ο\text{-}$ } $\mu\epsilon\nu$, $\tau\epsilon$ { $\alpha\sigma\iota$ * $\varepsilon\iota\sigma\iota$ $\omicron\upsilon\sigma\iota$
Imp.	1. $\iota\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η 2. $\varepsilon\tau\iota\theta\text{-}\eta\nu$, $\eta\varsigma$, η 3. $\varepsilon\delta\iota\delta\text{-}\omega\nu$, $\omega\varsigma$, ω	$\alpha\text{-}$ $\varepsilon\text{-}$ $ο\text{-}$ } $\tau\omicron\nu$, $\tau\eta\nu$	$\alpha\text{-}$ $\varepsilon\text{-}$ $ο\text{-}$ } $\mu\epsilon\nu$, $\tau\epsilon$, $\sigma\alpha\nu$
2 Aor.	1. $\varepsilon\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η 2. $\varepsilon\theta\text{-}\eta\nu$, $\eta\varsigma$, η 3. $\varepsilon\delta\text{-}\omega\nu$, $\omega\varsigma$, ω	$\eta\tau\omicron\nu$, $\eta\tau\eta\nu$ $\varepsilon\tau\omicron\nu$, $\varepsilon\tau\eta\nu$ $\omicron\tau\omicron\nu$, $\omicron\tau\eta\nu$	$\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$ $\varepsilon\mu\epsilon\nu$, $\varepsilon\tau\epsilon$, $\varepsilon\sigma\alpha\nu$ $\omicron\mu\epsilon\nu$, $\omicron\tau\epsilon$, $\omicron\sigma\alpha\nu$

IMPERATIVE.

Pres.	1. $\iota\sigma\tau\text{-}\alpha\theta\iota$, $\alpha\text{-}$	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\text{-}\varepsilon\tau\iota$, $\varepsilon\text{-}$	$\varepsilon\text{-}$	$\varepsilon\text{-}$
Imp.	3. $\delta\iota\delta\text{-}\omicron\theta\iota$, $ο\text{-}$	$ο\text{-}$	$ο\text{-}$
2 Aor.	1. $\Sigma\tau\eta\text{-}\theta\iota$, $\sigma\tau\eta\text{-}\tau\omega$, &c.	2. $\Theta\epsilon\varsigma$, $\Sigma\epsilon\text{-}\tau\omega$, &c.	3. $\Delta\omicron\varsigma$, $\delta\omicron\text{-}\tau\omega$, &c. formed as the Present.

OPTATIVE.

Pres.	1. $\iota\sigma\tau\alpha\iota$	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\epsilon\iota$	$\eta\text{-}$	$\eta\text{-}$
Imp.	3. $\delta\iota\delta\omicron\iota$	$\omega\text{-}$	$\omega\text{-}$
2 Aor.	1. $\Sigma\tau\alpha\iota$ $\eta\nu$, $\eta\varsigma$, &c.	2. $\Theta\epsilon\iota\text{-}\eta\nu$, $\eta\varsigma$, &c.	3. $\Delta\omicron\iota\text{-}\eta\nu$, $\eta\varsigma$, &c. formed as the Present.

SUBJUNCTIVE.

Pres.	1. $\iota\sigma\tau\text{-}\omega$, $\alpha\varsigma$, φ	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\eta\text{-}$
Imp.	3. $\delta\iota\delta\text{-}\omega$, $\omega\varsigma$, ω	$\omega\text{-}$	$\omega\text{-}$
	1. $\Sigma\tau\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\eta\text{-}$
2 Aor.	2. $\Theta\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\eta\text{-}$
	3. $\Delta\text{-}\omega$, $\omega\varsigma$, ω	$\omega\text{-}$	$\omega\text{-}$

* Ionic or Poetic; in Ionic and Attic prose $\tau\iota\theta\eta\alpha\sigma\iota$.

INFI.

INFINITIVE.

Pres. 1. ἴσθ-αναι. 2. Τιθ-εναι. 3. Διδ-οναι.
 2 Aor. 1. Στήν-αι. 2. Θειν-αι. 3. Δουρ-αι.

PARTICIPLE.

	M.	F.	N.		M.	F.	N.
Pres.	1. ἴστας,	ασα,	αν	Gen.	1. ανλος,	ασης,	ανλος,
	2. Τιθ-εις,	εισα,	εν		2. ενλος,	εισης,	ενλος
	3. Διδ-ους,	ουσα,	ον		3. ονλος,	ουσης,	ονλος
2 Aor.	1. Στ-ας,	ασα,	αν				
	2. Θ-εις,	εισα,	εν				
	3. Δ-ους,	ουσα,	ον				

PASSIVE VOICE.

INDICATIVE MOOD.

Pres.	1. ἴσθ-α- }	μαι, ται, ται	μεθον, σθον, σθον	μεθα, σθε, νται
	2. Τιθ-ε- }			
	3. Διδ-ο- }			
Imp.	1. ἴσθ-α- }	μην, σο, το	μεθον, σθον, σθην	μεθα, σθε, ντε
	2. Ετιθ-ε- }			
	3. Εδιδ-ο- }			

IMPERATIVE.

Pres. and Imp.	1. ἴσθ-α- }	σο, σθω	σθον, σθων	σθε σθωσαν
	2. Τιθ-ε- }			
	3. Διδ-ο- }			

OPTATIVE.

Pres. and Imp.	1. ἴσθ-αι- }	μην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντε
	2. Τιθ-ει- }			
	3. Διδ-οι- }			
Perf.	1. Ἐστ-αι- }	μην, ο, το, &c. formed as the Present.		
	2. Τεθ-ει- }			
	3. Δεδ-οι- }			

SUBJUNCTIVE.

Pres. and Imp.	1. ἴσθ-α- }	α, α- }	μαι, γ, γ- }	ται	ωμεθον, η- }	σθον, σθον,	ωμεθα- α- }	σθε, ωνται
	2. Τιθ-ει- }	ω, ω- }			ω-		η- }	
	3. Διδ-οι- }						ω- }	
Perf.	1. Ἐστ-αι- }	ωμαι, &c. formed as the Present.						
	2. Τεθ-ει- }							
	3. Δεδ-οι- }							

INFINITIVE.

Pres. 1. ἴσθ-ασθαι
2. Τιθ-εσθαι
3. Διδ-εσθαι

PARTICIPLE.

Pres. 1. ἴσθ-αμενος,
2. Τιθ-εμενος,
3. Διδ-ομενος } μενῇ, ὄν

MIDDLE VOICE.

N. B. The Present and Imperfect of all Moods are the same as in the Passive.

INDICATIVE MOOD.

2 Aor. Εστ-α- } μὴν, σο, το | μεθον, σθον, σθην | μεθα, σθε, νίθ
Εθ-ε- }
Εθ-ο-

IMPERATIVE.

2 Aor. Στα- } σο, σθα, | σθον, σθων | σθε, σθωσαν
Θε- }
Δο-

OPTATIVE.

2 Aor. Σται- } μὴν, ο, το | μεθον, σθον, σθην | μεθα, σθε, νίθ
* Θει- }
Δοι-

SUBJUNCTIVE.

2 Aor. Στ- } ωμαι, α, α- } ται | ωμεθον, α- } σθον, σθον | ωμεθα, α- } σθε, ωνται
Θ- }
Δ- } ω, η- }
ω, ω-

INFINITIVE.

2 Aor. Στα- } σθαι
Θε- }
Δο-

PARTICIPLE.

M. F. N.
2 Aor. Στα- } μενος, μενῇ, μενον
Δο-

A TABLE of the Verbs in μι conjugated through the Tenses of the Indicative Mood.

ACTIVE VOICE.

Pres. ἴστημι
Imp. ἴστην
1 Fut. ἵστησω
1 Aor. ἕστησα
Perf. ἕστανα
Plup. ἕστασιν
1 Aor. ἕστην

PASSIVE VOICE.

Pres. ἵσταμαι
Imp. ἵσταμην
Perf. ἕσταμαι
Plup. ἕσταμην
1 Aor. ἕσταθην
1 Fut. ἑσταθσομαι
P. p. Fut. ἑστασομαι

MIDDLE VOICE.

Pres. ἵσταιμαι
Imp. ἵσταμην
1 Fut. ἵστησομαι
1 Aor. ἑσίσταμην
2 Aor. ἑστάμην

* And θη-μην, -οις, &c.

ACTIVE

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	Τίθημι	Pres.	Τίθεμαι	Pres.	Τίθεμαι
Imp.	Ετίθην	Imp.	Ελθέμεην	Imp.	Ελθέμεην
1 Fut.	Θήσω	Perf.	Τέθειμαι	1 Fut.	Θήσομαι
1 Aor.	* Εθήκα	Plup.	Ελθέιμην	1 Aor.	Εθήκαμην
Perf.	Τέθεικα	1 Aor.	Ελθην	2 Aor.	Εθήμην
Plup.	Ετέθεικα	2 Fut.	Τέθησομαι		
2 Aor.	Εθήν	P. p. Fut.	Τέθεισομαι		

Pres.	Δίδωμι	Pres.	Δίδομαι	Pres.	Δίδομαι
Imp.	Εδίδων	Imp.	Εδιδόμην	Imp.	Εδιδόμην
1 Fut.	Δώσω	Perf.	Δέδομαι	1 Fut.	Δώσομαι
1 Aor.	* Εδωκα	Plup.	Εδέδομην	1 Aor.	Εδωκαμην
Perf.	Δέδωκα	1 Aor.	Εδόθην	2 Aor.	Εδόμην
Plup.	Εδέδωκα	1 Fut.	Δοθήσομαι		
2 Aor.	Εδων	P. p. Fut.	Δέδοσομαι		

SECT. XV.

Of IRREGULAR Verbs in μι.

1. **V**ERBS in *μι* are by many Grammarians made the fourth Conjugation of Verbs in *μι*; but it is thought best to distinguish them from the preceding, because
2. These Verbs neither form the Present from a contracted Verb, nor prefix a Reduplication; they have no 2d Aorist active (except those of two Syllables), no Optative nor Subjunctive Mood, and generally no Middle Voice.
3. They are made of Verbs in *ω*, by changing *ω* into *μι*, as *δεικνυμι* from *δεικνω*. Their *Characteristic* is *υ* before *μι*. Their *peculiar Tenses* are the Present and Imperfect; the rest they form from their *primitive* or *original* Verb, as *δυμι* from *δω*, *δεικνυμι* (not from *δεικνω*, but) from the obsolete *δεικω*.

Δεικνυμι (from *δεικω*). 1 Fut. *δειξω*. Perf. *δεδειχα*, to shew.

INDICATIVE of the ACTIVE Voice.

Pres.	Δεικν-υμι, υς, υσι	υτον, υτον	υμεν, υτε, υσι
Imp.	Εδεικ-υν, υς, υ	υτον, υην	υμεν, υτε, υσαν.

IMPERATIVE.

Δεικν-υθι, υτω, &c.

INFINITIVE.

Δεικνυσαι,

PARTICIPLE.

Δεικνυς, υσα, υν.

INDICATIVE of the ACTIVE Voice.

Pres.	Δεικν-υμαι, υσαι, υλαι	υμεθον, υσθον, υσθον	υμεθα, υσθε, υνλαι
Imp.	Εδεικν-υμεην, υσο, υλο	υμεθον, υσθον, υσθην	υμεθα, υσθε, υνλο

IMPERATIVE.

Δεικν-υσο, υσθω, &c.

INFINITIVE.

Δεικνυσθαι,

PARTICIPLE.

Δεικνυμενος.

* The first Aorist active, *έθηκα* and *έδωκα*, (whence 1 Aor. Mid. *έθηκαμην* and *έδωκαμην*) are irregular, (see Sect. X. 45.) and not declined beyond the Indicative.

4. Here follow

TABLES for conjugating the most usual Irregular Verbs in μι.

1. For Εἰμι to be, see Sect. XI. 2.

2. Εἶμι, from εἶω, Poetic εἰω, to go.

INDICATIVE MOOD.

Pres. Εἶμι, εἶς or εἰ, εἰσι	ἴλον,	ἴτον	ἴμεν,	ἴτε,	εἰσιν.
Imp. Εἶν, εἶς, εἰ	ἴλον,	ἴτην	ἴμεν,	ἴτε,	ἴσαν
2 Aor. ἴον, ἴς, ἴε	ἴelon,	ἴετην	ἴομεν,	ἴετε,	ἴον.
1 Aor. Εἶσα : 3 plur. εἶσαν, Attic ἦσαν Plup. εἶκαιν, &c. Attic ἦκαιν, ἦκαις, ἦκαι, &c.					

IMPERATIVE.

Pres. }	ἴθι or εἰ, ἴω	ἴον,	ἴων	ἴε,	ἴωσαν.
Imp. }					

OPTATIVE.

2 Aor. ἴοιμι, ἴοις, ἴοι, &c.

2 Aor. ἴω, ἴης, ἴη, &c.

INFINITIVE.

Pres. }	ἵναι, εἶναι, and, in compounds, εἶναι	Pres. and 2 Aor.	ἴων, ἰουσα, ἰον.
Imp. }			

SUBJUNCTIVE.

PARTICIPLE.

MIDDLE VOICE. INDICATIVE MOOD.

1 Fut. Εἰσομαι, εἰσὼ εἰσεῖναι, &c.	1 Aor. Εἰσαμην, εἰσω, εἰσαῖο, &c.
Perf. Εἶα, εἶας, εἶε	εἶαλον, εἶαλον, εἶαμεν, εἶατε, εἶασιν.
Plup. ἦειν, ἦεις, ἦει	ἦειλον, ἦειλην, ἦειμεν, ἦειτε, ἦεισαν

The other Tenses are scarcely used.

ἵμι to go is declined in the same manner : But in prose are principally used of the compound Verb ἀπιμι, 3 Pers. Plur. Pres. * ἀπῖσιν in the Indicative, ἀπιώσιν in the Subjunctive, and ἀπῖναι in the Infinitive.

3. Ἰῆμι †, from ἰῶ, to send.

INDICATIVE MOOD.

Pres. Ἰῆμι, ἰῆς, ἰῆσι	ἰelon,	ἰelon	ἰεμεν,	ἰετε,	ἰεσιν.
Imp. Ἰῆν, ἰῆς, ἰῆ	ἰelon,	ἰελην	ἰεμεν,	ἰετε,	ἰεσαν
2 Aor. Ἰν, † ἰς, ἰ, &c.	1 Fut. Ἰῶ, ἰσεῖς, ἰσει, &c.				
1 Aor. Ἰξα (for ἰσα) ἰξας, ἰξε, &c.	Perf. Εἶξα, εἶξας, εἶξε, &c.				

IMPERATIVE.

Pres. }	Ἰθι, ἰεω, &c.	2 Aor. Ἰε, ἰτω, &c.
Imp. }		

OPTATIVE.

Pres. }	Ἰειν, ἰεις, ἰει	ἰειλον, ἰειλην	ἰειμεν, ἰειτε, ἰεισαν
Imp. }			
2 Aor. Εἰην, εἰς, εἰ	εἰηλον, εἰητην	εἰμεν, εἰητε, εἰσαν	
1 Fut. Ἰστοιμι, οἰς, οἰ, &c.	Perf. and Pluperf. Εἰκοιμι, οἰς, οἰ, &c.		

SUBJUNCTIVE.

Pres. Ἰω, ἰς, ἰῆ &c.	Perf. and Pluperf. Εἶκω, εἶξας, εἶκη, &c.
2 Aor. Ὡ, ῖς, ῖ	ῆτον, ῆτον ὤμεν, ῆτε, ὦσι.

* So ἰσῖσιν, Heb. ix. 6.

† It is declined like τιθῆμι, only has an irregular reduplication.

‡ Also ἰω, ἰς, ἰῆ; whence in composition, from ἐπιμι; ἡρι, Mark i. 34.

INFI.

INFINITIVE.

Pres. } 'ἵσται

| 2 Aor. Ἔσται

PARTICIPLES.

Pres. 'ἴς, ἰσῖς, ἰς

2 Aor. Εἰς, εἰσῖς, ἐν

1 Fut. 'ἦσται, ἦσσαι, ἦσται

Perf. and } Εἰκῶς, εἰκῶς, εἰκῶς
Pläperf. }

PASSIVE VOICE.

'ἵσται to be sent is formed, through all it's Tenses, like τιθεμαι,

MIDDLE VOICE.

INDICATIVE MOOD.

2 Aor. 'Εμην, ἔσο,

ἐτο | ἔμεθον, ἔσθον, ἔσθην | ἔμεθα, ἔσθε, ἐντο

1 Fut. 'ἦσμαι, ἦσῃ, ἦσῃς, &c. | 1 Aor. 'ἤκαμην, ἦκα, ἦκατο, &c.

IMPERATIVE.

2 Aor. 'Εσο, ἔσθω |

ἔσθον,

ἔσθων |

ἔσθε, ἔσθωσαν

OPTATIVE.

SUBJUNCTIVE.

2 Aor. Εἴμην, εἶο, εἶο, &c. |

2 Aor. 'ὦμαι, ῆ, ῆται, &c.

INFINITIVE.

PARTICIPLES.

2 Aor. 'Εσθαι

2 Aor. 'Εμενος, ἐμῶν, ἐμενον

1 Fut. 'ἦσεσθαι

1 Fut. 'ἦσομενος, ἦσομενη, ἦσομενον

'ἴημι to desire is found only in the Passive Pres. ἵσμαι and Imperf. ἰμην.

4. 'Ἡμαι, from ἴω, to sit.

INDICATIVE MOOD.

Pres. 'Ἡμαι, ἦσαι, ἦται,

ἦμεθον, ἦσθον, ἦσθον

ἦμεθα, ἦσθε, ἦνται

Imp. 'Ἡμην, ἦσο, ἦτο

ἦμεθον, ἦσθον, ἦσθον

ἦμεθα, ἦσθε, ἦντο

Imper. 'Ἡσο, ἦσθω, &c.

INFINIT. 'Ἡσθαι

PARTICIP. ἦμενος.

So the Compound Καθήμεαι to sit, which is more used.

INDICATIVE MOOD.

Pres. Καθ-ήμεαι, ἦσαι, ἦται,

ἦμεθον, ἦσθον, ἦσθον

ἦμεθα, ἦσθε, ἦνται

Imp. Εκαθ-ήμεν, ἦσο, ἦτο

ἦμεθον, ἦσθον, ἦσθον

1 Fut. Καθησομαι.

IMPERATIVE.

Pres. } Καθ-ησο, ἦσθω |

ἦσθον, ἦσθων |

ἦσθε, ἦσθωσαν

Imp. } Καθου Attic. |

INFINITIVE Καθησθαι.

PARTICIPLE Καθημενος.

5. 'Εννυμι, from ἵω, to put on : Εἵμαι, I am clothed.

INDICATIVE MOOD.

1 Aor. Εἶσα,

εἶσας,

εἶς |

εἶσας, εἶσας

εἶσας, εἶσας

εἶσας, εἶσας, εἶσας

INFINITIVE Εἶσαι.

PASSIVE VOICE.

INDICATIVE MOOD.

Perf. Εἵμαι, εἶσαι, εἶται |

εἶμεθον, εἶσθον, εἶσθον

εἶμεθα, εἶσθε, εἶνται

Plup. Εἶμην, εἶσο, εἶτο |

εἶμεθον, εἶσθον, εἶσθον

εἶμεθα, εἶσθε, εἶντο

PARTICIP. PERF. Εἶμενος.

1 AOR. MID. Εἶκαμην.

6. *Ισῆμι*, from *ισαω*, to *know*.

INDICATIVE MOOD.

Pres. <i>Ισῆμι</i> , <i>ισῆς</i> , <i>ισῆσι</i>		<i>ισατον</i> , <i>ισατον</i>		<i>ισαμεν</i> , * <i>ισατε</i> , <i>ισασι</i>
Imp. <i>Ισῆν</i> , <i>ισῆς</i> , <i>ισῆ</i>		<i>ισατον</i> , <i>ισατην</i>		<i>ισαμεν</i> , <i>ισατε</i> , <i>ισασαν</i>

IMPERATIVE.

Pres. } <i>Ισαθι</i> , <i>ισατω</i>		<i>ισαλον</i> , <i>ισαλων</i>		* <i>ισατε</i> , <i>ισαλωσαν</i>
Imp. }		<i>Ισθι</i> , <i>ισῶ</i> , &c. by Syncope.		

INFINITIVE.

Pres. and Imperf. *Ισταναι*

PARTICIPLE.

Pres. *Ισας*, *ισασα*, *ισαν*.

MIDDLE VOICE.

Ισαμαι or *ισαταμαι* to *know*, but the compound *Επισταμαι* is more used..

INDICATIVE MOOD.

Pres. <i>Επιστ-αμαι</i> , <i>ασαι</i> , <i>αἱαι</i>		<i>αμεθον</i> , <i>ασθον</i> , <i>ασθον</i>		<i>αμεθα</i> , <i>ασθε</i> , <i>αἱαι</i>
Imp. <i>Επιστ-αμην</i> , <i>ασο</i> , <i>αἰο</i>		<i>αμεθον</i> , <i>ασθον</i> , <i>ασθην</i>		<i>αμεθα</i> , <i>ασθε</i> , <i>αἰο</i>

IMPERATIVE.

Pres. }		<i>Επιστασο</i> , <i>ασθω</i>		<i>ασθω</i> , <i>ασθων</i>		<i>ασθε</i> , <i>ασθωσαν</i>
Imp. }						

INFINITIVE.

Pres. Imp. *Επιστασθαι*

PARTICIPLE.

Pres. *Επισταμενος*, *η*, *ον*.7. *Κεῖμαι*, from *κειω* or *κειω*, to *lie*.

INDICATIVE MOOD.

Pres. <i>Κεῖμαι</i> , <i>κεισαι</i> , <i>κεῖται</i>		<i>κειμεθον</i> , <i>κεισθον</i> , <i>κεισθον</i>		<i>κειμεθα</i> , <i>κεισθε</i> , <i>κεινται</i>
Imp. <i>Εκειμην</i> , <i>εκεισο</i> , <i>εκειτο</i>		<i>εκειμεθον</i> , <i>εκεισθον</i> , <i>εκεισθην</i>		<i>εκειμεθα</i> , <i>εκεισθε</i> , <i>εκειντο</i>
1 Fut. <i>Κεισομαι</i> , <i>η</i> , <i>εσται</i>		<i>κεισομεθον</i> , <i>εσθον</i> , <i>εσθον</i>		<i>κεισομεθα</i> , <i>εσθε</i> , <i>ονται</i>

IMP. *Κεισο*, *κεισθω*, &c. | OPT. *Κειμην*, *οιο*, *οιδο*, &c. | SUBJ. *Κειμαι*, *η*, *ηται*, &c.INFINIT. *Κεισθαι*.PARTICIP. *Κειμενος*, *μενη*, *μενον*.8. † *Φημι*, from *φω*, to *say*.

INDICATIVE MOOD.

Pres. <i>Φημι</i> , <i>φης</i> , <i>φησι</i>		<i>φατον</i> , <i>φατον</i>		<i>φαμεν</i> , <i>φατε</i> , <i>φασι</i>
Imp. <i>Εφην</i> , <i>εφης</i> , <i>εφη</i>		<i>εφατον</i> , <i>εφατην</i>		<i>εφαμεν</i> , <i>εφατε</i> , <i>εφασαν</i>
2 Aor. <i>Εφην</i> , <i>εφης</i> , <i>εφη</i>		<i>εφητον</i> , <i>εφητην</i>		<i>εφημεν</i> , <i>εφητε</i> , <i>εφησαν</i>
1 Fut. <i>Φησω</i> , <i>φησεις</i> , <i>φησει</i>		<i>φησετον</i> , <i>φησετον</i>		<i>φησομεν</i> , <i>φησετε</i> , <i>φησεσι</i>

IMPERATIVE.

Pres. <i>Φαθι</i> , <i>φατω</i>		<i>φατον</i> , <i>φατων</i>		<i>φατε</i> , <i>φατωσαν</i>
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OPTATIVE.

Pres. }		<i>Φαιην</i> , <i>φαιης</i> , <i>φαιη</i>		<i>φαιητον</i> , <i>φαιητην</i>		<i>φαιημεν</i> , <i>φαιητη</i> , <i>φαιησαν</i>
Imp. }						

SUBJUNCTIVE.

Pres. }		<i>Φω</i> , <i>φης</i> , <i>φη</i>		<i>φητον</i> , <i>φητον</i>		<i>φωμεν</i> , <i>φητε</i> , <i>φωσι</i>
Imp. }						

INFINITIVE.

PARTICIPLES.

Pres. and Imp. *Φαναι* | Pres. and Imp. *Φας*, *φασα*, *φαν*. | 1 Aor. *Φησας*, *ασα*, *αν*.In the Passive Voice we meet with 3d Pers. sing. Indic. Perf. *πεφασαι* it is said, and Imperat. *πεφασθω* let it be said, both used impersonally.* By syncope *ιστι*, as Heb. xii. 17.† *Φημι* is formed like *ιστημι*, but has no reduplication.

MIDDLE VOICE.
INDICATIVE MOOD.

IMPERF. or } Εφ-αμην, ασο, ατο | αμεθον, ασθον, ασθην | αμεθα, ασθε, ανθα.
2 Aor. }

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
Pres. Φασο	Pres. and } Φασθαι	Pres. and } Φαμ-ενος, ενη, ενον.
Imperf. }	Imperf. }	

SECT. XVI.

Of DEFECTIVE and ANOMALOUS Verbs, and first of Verbs in σκω.*

1. **V**ERBS in σκω have a great resemblance to Verbs in μι, being like them derived from Verbs in αω, εω, ωω, and υω, by putting σκ before ω, as γηρα-σκ-ω from γηραω; many of them prefix also a reduplication, as διδρασκω from δραω.
2. These Verbs reject σκ in all Tenses but the Present and Imperfect; and form their other Tenses from the Verb whence they are derived, as
 Γηρασκω (from γηραω), γηρασω, γεγηρακα, to grow old.
 Αρεσκω (from αρεω), αρεσσω, ηρεκα, to please.
 Βοσκω (from βοω), βοσσω, βεβοκα, to feed.
 Μεθυσκω (from μεθυω), μεθυσσω, μεμεθυκα, to make drunk.
 Διδασκω, however, has the Fut. διδαξω; θνησκω, θνιξω; and αλυσκω, αλυξω.
3. Some change their penultimate vowel α and ε into η, as θνησκω to die from θναω, αλθησκω to increase from αλθεω; many, ο into ω, βρωσκω to eat from βρωω. In several ε is changed into ι, as ευρισκω from ευρεω; so in γαμισκω, στερισκω, &c. Sometimes, but seldom, ο is changed into ι, as in αλισκω from αλωω.
4. The 2d Aorist of Verbs derived from ωω, if used, is borrowed from the derivative Verb in μι, and is formed like εδων from διδωμι, as αλισκω, αλων; βρωσκω, εβρων; γινωσκω, εγνων.
5. Defective Verbs are such as want many of their Tenses.
6. Most defective Verbs are not declined beyond their Preter-imperfect tense, namely, those ending in ηω, υω, αω, εω, υω, σθω, σγω, σκω, σχω, χθω, δω impure, and λω pure; Verbs of more than two syllables in αιω and ειω: and many in μι, σκω, νω, ζω.
7. Anomalous Verbs are either such Defectives as borrow one or more Tenses from an obsolete Verb, i. e. from one whose Present is not used, as αίρεω from έλω; or such Verbs as commonly use irregular and dialectical forms in one or more Tenses, as αγω or αλνυμι to break, 1 Fut. Att. εαξω, 1 Aor. εαξα, &c.
8. It must be confessed that the former sort of anomalous Verbs are rather an invention of the Grammarians than founded in the nature of language; and by deducing the supposed irregular Tenses from the † obsolete Verb whence they are in truth derived, the factitious irregularity of these Verbs vanishes at once: Thus ελευσομαι placed as the 1 Fut. of ερχομαι is regularly the 1 Fut. Mid. of obsol. ελευθω.
9. Here follows, to be consulted occasionally,

* Ανωμαλος uneven, irregular; from α not, and ομαλος even, regular.

† The obsolete themes are accordingly inserted in the following Lexicon, with several Tenses formed from them that are used in the N. T.

* A LIST

- *A LIST of the most common ANOMALOUS Verbs in their most usual Tenses, together with the OBSOLETE Verb or Verbs whence those Tenses are formed.*

A.

To admire	Αγαμαι, 1 Fut. αγασομαι, 1 Aor. ηγασαμην; 1 Aor. pass. ηγασθην, from αγαζω.
break	Αγω or Αγνυμι, 1 Fut. αξω, Att. σαξω, whence κατσαξω, Mat. xii. 20. 1 Aor. αξα, Att. σαξα, whence κατσαξα, John xix. 32, Perf. ηχα, Att. εαχα, 2 Aor. εαγον; Perf. mid. εαγα, whence κατσαγα.
bring	Αγω, 1 Fut. αξω, Perf. ηχα, Att. αγηοχα, 2 Aor. ηγον, Att. ηγαγον, Imper. αγαγε, Infin. αγαγειν.
sing	Αδω, 1 Fut. mid. ασομαι; 1 Aor. act. ησα.
please	Αδω, 1 Fut. αδησω, Perf. αδηκα, from αδεω, 2 Aor. εαδον for ηδον, 2 Fut. αδω; Perf. mid. εαδα for ηδα.
take	Αιρεω, 1 Fut. αιρησω, 2 Aor. ειλον, 2 Fut. ελω; 2 Aor. mid. ειλομην, 2 Fut. ελθμαι, from ελω.
perceive	Αισθανομαι, 1 Fut. mid. αισθησομαι; 2 Aor. ησθηομην; Perf. pass. ησθημαι, from αισθεομαι.
keep off	Αλεξω, 1 Fut. αλεξησω, 1 Aor. ηλεξεσα from αλεξω, whence αλεξειν; but 1 Aor. infin. αλεξει and αλεξασθαι.
wander	Αλημι and αλαλημι, Infin. αληναι, Part. αλεις; Pres. pass. αλαλημαι and αλημαι, Perf. ηλημαι und αληλημαι, from αλαω.
take	Αλισκω, 1 Fut. αλωσω, (beyond the Future it has a passive signification) Perf. ηλωκα and εαλωκα, from αλω; 2 Aor. ηλων and εαλων, Imper. αλωθι; Opt. αλοιην, Subj. αλω, Infin. αλωναι, Part. αλες, from αλωμι.
consume	Αναλίσκω, 1 Fut. αναλωσω, Perf. ανηλωκα and ηαλωκα; Perf. pass. ανηλωμαι.
sin	Αμαρτανω, 1 Fut. αμαρτησω, 1 Aor. ημαρτησα, Perf. ημαρτηκα, 2 Aor. ημαρτον, ημάρτονον Poet. from αμαρτω.
clothe	Αμφιεννυμι, 1 Fut. αμφισσω, 1 Aor. ημφισα; Perf. pass. ημφισμαι, Particip. ημφισμενος, Mat. xi. 8.
read	Αναγινωσκω, Imperf. ανεγινωσκον, Perf. ανεβωκα, 2 Aor. ανεβων; 1 Fut. mid. αναγινωσκω, from αναβω and αναβωμι, which see in Lexicon.
refuse	Αναινομαι, Perf. ανηνημαι and ηνηνημαι; 1 Aor. mid. ηνηναμην, from αναινεω.
open	Ανοιω, 1 Fut. ανοιξω, 1 Aor. ηνοιξα, Att. ανεωξα; Perf. mid. ανεωφα; Perf. pass. ανεωφμαι, 1 Aor. ανεωχθην.
deprive	Απῆυραω, 1 Aor. απηυρα for απηυρισα, 2 Aor. απηυρον.
be hated	Απεχθανομαι, 1 Fut. απεχθησομαι, 2 Aor. απηχθομην; Perf. pass. απηχθημαι from απεχθεομαι.
destroy	Απολλυμι. See Ολλυω.
please	Αρεσκω, 1 Fut. αρεσω, 1 Aor. ηρεσα, Perf. ηρεκα, Perf. pass. ηρεσμαι, from αρεω.
increase	Αυξανω and αυξω, 1 Fut. αυξησω, 1 Aor. ηυξεσα and ηυξα, Perf. pass. ηυξημαι, 1 Aor. ηυξηθην, from αυξω.
grieve	Αχθουμαι, 1 Fut. αχθησομαι and αχθεσομαι; 1 Aor. pass. ηχθεσθην, from αχθεομαι.

* This is by no means intended as a complete Catalogue of all the anomalous Verbs observed by Grammarians, much less of all the Tenses wherein they are to be found in the Poetic and other dialects; but is principally designed to assist the Readers of the Attic writers, especially of the N. T. For more particular information concerning the Anomalous Verbs, Dr. Busby's Prose Grammar and Maittaire's Græcæ Linguae Dialecti may be consulted.

To

B.

<i>To go</i>	Βαινω, 1 Fut. βησω, Perf. act. βεβηκα, Ion. βεβαα; 1 Fut. mid. βησομαι; 2 Aor. εβην, Imper. βηθι, βαθι, and βα, (as if from βαω) Part. βας, from βημι.
<i>cast</i>	Βαλλω, 1 Fut. βαλλησω and βλησω, Perf. βεβληκα, Perf. pass. βεβλημαι, 2 Aor. εβαλον, 2 Fut. βαλω, from βαλεω.
<i>live</i>	Βιω, 1 Fut. βιωσω, 2 Aor. εβιω, Part. βιος, from βιωμι.
<i>germinate</i>	Βλαστανω, 1 Fut. βλαστησω, 2 Aor. εβλαστον, from βλαστω.
<i>feed</i>	Βοσκω, 1 Fut. βοσω, βωσω, (from βοω) and βοσκησω, 1 Aor. εβοσκησα, from βοσκειω.
<i>will</i>	Βουλομαι, 2 Pers. βυλει, Att. for βυλη, 1 Fut. βυλησομαι, Perf. βεβυλα; Perf. pass. βεβυλημαι, 1 Aor. εβυληθην, from βυλειμαι.
<i>eat</i>	Βρωσκω and βιβρωσκω, 1 Fut. βρωσω, 1 Aor. εβρωσα, Perf. βεβρωκα, from βρω; 2 Aor. εβρων, from βρωμι; Perf. βεβρωθα, as if from βρωθω.

Γ.

<i>marry</i>	Γαμω, 1 Fut. γαμησω, 1 Aor. εγαμησα, Perf. γεγαμηκα; also 1 Aor. εγημα, and 1 Aor. mid. εγημαμην, from γαμω.
<i>be begotten</i>	Γεινομαι, 1 Fut. γενεμαι, 1 Aor. εγεναμην I begat.
<i>grow old</i>	Γηρασσω, 1 Fut. γηρασω, 1 Aor. εγηρα; 2 Aor. mid. Infin. γηραναι, Part. γηρας, from γηρημι.
<i>be become</i>	} Γινωμαι and γινωσκω, 1 Fut. γενησομαι, 1 Aor. εγενησαμην; Perf. pass. γεγενημαι, 1 Aor. εγενηθην, from γενεομαι; Perf. mid. γεγονα, 2 Aor. εγενομην, 2 Fut. γενεμαι, from γεινω or γενω, Perf. γεγαα, Part. γεγας, from γαω.
<i>be burn</i>	
<i>know</i>	Γινωσκω and γινωσκω, 1 Fut. mid. γνωσομαι; 1 Aor. act. εγνωσα, Perf. εγνωκα, 2 Aor. εγνω, from γνωω and γνωμι; Perf. pass. εγνωσμαι; Perf. mid. γεγνωα for γεγνωα, Part. γεγνωως.
<i>wake</i>	Γρηγορεω. See Ερηγορεω.

Δ.

<i>bite</i>	Δακνω, 1 Fut. δηξω, 1 Aor. εδηξα, Perf. δεδηχα, 2 Aor. εδακον; Perf. pass. δεδησμαι, 1 Aor. εδηχθην, from δακω.
<i>fear</i>	Δειδω, 1 Fut. δεισω, Perf. δεδεικα; Perf. mid. δεδοικα for δεδοιδα for sound's sake, Ion. δεδια, Pres. Imper. δεδιθι, from δεδιμι.
<i>shew</i>	Δεικνυω and δεικνυμι, 1 Fut. δειξω, Perf. δεδειχα; Perf. pass. δεδεισμαι, from δεικω.
<i>ask</i>	Δεομαι, 1 Fut. δεησομαι; Perf. pass. δεδεημαι, 1 Aor. εδεηθην, from δεομαι.
<i>see</i>	Δερκω, 2 Aor. εδρακον; Perf. mid. δεδορκα.
<i>flee</i>	Διδρασκω, 1 Fut. διδρασω, 2 Aor. εδρην, Part. δρας, from δρημι.
<i>think</i>	Δοκω, 1 Fut. δοκησω and δοξω, 1 Aor. εδοκησα and εδοξα, Perf. δεδοκηκα; Perf. pass. δεδοιμαι, from δοκω.
<i>be able</i>	Δυναμαι, δυνασαι and δυνη, (Rev. ii. 2) Imp. εδυναμην, Att. ηδυναμην, 1 Aor. εδυνησαμην; Perf. pass. δεδυνημαι, 1 Aor. εδυνηθην, Att. εδυνηθην, also εδυνασθην and ηδυνασθην.
<i>go under</i>	Δυνω and δυω, 1 Fut. δυσω, Perf. δεδυκα, 2 Aor. εδυν, from δυμι.

Ε.

<i>permit</i>	Εαω, 1 Fut. εασω, 1 Aor. ειασα, Perf. ειακα and εακα.
<i>excite</i>	Ελειρω, 1 Fut. ελερω, 1 Aor. ηλειρα, Perf. ελερκα; Perf. pass. εηλεσμαι for ηερμαι.

To

<i>To watch</i>	Εἰρησώρῃω, 1 Fut. εἰρησώρησσω, 1 Aor. εἰρησώρησα, Perf. εἰρησώρηκα for εἰρησώρηκα; Perf. pass. εἰρησώρημαι; Perf. mid. εἰρησώρη, every where dropping the augment.
<i>eat</i>	Εἶδω, Perf. ἔφα, Att. ἐδήκα and ἐδηδοκα; Perf. pass. ἐδηδεσμαι; Perf. mid. ἦδα and ἐδήδα, 2 Fut. ἐδομαι for ἐδοῦμαι.
<i>sit</i>	Εἴζομαι, 2 Fut. mid. ἐδωμαι. See Καθεζομαι.
<i>will</i>	Εθέλω. See Θελω.
<i>accustom</i>	Εἶθω, Perf. mid. εἰωθα for εἶθα, Particip. εἰωθως, -υια, -ος.
<i>see or know</i>	Εἶδω and εἶδω, 1 Fut. εἶπω and εἶδησω, Perf. εἶδηκα, Plup. εἶδηκειν, by Syncope εἶδειν, Att. ᾗδω, Part. εἶδην, by Syncope εἶδως, 2 Aor. εἶδον, Imper. ἴδε, Opt. ἰδοίμι, Subj. ἴδω, Inf. ἰδεῖν, Part. ἰδων; 1 Fut. mid. εἶσομαι, 1 Aor. εἶσαμην, Perf. οἶδα, 2d Pers. οἶδαςθα, Æol. and Att. and by Syncope οἶσθα.
<i>be like</i>	Εἰκω, 1 Fut. εἴξω, 1 Aor. εἶξα, 2 Aor. εἶκον; Perf. mid. οἶκα and εἶκα, Pluperf. εἶκειν and εἶκων, Part. εἶκως and εἶκως.
<i>say</i>	Εἶρω, 1 Fut. ἐρω. Compare Ερῶ.
<i>drive away</i>	Ελαύνω, 1 Fut. ἐλασω, 1 Aor. ἤλασα, Perf. ἤλακα, Att. ἐληλακα; Perf. pass. ἤλαμαι, Att. ἐληλαμαι and ἤλασμαι, 1 Aor. ἤλαθην and ἤλασθην, Part. ἐλαδεις, from ἐλαω.
<i>hope</i>	Ελπομαι, 1 Fut. ἐλψομαι, Perf. mid. Att. εὐλπα, Pluperf. εὐλπεν and εὐλπειν.
<i>speak</i>	Εἶπω, 1 Aor. εἶπα, 2 Aor. εἶπον, Imper. εἶπε, Opt. εἶποιμι, Subj. εἶπω, Inf. εἶπειν, Part. εἶπων, preserving the augment throughout the Moods.
<i>put on</i>	Εννυμι. See among the Irregulars in μι.
<i>say</i>	Ερω, 1 Fut. ἐρῶσω, Perf. εἶρηκα; Perf. pass. εἶρημαι, P. p. Fut. εἶρησομαι; Pres. mid. ἐρομαι to ask, 1 Fut. ἐρησομαι, 1 Aor. εἶρησαμην, 2 Aor. ἤρομην and εἶρομην.
<i>come</i>	Ερχομαι, 1 Fut. ἐλευσομαι, 2 Aor. act. ἤλθον, by Syncope for ἤλυθον, Imper. ἐλθε, Subj. ἐλθω, Perf. mid. ἤλυθα, Att. ἐληλυθα, Pluperf. ἐληλυθειν, from ἐλευθω.
<i>find</i>	Εὕρισκω, 1 Fut. εὕρησω, 1 Aor. εὕρησα, Perf. εὕρηκα, 2 Aor. εὕρον, Imper. εὕρε; Perf. pass. εὕρημαι, 1 Aor. εὕρηθην; 1 Aor. mid. εὕρησαμην and εὕραμην, Part. εὕραμενος, 2 Aor. εὕρομην, from εὕρω.
<i>have</i>	Εχω, Imp. εἶχον, 1 Fut. ἐξω and σχήσω, Perf. εσχέκα, 2 Aor. εσχόν, Imper. σχες, Opt. σχοίμι, Att. σχοιην, Subj. σχω, Inf. σchein, Part. σχων; Perf. pass. εσχημαι, 1 Aor. εσχηθην; 1 Fut. mid. ἐξομαι and σχήσομαι, 2 Aor. εσχομην, Imper. σχε, Opt. σχοίμην, Inf. σχεσθαι, Part. σχομενος, from σχεω.

Z.

<i>live</i>	Ζῶω, ζῆς, ζῇ. Imperat. ζῇ and ζῆθι, Opt. ζαιην and ζωην, (from ζωμι) Inf. ζην, Part. ζῶω, Imp. εἰζην (from ζῆμι), 1 Fut. ζήσω, 1 Aor. ἐζήσα.
<i>gird</i>	Ζωννυω and Ζωννυμι, 1 Fut. ζώσω, (John xxi. 18.) Perf. ἐζωκα; Perf. pass. ἐζώσμαι, 1 Aor. ἐζώσθην, as if from ζῶω.

Θ.

<i>bury</i>	Θαπῖω, 1 Fut. θάψω, 2 Aor. ἐταπον, Perf. ταπαφα; Perf. pass. ταπαμμαι, 1 Aor. ἐταφθην.
<i>be amazed</i>	Θαπῖω, 2 Aor. ἐταπον; Perf. mid. τεθηπα.
<i>will</i>	Θέλω and θέλω, Imp. θέλον and ἤβελον, 1 Fut. θελήσω and θελήσω, 1 Aor. ἐβέλησα and ἠβέλησα, from θελέω and ἐβέλω.

To

To die

Θνήσκω, 1 Fut. θνήξω and τεθνήξω, Perf. τεθνήκα, Part. τεθνήκως, 2 Aor. ἔθανον, 2 Fut. θάνω; 2 Fut. mid. θανεμαι from θεινω, Perf. mid. τεθναα, Infin. τεθνάναι, Part. τεθναως and τεθνωσ, as if from θναω.

I.

come to fly

ἵκνομαι, 1 Fut. ἵξομαι, 2 Aor. ἰκομην; Perf. pass. ἰγμαι, from ἰκω.
ἵπτημι, 1 Fut. πήσω, 2 Aor. πτήν, and more used Pres. mid. ἵπταμαι, 1 Fut. πήσομαι, 2 Aor. ἐπταμην and ἐπτομην, Subj. πλωμαι, Infin. πλάσθαι and πλίσθαι, Part. πλάμενος and πλομενος; Perf. pass. πεπταμαι, from πταω.

K.

sit burn

καθίζομαι, 2 Fut. καθέδουμαι; 1 Aor. pass. ἐκαθεσθην.
Καίω, 1 Fut. καύσω, 1 Fut. mid. καυσεμαι, (2 Pet. iii. 10.) 1 Aor. ἐκαυσα and ἐκαη, Perf. καυκα, 2 Aor. εκαον; Perf. pass. κεκαυμαι, 1 Aor. εκαυθην, 1 Fut. καυθήσομαι, 1 Fut. Subjunct. καυθήσωμαι, (1 Cor. xiii. 3.) 2 Aor. εκαην, Part. καεις.

call labour lie

Καλέω, 1 Fut. καλέσω, Perf. κέκληκα for κέκαληκα.
Καμνω, 1 Fut. καμω, Perf. κέκμηκα for κέκαμηκα, 2 Aor. εκαμον.
Κεῖμαι. See among the Irregulars in μι.

advise perform

Κελομαι, 1 Fut. κελήσομαι, 1 Aor. ἐκαλήσαμην, from κελομαι.
Κραταίνω, 1 Aor. ἐκρήνα, Imper. κρήνον; Perf. pass. κέκραμαι, 1 Aor. ἐκρασθην.

kill

Κτείνω, 1 Fut. κτενω, 1 Aor. ἐκτεῖνα, Perf. ἐκτακα, ἐκτακα rarely, 2 Aor. ἐκτήν, from κτήμι.

Λ.

share

Λαβάνω, Perf. εἰληχα, Att. for λεληχα, 2 Aor. ελαχον, from ληχω; Perf. mid. Att. λελόχα.

take

Λαμβάνω, 1 Fut. λήβομαι, Perf. λεληθα, Att. εἰληθα, 2 Aor. ελασον, Infin. λαβεῖν; Perf. pass. λελημμαι, Att. εἰλημμαι, 1 Aor. εἰληθην, (so κατεῖληθην, John viii. 4.) Infin. ληθῆναι, from ληζω. So it's Compounds.

lie hid

Λανθάνω, 1 Fut. λησω and λησομαι, 2 Aor. ελαθον; Perf. pass. λελήσμαι, 1 Aor. ελησθην; Perf. mid. λεληθα, 2 Aor. ελαθομην, from ληθω.

M.

be mad

Μαινομαι, 1 Fut. μανθμαι, 1 Aor. ἐμνησαμην, Perf. μεμνηνα; 2 Aor. pass. εμνην.

learn

Μανθάνω, Perf. μεμαθηκα, 2 Aor. εμαθον; Perf. pass. μεμαθημαι; 1 Fut. mid. μαθήσομαι, 2 Aor. εμαθομην, from μαθεω.

fight

Μαχομαι, 1 Fut. μαχέσομαι and μαχησομαι, 1 Aor. εμαχισαμην and εμαχησαμην, 2 Fut. μαχθμαι; Perf. pass. μεμαχημαι, from μαχεομαι.

divide

Μειρομαι, Perf. mid. μεμορα, Poet. εμμορα; Perf. pass. εμαρμαι or εμαρμαι.

delay

Μελλω, Imp. εμελλον, Att. ημελλον, 1 Fut. μελλήσω, 1 Aor. εμελλήσα, from μελλεω.

remain

Μένω, Poet. μιυνω, 1 Fut. μενω, 1 Aor. εμείνα, Perf. μεμενηκα, as if from μανεω; Perf. mid. μεμονα.

mix

Μίβνυω and μίβνυμι, 1 Fut. μίξω, 1 Aor. εμίξα, Perf. μεμιχα; Perf. pass. μεμιγμαι, 1 Aor. εμιχθην, 2 Aor. εμιγην, from μιγω.

remind

Μιμνησκω, 1 Fut. μνησω, 1 Aor. εμνησα; Perf. pass. μεμνημαι, 1 Aor. εμνησθην; 1 Fut. mid. μνησομαι, 1 Aor. εμνησαμην, from μνιω.

O.

smell

Οζω, 1 Fut. οσω, οζεσω, and οζησω, Perf. ωζηκα, from οζεω; Perf. mid. οδωφα and οδοδα, Poet. ωδα.

T.

<i>To open</i>	<i>Orw.</i> See above <i>Avorw.</i>
<i>think</i>	<i>Οιομαι</i> and <i>οιμαι</i> , <i>οιει</i> Att. for <i>οιη</i> , Imp. <i>ωομην</i> and <i>φμην</i> , 1 Fut. <i>οιησομαι</i> ; Perf. pass. <i>ωημαι</i> , 1 Aor. <i>ωηθην</i> , from <i>οιεομαι</i> .
<i>go</i>	<i>Οιχομαι</i> , 1 Fut. <i>οιχησομαι</i> , 2 Aor. <i>ωχομην</i> ; Perf. pass. <i>ωχημαι</i> , Ion. <i>οιχημαι</i> , from <i>οιχεομαι</i> .
<i>destroy</i>	<i>Ολλω</i> and <i>ολλυμι</i> , 1 Fut. <i>ολεσω</i> , 1 Aor. <i>ωλεσα</i> , Perf. <i>ωλεκα</i> , Att. <i>ολωλεκα</i> ; 2 Aor. <i>ωλον</i> , 2 Fut. <i>ολω</i> ; Perf. mid. <i>ωλα</i> , Att. <i>ολωλα</i> , from <i>ολεω</i> .
<i>swear</i>	<i>Ομνω</i> and <i>ομνυμι</i> , 1 Fut. <i>ομοσω</i> , 1 Aor. <i>ωμοσα</i> , Perf. <i>ωμωκα</i> , Att. <i>ομωμοκα</i> ; 1 Aor. mid. <i>ωμοσαμην</i> , 2 Fut. <i>ομνμαι</i> , from <i>ομω</i> .
<i>help</i>	<i>Ονημι</i> and <i>ονινημι</i> , 1 Fut. <i>ονησω</i> , 1 Aor. <i>ωνησα</i> ; 1 Fut. mid. <i>ονησομαι</i> , 1 Aor. <i>ωνησαμην</i> , from <i>οναω</i> .
<i>excite</i>	<i>Ορω</i> , 1 Fut. <i>ορω</i> , Æol. <i>ορσω</i> , 1 Aor. <i>ωρσα</i> ; Perf. mid. <i>ωρα</i> , Att. <i>ορωρα</i> and <i>ωρορα</i> .
<i>owe</i>	<i>Οφειλω</i> , 1 Fut. <i>οφειλησω</i> , from <i>οφειλεω</i> , 2 Aor. <i>ωφελον</i> , or <i>οφελον</i> .

II.

<i>suffer</i>	<i>Πασχω</i> , Perf. mid. <i>πεπονθα</i> , from <i>πενθεω</i> ; 1 Fut. mid. <i>πεισομαι</i> for <i>πησομαι</i> ; 2 Aor. act. <i>επαθον</i> , from <i>πηθω</i> .
<i>fix</i>	<i>Πηνυω</i> , and <i>πηνυμι</i> , 1 Fut. <i>πηξω</i> , 1 Aor. <i>επηξα</i> ; 2 Aor. pass. <i>επαχην</i> ; 1 Fut. mid. <i>πηξομαι</i> , 1 Aor. <i>επηξαμην</i> , from <i>πηγω</i> .
<i>drink</i>	<i>Πιω</i> , 2 Aor. <i>επιον</i> , from <i>πιω</i> ; 1 Fut. <i>πωσω</i> , Perf. <i>πεπωκα</i> , Imper. <i>πιθι</i> and <i>πωθι</i> ; Perf. pass. <i>πεπομαι</i> and <i>πεπωμαι</i> , 1 Aor. <i>εποθην</i> , from <i>πωω</i> .
<i>sell</i>	<i>Πιπρασκω</i> , 1 Fut. <i>πρασω</i> , Perf. <i>πεπρακα</i> ; Pres. pass. <i>πιπρασκομαι</i> , Perf. <i>πεπραμαι</i> , 1 Aor. <i>επραθην</i> , from <i>πραω</i> .
<i>fall</i>	<i>Πιπλω</i> , 1 Fut. <i>πιωσω</i> , Perf. <i>πεπιωκα</i> from <i>πιωω</i> , 1 Aor. <i>επεσα</i> , (Rev. i. 17.) 2 Aor. <i>επισον</i> ; 2 Fut. mid. <i>πεισομαι</i> , from <i>πετω</i> , which see in Lexicon.
<i>strike</i>	<i>Πληττω</i> , 1 Fut. <i>πληξω</i> ; 2 Aor. pass. <i>επληγην</i> and <i>επλαγην</i> ; Perf. mid. <i>πεπληγα</i> .
<i>ask</i>	} <i>Πυνθανομαι</i> , 1 Fut. <i>πυυσομαι</i> , 2 Aor. <i>επυυθονην</i> , from <i>πυυδομαι</i> ; Perf. pass. <i>πυυσμαι</i> .
<i>hear</i>	

P.

<i>work</i>	<i>Ρεζω</i> , 1 Fut. <i>ρεξω</i> , and <i>ερεζω</i> by transposition, 1 Aor. <i>ερεξεα</i> ; Perf. mid. <i>εοργα</i> for <i>ερεργα</i> .
<i>flow</i>	<i>Ρεω</i> , 1 Fut. <i>ρευσω</i> and <i>ρυησω</i> , 1 Aor. <i>ερευσα</i> , Perf. <i>ερρυκα</i> ; 2 Aor. pass. <i>ερρυην</i> , from <i>ρυεω</i> .
<i>speak</i>	<i>Ρεω</i> , 1 Aor. pass. <i>ερεθην</i> and <i>ερεβην</i> , Part. <i>ρηθεις</i> , 1 Fut. <i>ρηθησομαι</i> .
<i>break</i>	<i>Ρηνυω</i> and <i>ρηνυμι</i> , 1 Fut. <i>ρηξω</i> ; Perf. mid. <i>ερωγα</i> , Att. for <i>ερηγα</i> ; 2 Aor. pass. <i>εραγην</i> , from <i>ρησσω</i> , rarely used.
<i>strengthen</i>	<i>Ρωννω</i> and <i>ρωννυμι</i> , 1 Fut. <i>ρωσω</i> ; Perf. pass. <i>ερωμαι</i> , Imp. <i>ερωσο</i> farcwell, Part. <i>ερωμευος</i> .

Σ.

<i>extinguish</i>	<i>Σεννω</i> and <i>σεννυμι</i> , 1 Fut. <i>σεσω</i> and <i>σεησομαι</i> , 1 Aor. <i>εσεσα</i> , Perf. <i>εσεκα</i> ; 2 Aor. pass. <i>εσην</i> , Infin. <i>σεηναι</i> , from <i>σεω</i> and <i>σεημι</i> .
<i>move</i>	<i>Σευω</i> , 2 Aor. <i>εσευσα</i> and <i>εσευα</i> ; Pres. pass. <i>σευομαι</i> , Perf. <i>εσευμαι</i> , 1 Aor. <i>εουθην</i> ; 1 Aor. mid. <i>εσευαμην</i> .
<i>pour out</i>	} <i>Σπεινω</i> , 1 Fut. <i>σπεισω</i> ; 1 Aor. <i>εσπεισα</i> ; Perf. pass. <i>εσπεισμαι</i> , 1 Aor. <i>εσπειςθην</i> ; 1 Fut. mid. <i>σπεισομαι</i> , 1 Aor. <i>εσπειςαμην</i> , from <i>σπειδω</i> .
<i>as a libation</i>	

To

<i>To strow</i>	Στρωννυω and στρωννυμι, 1 Fut. στρώσω, 1 Aor. ἐστρώσω, Perf. ἐστρώκα; Perf. pass. ἐστρώμαι, 1 Aor. ἐστρώθην, from στρω.
<i>hold</i>	Σχέω. See above Εχω.

Τ.

<i>cut</i>	Τέμνω, 1 Fut. τέμω, and τμήξω from τμήσσω, Perf. τέτμηκα, 2 Aor. ἐταμον; Perf. pass. τέτμημαι, from τμάω.
<i>bring forth</i>	Τίκω, 1 Fut. τέξω, 2 Aor. ἐτεκον; Perf. mid. τέτοκα, from τεκω.
<i>pierce</i>	Τίτρω and τίτταινω, 1 Fut. τρήσω, 1 Aor. ἐτρήσα; Perf. pass. τετρήμαι, from τρεω.
<i>wound</i>	Τίτρωσκω, 1 Fut. τρώσω, 1 Aor. ἐτρώσα, Perf. τετρώκα, from τρώω.
<i>nourish</i>	Τρέφω, 1 Fut. θρέψω, 1 Aor. ἐθρέψα; Perf. pass. τεθράμμαι, 2 Aor. ἐτρεφην.
<i>run</i>	Τρέχω, 1 Fut. θρέξω, 1 Aor. ἐθρέξα, Perf. δεδραμηνκα, 2 Aor. ἐδραμον; 2 Fut. mid. δραμμαι, from δρεμω or δραμεω.
<i>be</i>	} Τυχάνω, 1 Fut. τυχήσω, 1 Aor. ἐτυχήσα, Perf. τετυχήκα, 2 Aor. ἐτυχον, from τυχεω; Perf. act. τετευχα, and 1 Fut. mid. τευξομαι, from τευχω.
<i>obtain</i>	

Τ.

<i>promise</i>	ὑποσχεσθαι, 1 Fut. ὑποσχησομαι, 2 Aor. ὑποσχόμεν; Perf. pass. ὑπεσχημαι. 1 Aor. ὑπεσχεθην, from ὑποσχεσθαι.
<i>rain</i>	} ὕω, 1 Fut. ὕσα, 1 Aor. ὕσα; Pres. pass. ὕμαι, 1 Aor. ὕσθην, Part. perf. ὕμενος.
<i>wet</i>	

Φ.

<i>carry</i>	} Φέρω, 1 Fut. οἰσω from οἶω, 1 Aor. ἤνεκα, 2 Aor. ἤνεκον; Perf. pass. ἤνεγμαι, Att. ἐνηνεγμαι, 1 Aor. ἤνεχθην, from ἐνεκω; Perf. mid. ἐνηνοχα, Att. for ἦνοχα, whence προσενηνοχα, (Héb. xi. 17.) us if from ἐνεχω.
<i>bring</i>	
<i>flee</i>	Φεύω, 1 Fut. φεύξω, φεύξομαι, and φεύξομαι, 2 Aor. ἐφυγον; Perf. mid. πεφευδα.
<i>prevent</i>	Φθάνω, Imperf. ἐφθανον, 1 Fut. φθασω, 1 Aor. ἐφθασα, Perf. ἐφθακα, from φθαίω; 2 Aor. mid. ἐφθην, Part. φθας, from φθήμει.
<i>produce</i>	} Φύω, 1 Fut. φύσω, 1 Aor. ἐφύσα, Perf. πεφύκα; Perf. mid. πεφύα, 2 Aor. ἐφυν, Infin. φυναι, Part. φυς, from φυμι.
<i>spring up</i>	

Χ.

<i>rejoice</i>	Χαίρω, Imper. χαίρε hail, 1 Fut. χαιρήσω, from χαιρέω; 2 Aor. pass. ἐχαρήν; Subj. χαρῶ, Infin. χαρηναι, 2 Fut. χαρησομαι.
<i>gape</i>	Χασκω, 2 Aor. ἐχανόν; 1 Fut. mid. χανεμαι, Perf. κελήνα, from χαινω Poetic.
<i>pour</i>	Χέω, 1 Fut. χεύσω, 1 Aor. ἐχευσα, ἐχευα, and ἐχεα; Infin. χεαι, 1 Aor. mid. ἐχεαμην, Perf. κελυκα for κελυκα, 2 Aor. ἐχεον, 2 Fut. χέω; Perf. pass. κελυμαι, 1 Aor. ἐχυθην, 1 Fut. χυθήσομαι, from χυω.
<i>heap up</i>	Χωννυω and χωννυμι, 1 Fut. χώσω, 1 Aor. ἐχώσα; Perf. pass. κελωμαι, 1 Aor. ἐχώσθην, from χωω or χωω.

Ω.

<i>drive</i>	Ωδω, and more usually ωθew, 1 Fut. ωσω and ωθήσω, 1 Aor. ωσα and ωθήσα; Perf. pass. ωσμαι and ωθμαι, 1 Aor. ωσθην; 1 Fut. Mid. ωσομαι and ωθήσομαι, 1 Aor. ωσαμην and ωθήσαμην. The Attic ε is often prefixed to the augmented Tenses, as εωσα, εωσμαι, &c.
<i>buy</i>	Ωνεομαι, 1 Fut. ωνήσομαι, Perf. pass. ωνήμαι and εωνήμαι, 1 Aor. ωνήθην and εωνήθην.

10. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

SECT.

SECT. XVII.

Of IMPERSONAL Verbs.

1. **A**N impersonal Verb is a kind of Defective which has only one Person, namely, the *third Person singular*, and in Participles only the *Neuter Gender*.
2. Most Impersonals are also very defective in their Tenses: But in the forming of them let the Learner name their principal Tenses, if used, as in *συμβαινει* it happens; if not, their other Tenses.

Pres.	1 Fut.	Perf.
Συμβαίνει.	συμβήσκει.	συμβέβηκε.

3. The most usual Impersonals active are as follow :

1. *Ανγκει* and *προσγχει* it is fit, Imp. *ανγκε* and *προσγκε*, Particip. *ανγκον* and *προσγκον*.
2. *Δει* it behoveth, Imp. *εδει*, Opt. *δτοι*, 1 Fut. *δεησει*, 1 Aor. *εδησε*, Infin. *δειν*, *δεησειν*, *δεησαι*, Particip. *δεον*, *δεησον*, *δεησαν*. Compounds, *Αποδει*, *ενδει*, *καλαδει*, *προσδει*.
3. *Δοκει* it seemeth, Imp. *εδοκει*, 1 Fut. *δοξει*, 1 Aor. *εδοξε*, Subj. *δοξη*, Particip. *δοκων*. Compounds, *Μελαδοκει*, *συνδοκει*.
4. *Μελει* it is a concern, Imperf. *εμελε*, 1 Fut. *μελησει*, 1 Aor. *εμελησε*, Particip. *μελον*. Compound, *Μελαμελει*.
5. *Πρεπει* it becometh, Imperf. *επρεπε*, Infin. *πρεπειν*. Particip. *πρεπον*.
6. *Χρη* it behoveth, (by Apocope for *χρησι*, from *χρημι*) Imperf. *εχρην* or *χεην*, 1 Fut. *χρησει*, Infin. *χρηναι* and *χρην*. Compounds, *Αποχρη*, &c.
4. There are also Impersonals passive, as
 1. *Ενδεχεται* it may be.
 2. *Ειμαρται* it is decreed by the Fates, Perf. pass. Attic from *μειρω* to divide.
 3. *Πεπωλω*, the same, Pluperf. *πεπωλω*, Particip. *πεπωμενον*, by Syncope from *περατω* to define, determine.
5. Besides the foregoing Impersonals, some Verbs neuter, and all Verbs passive, or that signify passively, in their third Persons may be used impersonally, as *φιλει* it useth or is wont, *φαινεται* it appears, *επιτρεπεται* it is permitted, *γεγραπται* it is written.

SECT. XVIII.

Of ADVERBS and INTERJECTIONS.

1. **A**N Adverb is an indeclinable Particle added to a Verb (*ad Verbum*) or Adjective, "to denote some modification or circumstance of an action or quality," as *καλως* well in *καλως αναγιγνωσκει* he reads well.
2. Adverbs in Greek are either primitive, as *νυν* now; or derivative, either from Nouns, as *πανω* altogether, *ανδριστι* manfully; or from Verbs, as *αναφαδνα* openly, *κρυφδγ* secretly.
3. Adverbs in *ως* are derived from the Genitive plural of Adjectives, by changing *ων* into *ως*, as from *αληθων*, *αληθως* truly; from *οξεων*, *οξεως* sharply.
4. Some Adverbs form Degrees of Comparison, thus,
 1. When the positive Adverb is formed from the Genitive plural in *ων*, the comparative Adverb

Adverb is likewise formed from the Genitive of the comparative, and the *superlative* from the Genitive of the superlative, by changing *v* into *s*, thus :

From Adjective σοφός *wise*, is formed Adv. σοφῶς *wisely* ;

From comparat. σοφώτερος *wiser*, Adv. σοφώτερος *more wisely* ;

From superlat. σοφώτατος *wisest*, Adv. σοφώτατος *most wisely* ;

So from ταχὺς *swift*, Adv. ταχέως *swiftly* ;

From comparat. ταχύτερος *swifter*, Adv. ταχύτερος *more swiftly* ;

And from superlat. ταχύτατος *swiftest*, Adv. ταχύτατος *most swiftly*.

3. If the positive Adverb ends in *ω*, so does the comparative and superlative, as ἀνω *upwards*, comparat. ανωτέρω, superlat. ανωτάτω.

OF ADVERBIAL PARTICLES.

6. A in composition *denies, collects, or increases*, as ἀχαρίς *unthankful*, ἀπαντες *all together*, ἀξύλος *full of wood*.
7. The syllabic Adjections, δε, σε, ζε, denote *to a place*, as οἰκᾶς (to) *home*, εἰς οὐρανόν *into heaven*, Ἀθηνᾶς *to Athens* ;θεν and θε from a place, as εἰς οὐρανόν *from heaven* ;δι, οι, ει, χε, χη in a place, as εἰς οὐρανόν *in heaven*, οἰχῶ *at home*, Ἀθηνῶν *in Athens*, πανταχῶς and πανταχῇ *every where*.
8. Αρι, ερι, ζα, λα, βε, prefixed to words, heighten their signification, as δηλός *manifest*, ἀριδής *very manifest*.
9. Νη and νι deprive, as νηπίος *an infant*, from νη *not*, and πῶ *to speak*.
10. Ευ in composition has a *good sense*, denoting *easiness or kindness* ;δυσ, an *ill one*, signifying *difficulty or ill will*, as εὐάλωτος *easy to be taken*, δυσάλωτος *hard to be taken* ;εὐμενής *benevolent*, δυσμενής *malevolent*.

OF INTERJECTIONS.

11. Under Adverbs in Greek are comprehended *Interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, ἰὲ ἡο ! of grief, ἰς, ὦ, ὀ ! of laughter, ᾄ, ᾄ, ἡ ! ἡ ! ἡ ! of approving, εἰα ὦ *brave !* εὖγε *well done !* of condemning, ὦ φευ ὦ *fy !* of admiring, ὦ, βαῖαι, παῖαι, αἰῶι, ὦ *wonderful !* of deriding, ἰς ἡ ! of calling, ὦ ἡο ! of grief, εἰαι *woe !*

SECT. XIX.

OF CONJUNCTIONS.

1. A Conjunction is an indeclinable Particle that *joins together* (conjungit) *sentences* and sometimes *single words* *.
2. In Greek they may be distinguished into
 1. Copulative, as καί, τε, *and, also, &c.*
 2. Disjunctive, ἢ, ἢτοι, ἢγουν, *either, or, &c.*
 3. Concessive, καί, καίπερ, *though, although.*
 4. Adversative, δε *but*, ἀλλά *but*, ὅμως *yet.*
 5. Causal, γάρ, *for*, ἵνα, ὥπως, *that, to the end that*, ἐπειδήπερ *since.*
 6. Conclusive or illative, ἀρα, ἐν, *therefore*, διότιπερ *wherefore.*
 7. Conditional, εἰ, ἀν, *if.*

* See the *Encyclopædia Britannica* in Grammar, No. 115, &c.

SECT. XX.

Of PREPOSITIONS.

1. **A** Preposition is an indeclinable Particle *put before* (præposita) Verbs in composition, and Nouns in construction.
2. * "Most Prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations."
3. The Prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς into*, *ἐκ or ἐξ out of*, *ἐν in*, *πρὸ before*, *πρὸς to*, *σὺν with*; and twelve of two syllables, *ἀμφὶ round about*, *ἀνα through*, *ἀντὶ instead of*, *ἀπὸ from*, *διὰ by*, *ἐν in*, *ἐπὶ upon*, *κατὰ according to*, *μετὰ with*, *παρά from*, *πρὸ at*, *περὶ concerning*, *ἀνω above*, *ὕπερ over*, *ὑπὸ under*.
4. The Prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφὶ about*, *concerning*, *near* (not used in the New Testament), is in the Greek writers joined with three cases, the Genitive, Dative, and Accusative.

SECT. XXI.

Of SYNTAX, and first of CONCORD.

1. **S**YNTAX from the Greek word *Συνταξις* *Composition*, is that part of Grammar which teaches how to *compose* words properly in Sentences.
2. Syntax may be distinguished into two parts, *Concord*, or *Agreement*; and *Govern-ment*.

Of the FIRST CONCORD.

3. The Verb agrees with it's Nominative case in Number and Person, as *ἐγὼ γράφω I write*, *ἄνθρωποι λέγουσι men say*.
4. The Nominative case to a Verb is found by asking the question *who?* or *what?* with the Verb, as in the sentence just given, *men*, answering to the question *who say?* is the Nominative case to the Verb *say*.
5. All Nouns are of the *third* Person, except such as are joined with the pronouns *I, thou, we, or ye*.
6. A neuter Noun plural has † *generally* a Verb singular, as *πάντα ἐγένετο all things were made*, *ζῶα τρέχει animals run*.

7. Two

* Bishop *Louth's* Introduction to English Grammar, p. 97, 2d edit. But compare *Encyclopædia Britannica* in GRAMMAR, No. 128, &c.

† *By no means always*; see Mark v. 13. John x. 27. 1 Cor. xii. 25. Jam. ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that Nouns plural, both masculine and feminine, are likewise *sometimes*, though rarely, joined with Verbs singular in the best Greek writers. Thus Pindar, Ol. 11. lin. 4, 5, *Μελίπαιρος ὕμνοι ὑστέρῳ ἀρχαὶ λόγῳ τίλλεται*, *The sweet hymns is the prelude to the discourses which follow*; Plato, *Οὐκ ἴσθι ὥστις ἀπὸ χορῆς συμποσίου ἢ Κρήτις*, *There is not who abstain from feasts except the Cretans*; Aristotle,

7. Two or more Nominatives, of whatever Number, generally have a Verb plural, and if the Nominatives differ in Person, of the most **worthy* Person, as Σπέρμα και καρπὸς διαφέρουσι, *Seed and fruit differ*; Ἐγὼ καὶ σὺ τὰ δίκαια ποιῶμεν, *I and thou will do right things*.
8. A Noun of *multitude*, though singular in form, may have a Verb plural, as Luke viii. 37, Ἠρώτησα αὐτὸν ἀπαντὰ τοὺς πλῆθος, *All the multitude asked him*. Comp. John vii. 49, and Rule 15, below.
9. A Verb placed between two Nominatives of different Numbers, may agree with either, as Ἐθνὸς πολυανθρωπικωτάτων ἐστίν, or εἰσιν, Ἀραβῆς, *The Arabians are a most populous nation*.
10. The primitive Pronouns, whether of the first or second Person, are generally omitted before a Verb (unless some emphasis or distinction be intended), as γράφω *I write*, λέγεις *thou sayest*.
11. The Nominative case of the third Person is also often omitted, especially before such Verbs as these, λέγουσι, φασί, *they say*; εἰσθασι, φιλοῦσι, *they are wont*, &c. understand ἀνθρώποι *men*. So before Verbs of nature, as ἐβροντήσε *it thundered*, ἡστράφη *it lightened*, i. e. Θεὸς *God*, or οὐρανὸς *heaven*.

Of the SECOND CONCORD.

12. The Adjective agrees with it's Substantive in Number, Case, and Gender, as ἀγαθὸς ἀνὴρ *a good man*, καλὰς γυναῖκες *to fair women*.
13. The Adjective to a Substantive may be either Noun, Pronoun, or Participle; and it's Substantive is found by asking the question *who?* or *what?* with the Adjective, as in the last instance, *who fair?* answer, *women*.
14. Two or more Substantives singular generally have an Adjective of the plural Number, and of the most *†worthy* Gender (if the Substantives differ in Gender,) as Ἀδελφὸς ἢ ἀδελφὴ γυμνοί, *A brother or a sister naked*, Jam. ii. 15.
15. A Substantive of *multitude*, though singular, and of the feminine or neuter Gender, may have an Adjective plural and masculine, as Luke ii. 13, Πλῆθος στρατιᾶς οὐρανοῦ, αἰνουῦν τὸν Θεόν, καὶ λεγούσιν, *A multitude of the heavenly host, praising God, and saying*; Luke xix. 37, Ἀπαντὰ τὸ πλῆθος χαίρουσιν, *All the multitude rejoicing*. Comp. Acts v. 16.
16. The Greek N. χρεῖμα, plur. χρεῖματα, signifying *thing* or *things*, is usually omitted, and implied in the neuter Adjective, as καλὸν ἐστίν, *it is a good thing*. Hence

Aristotle, Οὐκ ἐκείνουτο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτεῖρα, *On some grew no hairs, on others no feathers*. The author of the *Port-Royal Grammar*, who produces the passages just cited, accounts for this construction (Book ix. Rule 5,) by observing, that "such expressions are real *Syllepses* (and the *Syllepsis* is defined, Book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence), for, as when we say *turba ruunt*, *the multitude rush*, the Verb is put in the plural, because we apprehend a *multitude* by the word *turba*; so when we say *animalia currit* (*ζῶντα κινεῖται*) the Verb is put in the singular, by reason we conceive an *universality* by the word *animalia* *animals*, as if it were *omne animal currit*, *every animal runs*, or indefinitely *animal currit*, *an animal runs*." Thus my author, who shews that similar phrases are used both in the Latin and French languages; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14, and my *Hebrew Grammar*, Sect. VIII. 21.

* In persons the first is called *more worthy* than the second, and the second than the third; or, as Mr. Holmes states it, in his *Latin Grammar*, p. 53, Note, "*I* and another are *we*, *thou* and another are *ye*; so that the Verb agrees with the *first* Person rather than the second, and with the *second* rather than the third."

† Of Genders the masculine is *more worthy* than the feminine, and the feminine than the neuter.

17. A Substantive feminine is often joined with an Adjective * neuter, as *Οὐκ αγαθὴν πολυκαιρανῆν*, (*Honner*) *The rule of many is not good, or a good thing*, *χρημα* being understood. *Comp. Mat. vi. 25, 34. 2 Cor. ii. 6. †* So sometimes a N. masc. as *Aristoph. Plut. lin. 203, Δειλοτάτον εστὶ ὁ Πλάτος*, *Plutus is a most fearful thing*; *Longin. De Sublim. sect. 31, Ὁ ἰδιωτισμὸς ἐστὶ ἐμφανιστικώτατον*, *A common expression is more significant*; *Herodot. ii. 68, Ὁ δὲ τροχίλος ἀργηταῖον εἰς ἐστὶ* (where understand *ζῶον*) *‡*.
18. So two Nouns, one masculine, the other feminine, are joined with an Adjective neuter plural, as *Ἄϊ δυναστεῖαι καὶ ὁ πλοῦτος δια τὴν τιμὴν αἰρετα*, *Power and riches are desirable on account of honour*.

Of the THIRD CONCORD.

19. The relative Pronoun, *ὅς, ἥ, ὅ*, agrees with the Substantive to which it refers, called it's *Antecedent*, in Gender, Number, and Person; and if there be no Nominative case between the Relative and the Verb, the Relative itself will be the Nominative case to the Verb, as *Μακάριος ἐστὶν ὃς ἀπερὶ ἐλπίζει*, *Blessed is the man who hopeth*.
20. But if there be some other Nominative case to the Verb, the Relative will, as to *Case*, be governed by the Verb, or by some other word in the sentence, as *Μακαρίον το ἔθνος ὃν Κύριος ὁ Θεὸς ἐστὶ· λαὸς δὲ ἐξελέξατο*, *Blessed (is) the nation whose God the Lord is, the people whom he hath chosen*. In this sentence the first Relative *ὃν* is, as to *Case*, governed by the Noun *Θεός*, (*comp. Rule 32.*) the second Relative *ὃ* by the Verb *ἐξελέξατο*. *Comp. Rule 43.*
21. But observe that the Relative and Antecedent in Greek are often put in the same case, as *Ἐπιστῶσαι—τῇ λογῇ αὐτοῦ* (for *ἡ*) *ἡ περ*, *They believed—the word which he spake*: *John ii. 22.*
22. Two or more Antecedents generally have a Relative plural, agreeing in Gender and Person with the most worthy, as *Ἄνθρωπος καὶ γυνή, οἱ ἀγαπῶσι τοὺς Θεοὺς*, *A man and a woman who love God*.
23. A Relative between two Antecedents of different Genders or Numbers may agree with either, as *Lucian, Πολεῖς εἰσιν ὅς φωνεῖς νομίμεις*, *Those are cities which you take for cities*. *Gal. iii. 16, τῷ σπέρματι σου, ὃς ἐστὶ Χριστός*, *to thy seed, which is Christ*. *Eph. iii. 13, ταῖς θλίψεσι μῶν, ἥτις ἐστὶ δόξα ὑμῶν*, *my afflictions, which are your glory*.
24. *Αὐτός, ὅσος, πλείων, ὅσος* how many, *ἥλικός* as great, *ὅσος* of such kind, also *πόσος* how many, *πόσος* of what number, or &c. *ποταμός* of what country, *ποσάπλος* and *ποσάπλοισις* of how many fold, are sometimes used after the manner of the Relative, as *Ἐλεφαντῶν ἐμῶν (ἐστὶ) ἥλικον (ἐστὶ) μόσχου*, *The fetus of elephants is as big as a calf*; *Χαρίζομενος οἱ σοὶ ἀνδρὶ*, *Obliging such a man as you*.

* *Comp. Lexicon under Ἀρετός*. The Latins have sometimes imitated this construction. Thus *Virgil, Æn. iv. lin. 568, 9.*

—————*Varium & mutabile semper*
Fœmina. —————

† In *Longinus*, *Sect. xxxii. p. 174*, edit. tert. *Pearce*, we even meet with a N. feminine plur. joined with an Adjective neut. sing. *Ὡς ὑψηλοῦς αἱ μεταφοραὶ*, *That metaphors are conducive to the sublime*.

‡ So in Latin, *Ovid,*

Turpe senex miles, turpe senilis amor.
And Virgil, Eccl. III. lin. 80,

Triste lupus stabulis —————

25. Relatives

25. Relatives often agree with their Antecedents, not as to their Gender, but as to their Sense, as Mat. xxviii. 19, *ἐν ᾧ*—*αὐτοῖς*. Rom. ii. 14, *ἐν ᾧ*—*στοι*. Col. ii. 19, *τὴν κεφαλὴν, ἐξ ᾧ*—Rev. xvii. 16. *Κεράτα*—*στοι*. So in Latin, *Terence*, Andr. III. 5, 1, *Scelus, qui me perdidit*. *Horace*, *Monstrum, quæ*—Lib. I. ode xxxvii. lin. 21.
26. The Relative is often put before the Antecedent, especially when in the same case, as John xi. 6. *Ἐμείνεν ἐν ᾧ ἦν τὸ πρῶτον*, *He stayed in the place in which he was*.
27. A Verb, an Adjective, or a Relative, sometimes agree with a preceding Infinitive mood, or a sentence; and in such instances the Verb is put in the third Person, and the Adjective or Relative in the neuter Gender, as *Ξυρεῖν τὸν λέοντα οὐκ ἐστὶν ἀσφαλές*, *To shear a lion is not safe*; *Μη μεθύσκεσθαι οἶνω, ἐν ᾧ* (neut.) *ἐστὶν ἀσωτία*, *Be not drunk with wine, in which (being drunk with wine namely) is profligacy*. Eph. v. 18.

Of GOVERNMENT:

28. Government is that part of Syntax which respects the cases of Nouns and Pronouns.

Of APPPOSITION.

29. Two or more Substantives belonging to the same thing are put in the same case by Apposition, as *Παῦλος Ἀποστόλος*, *Paul an Apostle*; *Τιμοθεῦ τέκνῳ*, *To Timothy (my) son*; *Ἀσῶπος πόλις*, *the town Asopus*.
30. The proper name of a place, particularly of a town, is sometimes put with it's Appellative in the Genitive, as *Ἀθηνῶν πόλις*, *the city of Athens*.

Of the NOMINATIVE Case.

31. Verbs signifying *being* or *becoming*, *gesture*, and *passives of calling*, take a Nominative after them as well as before them, as *Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, *Sin is unlawfulness*, 1 John iii. 4. *Ἐστη δ' ὀρθός*, *He stood upright*; *Αὐτοὶ υἱοὶ Θεοῦ κληθήσονται*, *They shall be called the sons of God*, Mat. v. 9.

Of the GENITIVE.

32. In general where the sign of is or may be put before a Noun or Pronoun in English, that word in Greek is in the Genitive.
33. The latter of two Substantives with *of* before it in English is put in the Genitive, as *Οἰκία τοῦ πατρὸς*, *The house of the father*, or *The father's house*.
34. The Noun denoting the quality of a substance, or measure of magnitude after a N. is put in the Genitive, as *Ἄνθρωπος μεγάλης ἀρετῆς*, *A man of great virtue*; *Ἡροδίου δώδεκα πηχῶν*, *A statue of twelve cubits (high)*.

* *Father's* in English is the Genitive, as truly as *Πατρὸς* in Greek, or *Patris* in Latin. See Br. Lowth's Introduction to English Grammar, p. 24, &c.

35. Είμι *to be*, when *possession, property, custom, business, or duty* are implied, is joined with a Genitive, as Πάντα Θεοῦ ἐστίν, *All things are God's*; Πλουτοῦ ἐστίν ὑβριζειν, *It is the custom of riches to be insolent* *.
36. The Genitive case in Greek is *very often* governed by a *Preposition understood*.

N. B. This last Rule includes so great a part of the Government of the Greek language, and will so well account for the Reason of it, that it may be proper particularly to illustrate it.

I. then, By ANTI *for, instead of* understood, are governed,

1. The Genitives joined with Verbs of *exchanging*, as Ἀμείβεσθαι χρυσέα χαλκείων, *To exchange gold for brass*. Ἀντί is expressed by Aristotle, ἀλλὰ τινασθαι τροφᾶς ἀντί νομισμάτων, *To exchange victuals for money*.
2. The Noun of *Price* in the Genitive, as Acta vii. 16, Ὡνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, *Abraham bought for a sum of money*; Πάντα ὧνία πώλησθαι, *All things (are) to be purchased for money*. Ἀντί is expressed Heb. xii. 16, Ὁς ἀντί βρώσεως μίας ἀπέδοτο τὰ ὑπολόγια αὐτοῦ, *Who for one meal sold his birth-right*.
3. Either may be referred the Genitives joined with Adjectives signifying *comparison or worth*, and it's opposite, as Homer, Ἐκλόρος ἀξιοί, *Comparable to (i. e. a match for) Hector*; Plutarch in Scapula, Τριῶν ἀξία ταλαλίων, *Things worth three talents*; Ἀξίος ἐπαίνου—Θανάτου, *Worthy of praise—of death*.

II. By ΑΠΟ *from, at* understood, are governed,

1. The Genitives joined with Verbs of *ceasing, freeing, absolving, abstaining, wanting, differing, separating, driving away*, and such like, as 1 Pet. iv. 1, Πενταύται τῆς ἀμαρτίας, *He hath ceased from sin*; Euripid. Ἐλευθερω σε τῶ νόμῳ, *I free you from this labour*; Rom. viii. 32, Ἰδὺς υἱὸς ἐκ ἐφείσατο, *He spared not his own son*. Expressed, Ps. xxxvii. 8, Πάυσαι ἀπὸ ὀργῆς, *Cease from wrath*; Mat. vi. 13, Ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *Deliver us from the evil one*.
2. The Genitives after Verbs of *touching*, as Mat. viii. 3, Ἡψάτο αὐτοῦ ὁ Ἰησοῦς, *Jesus touched him*. Expressed in LXX of Lev. v. 3, Ἡ ἀψήσῃ ἀπὸ ἀκαθαρσίας ἀνθρώπου, *Or shall touch the uncleanness of a man*.
3. The Genitives after Adjectives denoting *privation, want, freedom, distance*, and the like, as Xenoph. Ἐρημός συμμαχῶν, *Destitute of allies*; Demosthenes, Ἐλευθερός τῶν τυραννῶν, *Free from tyrants*. Expressed, Steph. Ἐλευθερός ἀπὸ τῶν Βαρβαρῶν, *Free from the Barbarians*; Ἀθήνη ἀπὸ ἀνδρὸς συνουσίας, *Pure from the cohabitation of man*.

III. By ΔΙΑ *in or by* understood, is governed,

The Noun of *Time* in the Genitive answering to the question *when?* as John iii. 2, Ἦλθε νυκτός, *He came by or in the night*. Expressed, Acta v. 19, Διὰ τῆς νυκτὸς ἠνοιξε, *He opened in the night*.

IV. By ΕΚ or ΕΞ *out of, from, with* understood, are governed,

1. The Genitives joined with Verbs of *filling*, as John ii. 7, Γεμίσατε τὰς ὑδρίας ὕδατος, *Fill the water-pots with water*. Expressed, Mat. xxiii. 25, Ἐσώθεν δε γεμῶσιν ἐξ ἀρπαγῆς καὶ ἀκαρίας, *But within they are full of rapine and excess*. So John xii. 3.
2. The † Genitive of the Person joined with verbs of *hearing*, as Acta i. 4, Ἰκισατα με, *Ye have heard of or from me*. Expressed, 2 Cor. xii. 6, Ἡ ακοὴ τί ἐξ ἐμοῦ, *Or heareth any thing of or from me*.
3. The Genitive joined with Verbs of *tasting*, as Luke xiv. 24, Οὐδεὶς—γευσεται—δινῶν, *No one shall taste the supper*. Expressed, Job xx. 18, Ἐξ ὧν γευσεται, *Of which he shall not taste*.
4. The Genitives after Adjectives denoting *fulness*, Mat. xxi. 28, Μεστοὶ εὐτὲς ὑπο-

* It is manifest that in such expression the N. *χρῆμα* thing, *ἥθος* custom, *ἔργον* business, or the like, are understood.

† Or else this Genitive may be governed of *ἀπὸ* from, which is expressed John i. 40.

πρὸς, *Ye are full of hypocrisy.* Expressed, *Ευπορωτερος εκ διδασκαλιας, More abundant in learning.* Gasa in *Busby's Grammar*, p. 142.

5. Genitives denoting the *part* of any substance, as *Mark ix. 27, Κρατησας αυτον της χειρος.* Expressed, *Lucian Asin: Λαμβανει με εκ της ουρας, He takes me by the tail; Id. (p. 158, edit. Bened.) Αραμνοι εκ των ποδων, Lifting me up by the feet.*

6. Genitives signifying the *matter* of which any thing is made, as *Lucian, Σιδηρος ποσειδημενος, Made of iron.* Expressed, *Theophrast. Τας τριηρεις εκ κεδρε ποισουσιν, They make their galleys of cedar.*

7. Genitives signifying from or out of a place, as *Euripid. Γης ελαν Κορινθιας, To drive out of the country of Corinth.* Expressed, *Isocrat. Ελαυνει αυτον εκ της Έλλαδος, He drives him out of Greece.*

8. The Genitives after Adjectives *partitive, infinitive, interrogative, numerals, and superlatives*, as *Lucie xi. 45, Τις των νομικων, A certain one of the lawyers; 1 Cor. ii. 11, Τις—ανθρωπων; Who of men? Luke v. 3, Έν των πλοιων, One of the ships; 1 Cor. xv. 9, Ο ελαχιστος των Αποστολων, The least of the Apostles.* *Εκ* or *εξ* is expressed *John i. 35, Εκ των μαθητων αυτε δυο, Two of his disciples; Mat. vi. 27, Τις εξ υμων; Who of you? And with a superlative, Lucian, Εγω εξ απασων η καλιστα δοξα, I seemed the fairest of all.*

9. The Genitive *absolute* (as it is improperly called), when joined with a Participle of a *past tense*, as *Πατρις θανοντος, The father being dead.*

V. By * *ΕΝΕΚΑ* *for, on account of, in respect of*, understood, are governed,

1. The Genitives after Verbs of *admiring, praising, envying, punishing, anger, and the like*, *Θαυμαζω σε της αρετης, I admire thee for or on account of (thy) virtue; Ζηλω, ευδαιμονιζω,—επαινω—σε της τυχης, I envy—congratulate—celebrate thee for (thy) fortune; Χωμανον ευωνοιο γυναικας, Angry on account of the well-shaped woman.* *Homer, Il. i. lin. 429. Comp. 2 Pet. iii. 9.*

2. The Genitive article *τα* before Verbs infinitive, as *Mat. ii. 13, Τα απολεσαι αυτο, To destroy it, i. e. in order to destroy, or on account of destroying it.*

VI. By *ΕΠΙ* *over, in, during, in the time of, to*, understood, are governed,

1. The Genitive after Verbs of *commanding, or ruling*, as *Mark x. 42, Αρχειν των Εθνων, To rule over the Gentiles. 1 Tim. ii. 12, Αυθενειν ανδρος, To assume authority over the man.* Expressed, *Mat. ii. 22, Αρχελαος βασιλευει επι της Ιουδαιας, Archelaus reigns over Judea.*

2. Nouns of *Time* in the Genitive answering to the question *when?* as *Lucian, Τοσους απειλειναι μιας ημερας, So many did I kill in one day;* which is expressed presently after by *επι μιας ημερας.*

3. The Genitive *absolute* (as it is called), when joined with a Participle *Present*, as *Luke iii. 1, Ηρωδης τετραρχων, Herod being tetrarch, or when Herod was tetrarch.* Expressed, *Joseph. Ant. xii. 3, Επ' Αντιοχης—βασιλευοντος, When Antiochus was king.*

4. The Genitive denoting *to a place*, as *Sophocles, Ιωμεν ναος, Let us go to the ship.* Expressed, *Thucydides, Ισται επ' οικου, To go to (one's) house or home.*

VII. By *ΠΕΡΙ* *about, concerning, of, as to, in*, understood, are governed,

1. The Genitives joined with Verbs of *remembering, forgetting, caring for, neglecting, and the like*, as *Μνησθη της τυχης, Remember fortune; Αμελεις των φιλων, You neglect your friends.* Expressed, *Dio. Cass. Εμνησθη περι αυτων, He remembered, or was mindful of, them; Isocrat. Περι γραμματων ημελησαν, They were careless of letters.*

2. The Genitive of the *thing* joined with Verbs of *condemning, absolving, or the like*, as *Demosth. Αισχυρην εδενος αιτιωμαι, I accuse Æschines of nothing.* Expressed, *John*

* Though I am well aware that *Ενεκα* is usually reckoned an Adverb, yet, as it manifestly governs a Genitive, just like a Preposition, I have not scrupled to insert it here, especially as either this word or *χαρι*, for *κατα χαρι*, *on account of*, must frequently be supplied to explain the government of the Genitive in Greek.

viii. 46. Τις ἐξ ὑμῶν ἀλεγχει με περὶ ἀμαρτίας; *Who of you convicts me of sin?* Isocrat. ἀπαλλάττω σε περὶ τούτου, *I acquit you of this.*

3. The Genitive of the thing joined with Verbs of hearing, as Thucyd. Ὡς παύσθη της Πύλου κατειλημμένης, *When they heard of Pylos being taken, for which Pylos.*

4. The Genitives joined with Adjectives denoting knowledge, remembrance, care, and their contraries, as Εμπειρος το πολέμου, *Skilful in war.* Expressed, Xenoph. φρονιμος περὶ τούτων, *Knowing as to these things.*

VIII. By ΠΡΟ before, preferably, in preference to, understood, are governed,

1. The Genitives joined with Comparatives, as Ευδαιμονιστερος με, *More happy than I.* Expressed Herodot. i. 62, Ὅσιν ἢ τυραννίς προ ελευθερίας ἢ ἀσπαστοτερον, *To whom tyranny was eligible before, or * a more eligible thing than, liberty.*

2. The Genitives joined with Verbs of choosing, preferring, and the like, as Ἐλιαν, Πλάσιον φραστῆν ἐίλετο το χρηστὸν παντός, *She chose a rich lover before a good (but) poor one.* Expressed, Dionys. Ἠλικάρν. Τα συμφέροντα προ των δικαίων ἐίλεσθαι, *Preferring what was convenient before what was just.*

IX. By ΤΩ by understood, is governed,

The Genitive joined to Verbs passive, as Isocrat. Ἡττασθαι των συμφορων, *To be overcome by misfortunes;* Luke viii. 20. ἀγγέλη αὐτῷ, λεγούσῃ—(supply ὅτι τινῶν) *It was told him by some, who said—* Τῷ is very often expressed with the passive Verbs: For instances see the following Lexicon, or a Greek Concordance to N. T. under Τῷ.

Of the DATIVE.

37. In general where the signs † to or for may be put before a Noun or Pronoun in English, that word in Greek is in the Dative, as Γράφω ὑμῖν, *I write to you.* Hence

38. Εἰμι, denoting possession or property, is often joined with a Dative, as Luke ix. 13. Οὐκ εἰσιν ἡμῖν, *There are not to us, i. e. we have not.* Comp. Luke viii. 42. Mark xi. 24. Acts iii. 6.

39. Verbs of profiting, trusting, obeying, disobeying, answering, sufficing, and the like, govern a Dative, as Ἀποτίτελει τῇ πόλει, *It profiteth, or is profitable for, the city;* John xiv. 8. Ἀρκεῖ ἡμῖν, *It sufficeth, or is sufficient for, us.*

40. Adjectives of equality, likeness, decency, profit, easiness, trust, obedience, affection, nearness, and their contraries, govern a Dative, as Mat. xx. 12, Ἰσὺς ἡμῖν αὐτοῖς ἐποίησας, *Thou hast made them equal to us;* Luke vi. 48, Ὁμοίος ἐστὶν ἀνθρώπῳ, *He is like (to) a man;* Ἐχθρὸς τῇ πόλει, *Averse or an enemy to the city.*

41. Verbs and Adjectives compounded with συν or ὁμο govern a Dative by the force of the Preposition συν, as Συγχαίρειν χοῖ τοῖς φίλοις, *It behoves (us) to rejoice with friends;* Συνίσοφος μοι, *Bred up with me,* Ὁμοθυχός μοι (i. e. συν μοι), *Like-minded with me.*

42. The Dative is often governed by a Preposition understood.

I. By ΕΝ in, by, with, understood, are governed,

1. The Datives denoting in or at a place, as Αἰθερὶ ναιῶν, *Dwelling in the air.* Expressed, Mat. ii. 19. iii. 3, & al. freq.

2. The Datives signifying the time when, as Mat. xvii. 23, Τῇ τρίτῃ ἡμέρᾳ. *On the third day.* Expressed, Mat. vii. 22, Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day.*

3. The Datives denoting the instrument, cause, or manner of action, as Homer, Ἡλᾶσε ξίφει, καὶ ἐπέφνε, δολῷ, ἢ κρᾶσι, *He smote (him) with a sword, and killed (him) by fraud, not by valour.* Expressed, Euripid. Ἐν βέλῃ πλῆγῃς, *Struck with a dart.*

II. By ΕΠΙ ὑπὸν, for, concerning, on account of, understood, are governed,

* Comp. above Rule 17.

† When the signs to or for do or may follow a V. in English, that V. is said to be put *acquisitively*, because the Noun or Pronoun following the sign *acquires* something.

The

The Datives after Verbs of *anger, rejoicing, envying, following*, and the like, as *Demosth.* Οργίζεσθαι τῷ εξαπατησαντί, *To be angry with a person who deceived him.* Expressed, *Lucian*, Ἐπὶ τοῖς παρῶνι ἀγανακτεῖν, *To be offended at the present circumstances.*

III. By *META* with, understood, is governed.

The Dative joined with Verbs of *following* or *accompanying*, as *Mat. viii. 19*, Ἀκολουθήσω σοι, *I will follow thee.* Expressed, *Hesiod. Op. lin. 230*, Μστ' ἀνδράσι λιμός σιγᾷ, *Hunger follows or accompanies men.* Comp. *Luke ix. 49.*

IV. By *ΙΑΠΑ* by, understood, is governed,

The Dative of the *agent* after the Verb passive, as *Τι πεπραχται τοῖς ἄλλοις*, *What is done by others.* Expressed, *Joseph. De Bel. i. 30. 3*, Ἐρήθη δὲ παρὰ πασαις τα προσημανα, *The things before related were asserted by all (the women).*

Of the ACCUSATIVE.

43. Verbs * *transitive* govern an Accusative, as *Γινώθι σεαυτὸν*, *Know thyself*; *Τὸν Θεὸν φοβέσθης*, *Fear ye God.*

44. Verbs are joined with their cognate Nouns in the Accusative, as *Εχαρήσαν χαρὰν μεγάλην*, *They rejoiced (with) great joy.*

45. The Accusative is often governed by a *Preposition* understood.

I. By *ΔΙΑ* on account or because of understood, is governed,

The Accusative *absolute* (as some call it), when a *reason* is implied, as *Acts xxvi. 3*, Μάλιστα γνωστὴν οὖρα σε, *Especially because of thy being*, or because *thou art*, *skilful.*

II. By *ΕΙΣ* to, concerning, against, understood, is governed,

1. The Accusative of the *thing* after Verbs of *advising, exhorting*, or the like, as *Προτρέπω σε τούτο*, *I exhort you to this.* Expressed, *Demosth.* Εἰς ὁμόνοιαν προτρέψαι, *To exhort to unanimity.*

2. The Accusative of the *person* after Verbs of *doing* or *speaking well* or *ill*. *Λέγω σε κακά*, *I speak evil concerning thee*, for *εἰς σε*. Comp. *Mat. xxvi. 10.*

III. By *ΕΠΙ* for, during, understood, is governed,

The Accusative of a Noun of *time*, as *Mat. iv. 2*, Νηστεύσας ἡμερας τεσσαρακοντα καὶ νυκτας τεσσαρακοντα, *Having fasted forty days and forty nights.* *Επὶ* is expressed, *Luke iv. 25. Acts xiii. 31. xix. 8.*

IV. By *ΚΑΤΑ* as to, in respect of, understood, are governed,

1. The Accusative of the *thing* after Verbs of *asking, requesting, depriving*, as *Αἰτέω τινα τι*, *To ask any one any thing*, for *κατὰ τι*; *Ἀποστέρειν τινα τὰ χρημᾶτα*, *To deprive any one of, or as to, (his) goods.*

2. The Accusative joined with Verbs passive, or signifying passively, in such expressions as these: *Euripides*, Τὴν δ' ἐκ χειρῶν ἀρπαζομαι, *She is snatched out of my hands*, literally, *I am snatched as to her out of my hands*; *Μωρὸς οὐ πιστεύεται τὴν ἀρχὴν*, for *κατὰ τὴν*, *A fool is not intrusted as to, or with, the government*; *1 Cor. ix. 17*, Οἰκονομίαν πιστεύομαι, *I am intrusted with a dispensation.* Comp. *Rom. iii. 2. Mat. xvi. 26.*

3. Most Accusatives *absolute*, as some call them, as *1 Cor. x. 16*. † Τὸν ἄρτον, ὃν κλάμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστί; *As to the bread which we break, is it not the communion of the body of Christ?* So *Sophocles*, *Œdip. Tyran. lin. 457*, Τὸν ἀνδρὰ τοῦτον, ὃν πάλαι ζήτηεις—ἄλως ἐστὶν ἐνθαδε, *As for that man whom you seek of a long time, he is here.* Comp. *Mat. xii. 36. xxi. 42. Luke xxi. 6. Acts x. 36, 38.*

4. Innumerable other Accusatives joined both with Nouns and Verbs, as *Παῖδα, Ῥωμαῖος*, *As to, or by, country a Roman*; *Εἶδος καλλίστος*, *Most beautiful as to, or in, form*; *Ἀλλέω τὴν κεφαλὴν*, *I ache as to, or in, my head.* See *Bos Ellips.* under *Κατὰ*.

* All Verbs in which the action passes from the agent to the object, that is, all Verbs active, and such as have an active signification, are called *transitive*, from the Latin transire to pass.

† The Latins have imitated this construction. Thus *Virgil, Æn. i. lin. 577. Urbem, quam statuo, vestra est.* *As to the city, which I am building, it is yours.*

V. By *META* after, understood, is governed,

The neuter Participle Accusative, which may be rendered by *after that*, or *when*, and a Verb, as *Ακουσθεν*, *it being heard*, or *after it was heard*, i. e. *Μετα το παρρημα ακουσθεν*, *After the thing being heard*; So *Προσδιδαμενον*, *it being ordered*, i. e. *Μετα το παρρημα προσδιδαμενον*. See Luke xxiv. 47, and many more instances in Bos's Ellipsis under *Μετα*, and in the following Lexicon under *Αρχω* II.

VI. By *ΠΡΟΣ* to, understood, is governed,

The Accusative of the thing after Verbs of *teaching*, John xiv. 26. *Διδαξει υμας παντα*, *He shall teach you all things*, for *προς παντα*. Expressed, *Isocrat. Παιδευειν προς αρετην*, *To instruct to, or in, virtue*.

GENERAL RULES.

46. Verbs compounded with Prepositions generally govern the same cases as those Prepositions, as Luke xiii. 12, *Απολειψαι της ασθενειας*, *Thou art loosed from thy infirmity*; Acts xiv. 22, *Εμμενειν τη πιστει*, *To persist in the faith*; Mat. xv. 3, *Παραβαινετε την εντολην*, *Ye transgress the command*.

47. Verbs of *filling*, *separating*, *depriving*, *estimating*, *exchanging*, *absolving*, *condemning*, *almonishing*, *appeasing*, besides a Genitive of the more distant Substantive governed by a Preposition understood, and having the signs *with*, *from*, *of* or *for* before it in English, require an Accusative of the nearer, as Luke i. 53, *Πεινωσας (αρθρωτους namely) ενεπλησεν αγαθων*, *He hath filled the hungry with good things*; *Demosth. Θηβαιους παυσει της υβρεως*, *It will make the Thebans cease from their insolence*. Comp. above Rule 36. I. 1. II. 1. VII. 2.

48. Verbs of *giving*, *saying*, *shewing*, *comparing*, *joining*, *agreeing*, *contriving*, and such like, govern an Accusative of the nearer Substantive, with a Dative of the more distant, which latter may have in English the signs *to*, *for*, or *with* before it, as Eph. iv. 27, *Μητε διδως τον διαβολω*, *Neither give place to the devil*: *Herodian, Γυναικι θανατον επιχαλαω*, *He contrived death for the woman*.

N.B. Thus have I selected the most common and useful Rules of Government in the Greek language: but these are very far from comprehending all that might be given upon such an extensive and indeed almost * *inexhaustible* subject. Government, in the best writers, is so extremely various, that it seems impossible to reduce it within any certain Rules; and it must be confessed, that it is often different from those here laid down: Nor need the Learner wonder at this, if he will remember, that the cases of Greek Nouns are very often regulated by a Preposition or some other word UNDERSTOOD: Let him, therefore, when he meets with a Noun in a case for which he cannot readily account, diligently consider whether there is not an ellipsis or deficiency of some word, and particularly of a Preposition, by which such Noun is really governed; and he will frequently find the construction cleared to his satisfaction. In making this enquiry, an attention to the above Rules may be of considerable service; and for further information I refer him to the learned Bos's Ellipses, or to the Abridgment of that Work in Dr. Milner's Grammar, p. 173, &c. to the former of whom the Reader is much indebted for what is here delivered on Government.

Of INFINITIVES and PARTICIPLES.

49. The Infinitive is put after Verbs, Substantives, and Adjectives, as in English, thus *Βουλομεθα γινωαι*, *We desire to know*; *Εξουσιαν γινεσθαι*, *Power to become*; *Αξιος κληθηναι*, *Worthy to be called*.

* What a prodigious number of Rules and Observations on Government has the great Dr. Busby collected in his Grammar! But after all I much doubt whether any human abilities—ΟΙΟΙ ΜΤΝ ΕΡΟΤΟΙ ΕΙΣΙΝ—are capable of retaining them, or of applying them any otherwise than by USE.

50. Instead

50. Instead of the Infinitive is frequently used the Participle agreeing with the Nominative case of the preceding Verb, especially with Verbs of *persevering, desisting, remembering, knowledge, and affection*, as *Ἐπαυσατο λαλων*, *He ceased to speak, or speaking*; *Μεμνημαι ποιησας*, *I remember to have done*; *Ἀισθανομαι διαμαρτων*, *I perceive I was mistaken*.
51. The Infinitive mood is often governed by a Noun or Pronoun in the Accusative case going before, to which Noun or Pronoun in English is or may be prefixed the Conjunction *that*, as Mark x. 49, *Εἶπεν αὐτον φωνηθηναι*, *He ordered that he should be called*, or, as we also say in English, *He ordered him to be called*.
52. The Infinitive with the neuter Article *το* is used as a Noun in all cases, and is often joined with Prepositions, as *Το φρονειν*, *Being wise, or wisdom*; *Απο του μαχεσθαι*, *From fighting*; *Εν τῷ χρησηναι*, *In using*. Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.
53. The Infinitive, when thus applied, admits a Noun in the Accusative case before it, as John i. 49, *Προ του σε Φιλιππον φωνησαι*, *Before that Philip called thee, or before Philip's calling thee*; John ii. 24, *Δια το αὐτον γινωσκειν παντας*, *Because of his knowing all men*.
54. A Participle, of whatever Tense, with the Article, is in meaning equivalent to the relative *ὅς* and the Verb of the same Tense; as *Ὁ αἰτων*, *He who asketh*; *Ὁ λαλησας*, *He who spake*.
55. Participles govern the same cases as their Verbs, as *Ουκ εστι πτωχὸς ὁ μὴτιν ἔχων, ἀλλ' ὁ πολλων ἐπιθυμων*, *He is not poor who has nothing, but he who desires many things*. Comp. above Rule 43. and 36. VII. 1.
56. The Verbal Noun neuter in *τεον*, denoting *necessity*, admits the case of it's Verb, and moreover a Dative of the agent, as *Γραψτεον μοι ἐπιστολην*, *I must write a letter*, or, more literally, *There is to be written by me a letter* *.

Of the Construction of ADVERBS and INTERJECTIONS.

57. Adverbs govern cases by the force of a *Preposition understood*.
58. Derivative Adverbs take after them such cases as the words they come from, as *Ἀξίως τε γενεας*, i. e. *αὐτῆς του*, *Worthily*, i. e. *in a manner worthy, of his birth*; *Κυκλοθεν του θρονου*, i. e. *απο του*—, *Round about the throne*.
59. Many Adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also Adverbs of the comparative and superlative degrees, are joined with a Genitive, as *Τοι οὖτων ἀδην εχομεν*, *We have enough of such persons* (*εχ* being understood); *Πορρω της πολευς*, *Far from the city*; *Χωρις αυτον*, *Without him*; supply *απο*. Comp. above Rule 36. II. 1. IV. 7.
60. Adverbs which denote *accompanying* or *collecting* have a Dative, as *Ἀμα αὐταις*, *Together with them*; *Θεοις ὁμου*, *With the Gods*, i. e. *assisting*; understand the Preposition *συν* with.
61. Adverbs of *swearing* are followed by an Accusative, the Preposition *προς* by being understood, as *Μα Δια*, *By Jove*; *Νη τον Πλουτουνα*, *By Pluto*.
62. Two or more negative Adverbs in Greek deny more strongly, Luke xxii. 18, *Ου μη πινω*, *I will by no means drink*; ver. 16, *Ουκει ου μη φαγω*, *I will by no means any*

* Comp. Lexicon under βλατιος.

more eat; Heb. xiii. 5, *Οὐ μὴ σε ἀνω, οὐδ' οὐ μὴ σε ἀγκαλιῶ, I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53*.

63. Interjections are joined with different cases, especially the Genitive, and frequently with several cases together, as *Αἰ μοι τῶν ἀγρῶν, Woe to me for my fields!* *ἐνεκα* on account of being in such expressions understood before the Genitive.

Of the Construction of CONJUNCTIONS and PREPOSITIONS.

64. The Conjunctions *Εἰ* if; *ἐπειδὴ* since; *ἵνα, ὅρα, ὅπως, that, to the end that; ὅταν, ὡς* when; *καὶ* and *ὥς* for *although*, are joined with a Subjunctive.
 65. *Ὅπως* and *ὡς* how, with an Indicative.
 66. *Ὅτι* that has an Indicative, and sometimes an Optative and Subjunctive; so it's compounds *διότι* and *καθὼς*.
 67. *Επει* and *ἐπειδὴ* after *that, since*, an Indicative, and more rarely an Infinitive.
 68. *Ὡς* that, an Indicative, sometimes an Optative and Subjunctive, and more rarely an Infinitive.
 69. *Ὡς* so that, an Infinitive, sometimes an Indicative.
 70. *Εἰ* if, an Indicative, sometimes an Optative or Subjunctive.
 71. *Αν* if, a Subjunctive, sometimes an Optative and Indicative.
 72. For the Construction of the PREPOSITIONS the Reader is referred to the following Lexicon.

SECT. XXII.

GENERAL OBSERVATIONS for rendering Greek into English.

1. **EVERY** † *finite* Verb hath a Nominative case with which it agrees, either expressed or understood.
2. Every Adjective has a Substantive expressed or understood.
3. Every Relative has, in like manner, an Antecedent expressed or understood.
4. Every Genitive is governed by a Substantive, or by a Preposition, expressed or understood.
5. Every Dative either has in itself the force of *acquisition*, i. e. denotes the Person or Thing to or for which any thing is or is done, or is governed by some Preposition expressed or understood.
6. Every Accusative is governed by a Verb transitive, or by a Preposition expressed or understood.
7. In rendering Greek into English let the Learner remember, *in general*, that the Nominative case (if expressed) with it's Adjective, or the words connected with it, is to be taken before the Verb, then the Verb itself, and the Adverb (if any) which qualifies it's signification; next the Accusative case after a Transitive Verb, or the Nominative after a Neuter one, or the Infinitive mood; and lastly, the Genitive or Dative case with or without a Preposition, or an Accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A Vocative case (if any) is to be thrown in where most ornamental; and the Relative, with the words connected with it, to be ranged after its

* See *Vigerus*, De Idiotism. Cap. VII. Sect. xii. Reg. 2, and *Hoogveen's* Note 43.

† That is, every verb not in the Infinitive mood.

Antecedent.

Antecedent. *Dependant Sentences*, which are connected with the principal one by a Conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

6. After all, USE will be the best master in directing the *Order* in which English words translated from the Greek may be most properly and elegantly placed.

SECT. XXIII.

Of DIALECTS, and particularly of the ATTIC.

1. **BY** *Dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the *Dialect* of the North * differs from that of the South, and the West-country man has a *Dialect* distinct from both: But all England being subject to one government, the *Dialect* of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks; for as they were divided into a number of distinct sovereign states, the Authors who flourished under those several governments wrote in the *Dialect* of the country wherein they lived; as the Italians did a few centuries ago.
2. The *Greek Dialects*, which are preserved in the writings that are come down to us, are principally the *Attic*, the *Ionic*, and the *Doric*†. To these some add the *Eolic*, the *Bæotic*, and the *Pæotic*: But as for the two former, there is but little that has escaped the ravages of time, except so far as the *Eolic* agrees with the *Doric*; and the *Pæots* that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three *Dialects* first mentioned.
3. The inspired Writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar; but of the *Dialects* they chiefly use the *Attic*, which, being that of the inhabitants of *Athens* and it's neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact; not but that the sacred Penmen have occasionally interspersed the other *Dialects* in their writings: But as they have done this sparingly, I shall here take notice only of the *Attic*, and content myself with noticing the few other dialectical forms in their proper places in the *Lexicon*.
4. The following then are

The GENERAL PROPERTIES of the ATTIC DIALECT.

1. The *ATTICS* love *Contractions*; hence the contracted Nouns and Verbs belong principally to their *Dialect*.
2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *Apostrophe*, as τ' αὐλο for το αὐλο, τα' μα for τα μα, τοῦ' σελι for τοῦτο σελι, ω' αγαθε for ω αγαθε, σου' ελι, for σου ελι, μη' ελι for μη ελι, or by *Crisis*, as καγω for και εγω, καμοι for και εμοι, τούναντιον for το εναντιον, τούνομα for το ονομα.
3. They change σ into ξ, ρ, or τ, as ξυελος, θαρρην, τημαρον, θαλαττα, for συελος, θαρσεν, σημαρον, θαλασσα. But in *Præter-perfects* passive they use σ for μ, as μεμαρασμαι for μεμαραμμαι.

* These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

† See *Meillaire De Dialectis* Introduct. p. i. ii. *Strabo*, lib. viii, ad init.

4. In *Nouns* they change *a* into *s*, and *o* into *w*, as *λαος* a people, *ναος* a temple, for *λαος* and *ναος*. See Sect. III. 17. In the Genitive of contracted Nouns they use *οφως*, *βασιλεως*, for *οφιος*, *βασιλεος*; and indeed almost their whole declension of contracted Nouns in *es* and *i* is peculiar. See Sect. III. 32. 2.
5. They use these *syllabic adjections*, *ουν* and *γε*, as *εκεν* not, *αμεν* by no means, *εγωγε* I, *συγε* thou, adding *γε* throughout all cases. They often postfix *i* to some Adverbs, as *νυνι* now, *εχι* not, *ειως* so, for *νυν*, *εχ*, *ειως*; and to some Pronouns, *εκεινοσι*, *εισοσι*, for *εκεινος*, *ειλος*; *ταυι*, *τελονι*, for *ταυς*, *τελον*; *τελοι* and *ταυι*, for *ταυς*; *ταυι* for *ταυς*. But we meet not with *i* thus added to Pronouns in the New Testament.
6. In *Verbs*. In the Pluperfect Indicative they change *ei* into *s*, as *ειελευσαν* for *ειελευθεισαν*. So Rev. vii. 11, *εστηκεσαν* for *εστηκεισαν*. In Futures of more than two syllables in *ισω* they often reject *σ*, as in *αφοριω* for *αφορισω*, Mat. xiii. 49. xxv. 32; *διακαθιριω* for *διακαθαρισω*, Mat. iii. 12; *εδαφιω* for *εδαφισω*, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48. In the syllabic augment of Verbs they often change *s* into *η*, as *ημελλον* for *εμελλον*, Luke vii. 2. xix. 4, & al. So in compounds *διηκονεν*, Mat. iv. 11, & al. from *διακονεν* to minister; *απηλauan* from *απολαυνω* to enjoy. In Perfects they change *α* and *με* into *ει*, as *ειληφα* (Rev. ii. 27. iii. 3, & al.) for *λεληφα*; *εμαρμαι* for *μεμαρμαι*. In Pluperfects they cast off the prefixed *s*, as Mark xv. 7, *ωπειοικησαν* for *επειοικηθεισαν*; John xi. 57, *δεδωκεισαν* for *εδεδωκεισαν*; Mark xiv. 44, *δεδωκει* for *εδεδωκει*; Mark xv. 10, *παρεδωκεισαν* for *επαρεδωκεισαν*. So Lucian, *Θων Κρισις*, § 4, edit. *Leeds*, whom see, *αποδεεληκει* for *απεδεεληκει*. In the temporal augment they put *s* before *ω*, thus *εωρων*, John vi. 2; *εωρακα*, John i. 34, & al. for *ωραον*, *ωρακα*; and sometimes before *ο*, *οι* and *η*, as *εολπα* for *ηλπα*, from *ελπω* to hope; *εοικα* (Jam. i. 6, 23.), for *εικα*, from *εικω* to be like; *εηκα* for *ηκα* I have sent; they resolve *η* into *εα*, as in 1 Aor. *εαξα* for *ηξα*, from *αγω* to break; they change *ει* into *η*, as *ηκαζον* for *εικαζον*, from *εικαζω* to liken; they sometimes prefix the two first letters of the Present to the Perfects active and middle of Verbs beginning with *a*, *o*, *s*, as from *αγειρω* to gather, Perf. act. *ηγερεκα*, Attic *αγγερεκα*; from *ακωω*, Perf. mid. *ηκοα*, Attic *ακηκοα*, Acts ix. 13. John iv. 42, & al. from *ολλυμι* Perf. *ωλεκα*, Attic *ολωλεκα*, so in Perf. mid. *ολωλα*; from *ελαυνω* or *ελαω* Perf. *ηλακα*, Attic *εληλακα*; but in the second Aorist the augment is prefixed with a like reduplication, as from *αγω* to bring, 2 Aor. *ηγον*, Attic *ηγαγον*; whence Imper. *αγαγε*, Infin. *αγαγειν*. This Attic use of the second Aorist of *αγω* and it's compounds is very common in the New Testament. In Verbs of two syllables in the first and second class they change *s* in the penultima of the Perfect active into *ο*, as *ωεμπω* to send, Perf. *ωεμμεφα*, Attic *ωετομμεφα*; *βρεχω* to wet, Perf. *βεερεχα*, Attic *βεεροχα*. In Imperatives, in the 3d Pers. plur. for —*ειωσαν* and —*αλωσαν* they use *οιων* and *αλων*, as *τυπτοιων*, *τυψαλων*, for *τυπειωσαν*, *τυψαλωσαν*; in the passive and middle, *ων* for —*ωσαν*, as *τυπεισθων*, *τυψασθων*, for *τυπεισθωσαν*, *τυψασθωσαν*. In Optatives, they often use the second and third Persons singular and the third Person plural of the *Æolic* 1st Aorist, *τυψεια*, *ας*, *ς*, —*αν*; thus Luke vi. 11, *ωπησταν*; and in the Present after a contracted syllable they change *μ* into *ην*; as *τιμωμι*, *ψς*, *ψ*. Attic *τιμωην*, *ης*, *η*; *φιλιμι*, *οις*, *οι*; Attic *φιλοιην*, *ης*, *η*; and changing *οι* into *ω*, *φιλωην*, *ης*, *η*. So in the third sort of Verbs in *μ* they have *δωην*, *ης*, *η*, for *δοιην*, *ης*, *η*, 2 Aor. Opt. of *διδωμι*. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14. In the contracted Verbs, *ζωω* to live, *διψαω* to thirst, *ωσιναω* to hunger, *χραομαι* to use, they contract by *η*, as *ζης*, *ζη*, *ζην*, for *ζας*, *ζα*, *ζαν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χρηται* for *χραται*, 1 Tim. i. 8. For *εσθι* or *συσθι* they often use *ενι*.

SECT. XXIV.

A GRAMMATICAL PRAXIS on the first Chapter of St. John's Gospel, the Greek Words being placed in the Order of the English.

1. **IN** the beginning was the Word, and the Word was with God,
 EN αρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
 and the Word was God.
 καὶ ὁ Λόγος ἦν Θεός.

Εν a Preposition governing a Dative case. See Lexicon, Αρχῇ, a N. fem. sing. of the first declension, like τιμή, Dat. case, governed by the Prep. εν. ἦν, a V. neuter or substantive, Indic. Imperf. 3d Pers. sing. from the irregular V. εἰμι, by * § XI. 2, agreeing with the Nominative case λόγος, of the third Person, by § XXI. 3, 4, 5. Ὁ the Article masc. sing. Nom. case, agreeing with λόγος. Λόγος, a verbal N. masc. sing. from λελογα, Perf. mid. of λέγω to speak (see § VI. 3.), of the second declension, Nom. case to the V. ἦν, καὶ, a Conjunction. Πρὸς, a Prep. governing an Accusative case. See Lexic. Τὸν, the Article masc. sing. Accusative case, agreeing with Θεόν. Θεόν, a N. masc. sing. of the second declension, like λόγος, Accusative case, governed by the Prep. πρὸς. Θεός, a N. masc. sing. Nom. case, governed by the V. ἦν, by § XXI. 31.

2. The same was in the beginning with God.

Ὁυτός ἦν ἐν αρχῇ πρὸς τὸν Θεόν.

Ὁυτός, a demonstrative Pronoun (see § IX. 5.), Nom. case to the V. ἦν.

3. All things were made by him, and without him not even one thing

Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν
 was made, which was made.
 ἐγένετο, ὁ γέγονεν.

Πάντα, a N. Adj. neut. plur. Nom. case, agreeing with χρεῖματα things understood, by § XXI. 16. from Nom. masc. sing. πᾶς an Adj. of three terminations by § VII. 8. ἐγένετο a V. Mid. Indic. 2 Aor. from the obsolete γένω (see Anomalous Verbs under γίνομαι, § XVI. 9.), 3d Pers. sing. though joined with the Nominative neut. plur. χρεῖματα understood, by § XXI. 6. Δι', put by Apostrophe, § I. 17. for δια, a Prep. governing a Gen. See Lexic. αὐτοῦ, a Pronoun relative, § IX. 8. Gen. case, governed by Prep. δια. Χωρὶς, an Adv. governing the Gen. αὐτοῦ, by the force of the Prep. αὐτὸς understood, § XXI. 59. Οὐδὲ, not even. See Lexic. ἓν, a numeral N. neut. sing. from masc. εἷς, by § VII. 17, agreeing with N. neut. sing. χρεῖμα understood (by § XXI. 16.) Nom. case to V. ἐγένετο. Ὁ, a Pronoun relative, neut. sing. agreeing with χρεῖμα understood, and Nom. case to the V. γέγονεν, by § XXI. 19. Γέγονεν, a V. Mid. Indic. Perf. 3d Pers. sing. from the obsolete V. γένω, agreeing with the Pronoun relative ὁ of the 3d Person (see Anomalous Verbs under γίνομαι); for γέγνε, the final ν being added by § I. 18.

* This mark § denotes Section of the Grammar.

4. In

4. In him was life, and the life was the light of men.

Εν αὐτῷ ἦν ζωὴ, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, A Pron. rel. Dat. case, governed by the Prep. *εν*. Ζωὴ, a N. fem. of the first declension, like *τιμὴ*, Nom. case to *ἦν*. Το, the Article neut. Nom. case, agreeing with *φῶς*. Φῶς, a N. sing. of the third declension, like *σῶμα*, governed by the *ἦν*; Sing. nom. *τὸ φῶς*, Gen. *τοῦ φωτός*, &c. Τῶν, the Article masc. plur. Gen. case, agreeing with the N. *ἀνθρώπων*. *Ἀνθρώπων*, a N. masc. plur. Gen. case, of the second declension, like *λόγος*, governed by the N. *φῶς*, by § XXI. 33.

5. And the light shineth in the darkness, and the darkness

Καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ καὶ ἡ σκοτία

did not receive it.

οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. Indicative Present, 3d Pers. sing. from the theme *φαίνω*, like *τυπῶ*, agreeing with *φῶς*; *φαίνω*, *φαίνεις*, *φαίνει*, &c. Σκοτία, a N. fem. sing. of the first declension, like *φιλία*, Dat. case, by § III. 8, governed by Prep. *εν*. Οὐ, an Adverb. Κατέλαβεν, a V. act. Indic. 2 Aor. from the obs. V. *κατάλημι*, (see *Λαμβάνω* among the Anomalous Verbs, § XVI. 9.), 3d Pers. sing. (*ν* being added by § I. 18.) agreeing with *σκοτία*. As to the augment in *κατέλαβεν*, see § X. 32. Αὐτό, a Pron. relative, neut. sing. Accus. case, governed by the transitive V. *κατέλαβεν*, by § XXI. 43.

6. There was a man sent from God, John the name to him.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτοῦ.

Ἀνθρώπος, a N. masc. sing. of the third declension, like *λόγος*, Nom. case, governed by the V. *ἐγένετο*, here used impersonally by § XVII. 5. *Ἀπεσταλμένος*; see § XII. 17. Παρὰ, a Prep. governing a Gen. Ἰωάννης, a N. masc. sing. of the first declension, like *Ἀγγίσης* (by § III. 5, 7.), Nom. case to *ἦν* understood. Ὄνομα, a N. neut. sing. of the third declension, like *σῶμα*, Nom. case, governed by *ἦν* understood; Sing. N. *τὸ ὄνομα*, Gen. *τοῦ ὀνόματος*, &c., *Αὐτῷ* to him; see § XXI. 38.

7. The same came for witness, that he might witness concerning the

Ὅτις ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τὸ

light, that all might believe through him.

φῶς, ἵνα πάντες πιστεύσωσι δι' αὐτό.

Ἤλθεν, a V. act. Indic. 2 Aor. 3d Pers. sing. (*ν* being added by § I. 18.) of the obsol. V. *ἔλθω*, by Syncope for *ἦλθεν*; see under Anomalous V. *ἐρχομαι*, § XVI. 9. Εἰς, a Prep. governing an Accus. see Lexic. *Μαρτυρίαν*, a N. fem. sing. of the first declension, like *φιλία*, Accus. case, governed by Prep. *εἰς*. *Μαρτυρήσῃ*, a V. act. Subjunct. 1 Aor. 3d Pers. sing. from the contracted V. *μαρτύρω*, agreeing with *ὁτις* *ἦν* understood by § XXI. 11. Comp. § XXII. 1. and governed of Conjunction. *ἵνα* by § XXI. 64. *μαρτύρω*, (1 Fut.) *μαρτυρήσω*, (1 Aor.) *εμαρτύρησα* (1 Aor. Subj.) *μαρτυρήσω*, *ἦς*, *ῃ*. Περὶ, a Prep. governing a Genitive; see Lexic. *Πάντες*, a N. Adj. masc. plur. Nom. case, agreeing with *ἄνθρωποι* *πάντες* understood. *Πιστεύσωσι*, a V. act. Subj. 1 Aor. 3d Pers. plur. agreeing with *ἄνθρωποι* understood, and governed of Conjunction. *ἵνα*.

8. He

8. He was not that light, but *was sent* that he might witness
 Εκεινος ην υπ το φως, αλλ' ινα μαρτυρησῃ
 concerning that light.
 περι του φωτος.

Εκεινος, a demonstrative Pronoun by § IX. 5, 7. To the Article Neut. sing. Nom. case, used *definitely* or *emphatically*; see Lexic. under 'Ο I. II. Αλλ', by Apostrophe for αλλα by § I. 17.

9. *That* was the true light, which enlighteneth every man
 Ην το αληθινον το φως, ο φωτιζει παντα ανθρωπον
 coming into the world.
 ερχομενον εις τον κοσμον.

Ην, a V. Indic. Imperf. 3d Pers. sing. from ειμι, agreeing with εκεινο understood. Αληθινον, a N. adj. of three terminations, like καλος, § VII. 4. neut. sing. Nom. case, agreeing with φως; sing. Nom. αληθινος, η, ον, &c. 'Ο, a Pron. relative neut. sing. agreeing with φως, and Nom. case to V. φωτιζει by § XXI. 19. Φωτιζει, a V. act. Indic. Pres. 3d Pers. sing. from the theme φωτιζω, agreeing with Pron. relative ο. Παντα, a N. adj. of three terminations, masc. sing. Accus. case from Nom. πας, agreeing with ανθρωπον by § XXI. 12, 13. Ανθρωπον, a N. masc. sing. Accus. case from Nom. ανθρωπος, of the second Declension, like λογος, governed by the transitive V. φωτιζει by § XXI. 43. Ερχομενον is a Participle pres. from the deponent Anomalous V. ερχομαι, and may be either the masc. sing. Accus. case, agreeing with ανθρωπον, or * rather the neut. sing. Nom. case, agreeing with φως; comp. John xii. 46. iii. 19. Κοσμον, a N. Masc. sing. of the second declension, like λογος, Accusat. case, governed by the Prep. εις.

10. He was in the world, and the world was made by him, and
 Ην εν τω κοσμω και ο κοσμος εγενετο δι αυτε, και
 the world did not know him.
 ο κοσμος ουκ εινω αυτον.

Εινω, a V. act. Indic. 2 Aor. from the obsol. V. γνωμι, of the third kind of Verbs in μι, like διδωμι (see § XIV. 13. and XVI. 4. and γινωσκω among the Anomalous Verbs, § XVI. 9.) 3d Pers. sing. agreeing with κοσμος.

11. He came unto his own, and his own did not receive him.
 Ηλθε εις τα ιδια, και οι ιδιοι ου παρελαβον αυτον.

Ιδια, a N. Adj. of three terminations, like αγιος, § VII. 5. neut. plur. Accusative case, agreeing with οικηματα dwellings understood; sing. Nom. Ιδιος, α, ον, &c. see Lexicon under Ιδιος, I. Ιδιοι, a N. Adj. masc. plur. Nom. case, agreeing with ανθρωποι understood. Παρελαβον, a V. act. Indic. 2 Aor. from obsol. V. παραλαβω (see λαμβανω among the Anomalous Verbs, § XVI. 9.), 3d Pers. plur. agreeing with ανθρωποι understood.

12. But as many as received him, he gave power to them to become
 Δε οσοι ελαβον αυτον, εδωκεν εξουσιαν αυτοις γενεσθαι
 the children of God, *even* to them that believe on his name.
 τεκνα Θεου, τοις πιστευουσιν εις αυτε το ονομα.

Δε, a Conjunction. 'Οσοι, an Adj. masc. plur. Nom. case, agreeing with ανθρωποι

* If ερχομενοι referred to ανθρωποι, I think the Greek would have been εν ερχομενοις understood.

understood. *Ελαζον*, a V. act. Indic. 2 Aor. from the obsol. *λεζω*, 3d Pers. plur. agreeing with *άνθρωποι* understood. *Εδωκεν*, a V. act. Indic. 1 Aor. by § X. 45. from the V. in *μι δίδωμι*, 3d Pers. sing. agreeing with *αυτος* *he* understood. *Εξυσταν*, a N. fem. sing. of the first declension, like *φιλια*, Accus. case, governed by the V. *εδωκεν* by § XXI. 48. *Αυτοις*, a Pron. rel. masc. plur. Dat. case, governed by *εδωκεν* by § XXI. 48. *Γενεσθαι*, a V. mid. Infin. 2 Aor. from the obsol. V. *γεινω* (see under *Γινομαι*, § XVI. 9.), governed by *εξυσταν*; see § XXI. 49. *Τεκνα*, a N. neut. plur. from singular *τεκνον*, of the second declension like *ζυλον*, § III. 16. Nom. case following the Verb *γενεσθαι* by § XXI. 31. *Τοις πιστευουσιν*, *To those who believe*; see § XXI. 54. *Πιστευουσιν*, a Participle active Pres. masc. plur. from the theme *πιστευω*, Dative case (by § III. 28, 3.) agreeing with *ανθρωποις* understood, which is governed by *εδωκεν*. *Ονομα*, a N. neut. sing. of the third declension, like *σωμα*, Accusat. case, governed by Prep. *εις*. *Αυτη* *his, or of him*, a Pron. rel. masc. sing. Gen. case, governed by *ονομα*; see § XXI. 32.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

οι θεληματος ανδρος, αλλ' εκ Θεου.

Οι, a Pron. rel. masc. plur. agreeing with *ανθρωποι* understood, Nom. case to the V. *γεννηθησαν* by § XXI. 19. *Εγεννηθησαν*, a V. pass. Indic. 1 Aor. 3d Pers. plur. agreeing with the relative *οι*, from theme *γεννω*; *γεννω*, (1 Fut.) *γεννησω*, (Perf.) *γεννηκη*, (Perf. pass.) *γεννημαι*, —σαι, —ται, (1 Aor. pass.) *γεννηθην*, —ης, —η, &c. *Εκ* or *εξ*, a Prep. governing a Gen. see Lexic. *Αιματων*, a N. neut. plur. from Nom. sing. *αιμα*, of the third declension, like *σωμα*, Gen. case, governed by Prep. *εκ*. *Θεληματος*, a N. neut. sing. of the third declension, like *σωμα*, Gen. case, governed by Prep. *εκ*, from Nom. *Θελημα*. *Σαρκος*, a N. fem. sing. from Nom. *σαρξ*, of the third declension, like *δελφιν*, Gen. case, governed by the N. *θεληματος* by § XXI. 33. Sing. Nom. *η σαρξ*, Gen. *της σαρκος*, &c. *Ανδρος*, a N. masc. sing. Gen. case from Nom. *ανηρ* (by § III. 25.), of the third declension, like *δελφιν*, governed by the N. *θεληματος*.

14. And the Word was made flesh and tabernacled among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and of truth.

Πατρος) πληρης χαριτος και αληθειας.

Εσκηνωσεν, a V. act. Indic. of the third kind of contracted Verbs, in *ω* namely, 1 Aor. (by § XIII. 6. compared with § X. 43.) 3d Pers. sing. agreeing with *λογος* understood. *Ημιν*, a Pron. of the 1st. Pers. plur. from sing. *εγω*, Dat. case by § IX. 3. governed by Prep. *εν*. *Εθεασαμεθα*, a V. deponent, 1 Aor. 1 Pers. plur. from the theme *θεαομαι*, *ωμαι*, agreeing with *ημεις*, the Pron. plur. of the 1st Person, understood, by § XXI. 10. *Θεαομαι*, (1 Fut.) *Θεασομαι*, (1 Aor.) *εθεασαμην*, *ω*, *απο* &c. *Δοξαν*, a N. fem. sing. Accusative case from Nom. *δοξα*, of the first declension, like *μυσα*, governed of the transitive Verb *εθεασαμεθα*. *Ως*, an Adverb. *Μονογενες*, a N. Adj. contracted of two terminations, like *αληθης*, § VII. 10, 14, agreeing with the Gen. *υις σου* understood, governed of the N. *δοξαν*. *Πατρος*, a N. masc. sing. Gen. case by § III. 25. from Nom. *πατηρ*, of the third declension, like *δελφιν*, governed by the Prep. *παρα*. *Πληρης*, a N. Adj. contracted of two terminations, like *αληθης*,

αληθης, masc. sing. Nom. case, agreeing with λογος. Χαρις, a N. fem. sing. Gen. case from the Nom. χαρις, of the third declension, like δελφιν, governed by the Adj. πληρης by § XXI. 36. IV. 4. Αληθειας, a N. fem. sing. Gen. case from the Nom. αληθεια, of the first declension, like φιλια, governed by the Adj. πληρης understood.

15. John witnesseth concerning him, and cried, saying, This was
 Ιωαννης μαρτυρει περι αυτου, και κεκραγε, λεγων, Ουτος ην
 he of whom I spake; He that cometh after me is become before
 δν ειπον· Ο ερχομενος οπισω μου γεγονεν εμπροσθεν
 me, for he was before me.
 μου, οτι ην πρωτος μου.

Μαρτυρει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with the Nom. case Ιωαννης, contracted like φιλεω; μαρτυρεω, ω; εις, εις; ει, ει. Κεκραγε, a V. mid. Perf. 3d Pers. sing. agreeing with Ιωαννης, from the theme κραζω, of the third class of characteristics by § X. 17. forming the 1st Fut. in ξω, and the 2d Aor. in γον, according to § X. 39, 53, κραζω, (1 Fut.) κραξω, (2 Aor.) εκραγον, (Perf. Mid.) κεκραγα, ας, ε. Λεγων, a Particip. act. Pres. masc. sing. Nom. case from the theme λεγω, agreeing with Ιωαννης; see § X. 12. Ον, a Pron. relative masc. sing. agreeing with the antecedent αυτος or ανθρωπος understood, Accus. case, governed by the V. ειπον by § XXI. 20. Ειπον, a V. act. Indic. 2 Aor. 1st Pers. sing. from the theme πω, with the irregular augment; after ε by § X. 29. Μω, a primitive Pron. of the 1st Pers. Gen. case (by § IX. 3.), governed by the Adv. of order οπισω according to § XXI. 59. Σο μου by εμπροσθεν. Οτι, the neut. of compound relative οστις by § IX. 13. used as a Conjunction; see Lexicon. Πρωτος, properly an irregular superlative from the Preposition προ by § VIII. 10, ο, for προτατος, but here used in a comparative sense, and governing the Gen. μου accordingly; see § XXI. 36. VIII. 1.

16. And from his fulness all we have received, and grace
 Και εκ αυτου τε πληρωματος παντες ημεεις ελαβομεν, και χαριν
 upon grace.
 αντι χαρις.

Πληρωματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by the Prep. εκ. Ελαβομεν, a V. act. Indic. 2 Aor. 1st Pers. plur. from obsol. ληβω, agreeing with ημεεις. Χαριν, a N. fem. sing. Accus. case (by § III. 26.) from the Nom. χαρις, of the third declension, like δελφιν, governed by the transitive V. ελαβομεν understood.

17. For the law was given by Moses, grace and truth was by
 Οτι ο νομος εδοθη δια Μωσews, η χαρις και η αληθεια εγενετο δια
 Jesus Christ.
 Ιησου Χριστου.

Νομος, a verbal N. masc. sing. from νομοω, Perf. mid. of νηω to distribute (see § VI. 8.) Nom. case to V. εδοθη. Εδοθη, a V. pass. 1 Aor. 3d Pers. sing. agreeing with νομος, from the V. in μι διδωμι; διδωμι, (1 Fut.) δωσω, (Perf.) δεδωκα, (Perf. pass.) δεδ * ομαι, —σαι, —ται, (1 Aor.) εδοθην, —ης, —η. Μωσews, an heteroclite N. masc. sing. Gen. case, see § V. 6. governed by Prep. δια; Ιησου, an heteroclite N. masc. sing. Gen. case, see § V. 3, 4, governed by the Prep. δια; Χριστου, a verbal N.

* See Sect. XIV. 11.

masc. sing. from *κεχρισται*, 3d Pers. Perf. pass. of *χρίω* to anoint (see § VI. B.), Gen. case, put in apposition with *Ιησὺς* by § XXI. 29.

18. No one ever hath seen God, the only-begotten Son, who is in
Οὐδεις πωποτε ἑώρακε Θεον, ὃ μονογενὴς ὦν εἰς
 the bosom of the Father, he hath declared *him*.
τον κολπον του Πατρος, εκεινος ἐξηγησατο.

Οὐδεις, a N. Adj. of three terminations, like *εις*, § VII. 17. masc. sing. Nom. case, agreeing with *ανθρωπος* understood. *ἑώρακε*, a V. act. Indic. Perf. from the theme *ὄραω*, of the first kind of contracted Verbs in *αω*, 3d Pers. sing. agreeing with *ανθρωπος* understood, *Attic* for *ώρακε* by § X. 22, *ὄραω*, (1 Fut.) *ὄρασω*, (Perf.) *ώρακα*, *Attic* *ἑώρακα*, —ας, —ε. Comp. § XXIII. 6. *ὦν*, a N. masc. sing. of the second declension, like *λογος*, Nom. case to V. *ἐξηγησατο*. *ὦν*, *Who is*, see § XXI. 55. *ὦν*, a Particip. Pres. from the irregular V. *εἰμι* by § XI. 2. masc. sing. Nom. case, agreeing with *ὦς*. *Κολπον*, a N. masc. sing. of the second declension, like *λογος*, Accus. case, governed by Prep. *εἰς*. *Εκεινος*, a demonstrative Pron. (by § IX. 7.) masc. sing. Nom. case, put in apposition to *ὦς*. *Ἐξηγησατο*, a V. deponent, 1st Aor. 3d Pers. agreeing with *υἱος*, from the theme *ἐξηγεσμαι*, *υμαι*, compounded of *ἐξ* and *ηγεσμαι*, (see Lexic.) *ἐξηγεσμαι*, (1 Fut.) *ἐξηγησομαι*, (1 Aor.) *ἐξηγησ-αμην*, —ω, —ατο.

19. And this is the witness of John, when the Jews sent
Και αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτι οἱ Ἰουδαῖοι ἀπεστείλαν
 Priests and Levites from Jerusalem, that they might ask him,
Ἱερεῖς καὶ Λευῖται ἐξ Ἱερουσαλὴμ, ἵνα ἐρωτήσωσιν αὐτον,
 Who art thou?
Τίς εἰ σύ?

Αὕτη, a demonstrative Pron. fem. sing. from masc. *ὁὗτος* by § IX. 5, agreeing with *μαρτυρία* understood. *ὅτι* *when*, a Conjunction. *Ἰουδαῖοι*, a N. masc. plur. of the second declension, like *λογος*, Nom. case to V. *ἀπεστείλαν*. *ἀπεστείλαν*, a compound V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with *Ἰουδαῖοι*, from the theme *ἀποστέλλω*; *ἀποστέλλω*, (1 Fut.) *ἀποστέλω*, (1 Aor.) *ἀπέστειλα*, —ας, —ε, &c. *Ἱερεῖς*, a N. masc. plur. of the third declension, contracted like *βασιλεὺς* (see § III. 32, 3.), Accus. case, governed by the transitive V. *ἀπεστείλαν*. *Λευῖταις*, a N. masc. plur. from the Nom. sing. *Λευῖτης*, of the first declension, like *Ἀγχισης* (see § III. 7, 10), Accus. case, governed by *ἀπεστείλαν*. *Ἱερουσαλὴμ*, a N. neut. plur. Gen. case, governed by the Prep. *ἐξ* from Nom. *Ἱερουσαλὴμ, τα*. *ἵνα*, a Conjunction governing a Subjunctive mood by § XXI. 64. *ἐρωτήσωσιν*, a V. act. Subjunct. 1 Aor. 3d Pers. plur. agreeing with *αὐτοὶ* they understood, from the contract V. *ἐρωτάω*; *ἐρωτάω*, (1 Fut.) *ἐρωτήσω*, (1 Aor.) *ἠρώτησα*, (Subj.) *ἐρωτήσ-ω*, —ης, —η, &c. *Τίς*, a Pron. interrogative, masc. sing. (by § IX. 10, 12.) Nom. case, governed by the V. *εἰ* by § XXI. 31. *Εἰ*, a V. neut. Pres. 2d Pers. sing. from the irregular V. in *μι* *εἰμι* by § XI. 2. agreeing with Pron. of 2d Person *σύ*.

20. And he confessed, and did not deny, but confessed, that I am not
Και ὡμολόγησε, καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησε, ὅτι ἐγὼ εἰμι οὐκ
 the Christ.
ὁ Χριστός.

Ὁμολόγησε, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* he understood, from the theme *ὁμολογέω* (compounded of *ὁμ* and *λογος*, see Lexic.), a contracted V. like

like φίλων; ὁμολογεῖν, (1 Fut.) ὁμολογήσω, (1 Aor.) ὡμολόγησα, —ας, —ε; see § X. 34. Ἠρνήσατο, a V. deponent, 1 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood; ἀρνεομαι, εἰμαι, (1 Fut.) ἀρνήσομαι, (1 Aor.) ἠρνήσ-αμην, —ω, —ατο. 'O, the Article masc. sing. Nom. case, used *emphatically*; see Lexic. under 'O II.

21. And they asked him, What then? Art thou Elias? and he saith,

Και ἠρώτησαν αὐτον, Τι οὖν; Εἰ σὺ Ηλιας; καὶ λέγει,
I am not. Art thou that Prophet? and he answered, No.
Εἰμι οὐκ. Εἰ συ ὁ Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τι οὖν; *What then?* art thou namely; so τι is a Pron. interrogative, neut. sing. (by § IX. 10, 12.) Nom. case, governed by the V. εἰ understood. Οὖν, a Conjunction. Ηλιας, a N. masc. sing. of the first declension, like Αινειας, Nom. case, governed by the V. εἰ. Λέγει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with αὐτός, *he* understood, from the theme λεγω, like τυπῶ, Pres. λεγω, —εις, —ει. Προφήτης, a N. masc. sing. of the first declension, like Αγχιστης, Nom. case, governed by the V. εἰ. Ἀπεκρίθη, a V. pass. 1 Aor. sing. 3d Person, agreeing with αὐτός *he* understood, from the theme αποκρινω, see Lexic. αποκρινω, (1 Fut.) αποκρινω, (Perf.) αποκρικα, (Perf. pass.) αποκριμαι, —σαι, —ται, (1 Aor. pass.) απεκριθην, —ης, —η.

22. They said therefore to him, Who art thou? that we may give

Εἰπον οὖν αὐτω, Τις εἰ; ἵνα δώμεν
an answer to them who sent us: What sayest thou concerning
ἀποκρισιν τοῖς πεμψασιν ἡμᾶς. Τι λέγεις περὶ
thyself?
σεαυτοῦ;

Αὐτῶ, a Pron. rel. masc. sing. Dat. case, governed of the V. εἰπον, put *acquisitively* by § XXI. 37. and Note. Δώμεν, a V. act. Subj. 2 Aor. 1 Pers. plur. from the V. in μι δίδωμι, governed by the Conjunction ἵνα, and agreeing with the Pron. of the 1st Pers. plur. ἡμεῖς understood by § XXI. 10, δίδωμι, (2 Aor.) ἐδων, (2 Aor. Subj.) δω, δως, δω, &c. Αποκρισιν, a N. fem. sing. of the third declension, contracted like ορις, Accus. case, (by § III. 26), governed by the V. δώμεν by § XXI. 48. Τοῖς πεμψασιν, *To those who have sent*; Πεμψασιν, a Particip. act. 1 Aor. masc. plur. Dat. case (by § III. 28. 1. and § VII. 3.), governed by the V. δώμεν by § XXI. 48. from the theme πεμπῶ, of the first class of characteristics by § X. 17. πεμπω, (1 Fut.) πεμψω, (1 Aor.) επεμψά, (Particip.) πεμψας, —ασα, —αν, &c. see § VII. 8. *v* is added at the end by § 1. 18. Ἡμᾶς, a primitive Pron. of the 1st Pers. plur. Accus. case from the sing. ἐγω (by § IX. 3.), governed by the Particip. act. πεμψασιν by § XXI. 55. Τις, a Pron. interrog. neut. sing. Accus. case, governed by the transitive V. λέγεις. Σεαυτοῦ, a compound Pron. Gen. case (by § IX. 9.), governed by Prep. περὶ.

23. He said, I *am* the voice of *one* crying in the wilderness,

Εφη, Εγω φωνη βωοντος εν τη ερημῳ,
make straight the way of the Lord, as the Prophet Esaias said.
ευθυνατε την ὁδον Κυρίου, καθὼς Προφήτης Ησαΐας εἶπεν.

Εφη, a V. 2 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood, from the irregular V. in μι φημι; see § XV. 4, 8. Φωνη, a N. fem. sing. of the first declension, like τιμη, Nom. case governed by the V. εἰμι understood. Βωωντος, a Particip. act. Pres. from the contracted V. βοῶω like τιμαω (see § XIII. 5.), Gen. case, agreeing with *τινος* of *one* or *ανθρωπου* understood, which is governed of the N. φωνη by § XXI. 33.

Ερημος is properly an Adjective of two terminations, like *εudoξος*, § VII. 11. Dat. case, agreeing with *χωρα* a country understood, a N. fem. of the first declension, Dat. case governed by the Prep. *εν*. *Ευθυνατε*, a V. Imperat. 1 Aor. 2 Pers. plur. agreeing with *υμεις* ye understood, from the theme *ευθυνω*, a V. of the fourth class of characteristics; *ευθυνω*, (1 Fut.) *ευθυνω*, (1 Aor.) *ευθυνα*, (1 Aor. Imperat.) *ευθυνον*, —*ατω*, &c. see § X. 26, 40, 44. *Οδον*, a N. fem. sing. of the second declension, like *λογος*, Accus. case, governed by the transitive V. *ευθυνατε*. *Κυρις*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, governed by the N. *οδον*. *Καθως*, an Adv. see Lexic. *Ησαιας*, a N. masc. sing. of the first declension, like *Αινειας*, Nom. case, put in apposition with *Προφητης* by § XXI. 29.

24. And they who were sent were of the Pharisees.

Και οι απεσταλμενοι ησαν εκ των Φαρισαιων.

Απεσταλμενοι, Particip. plur. of *απεσταλμενος*, for which see § XII. 17, agreeing with *ανθρωποι* men understood, Nom. case to V. *ησαν*. *Ησαν*, a V. Indic. Imperf. 3d Pers. plur. agreeing with *ανθρωποι* understood, from the irregular V. *ειμι* by § XI. 2. *Φαρισαιων*, a N. masc. plur. of the second declension, like *λογος*, Gen. case, governed by the Prep. *εκ*.

25. And they asked him, and said to him, Why then baptizest thou, if

Και ηρωτησαν αυτον, και ειπον αυτω, Τι σου βαπτιζεις, ει thou art not the Christ, nor Elias, nor that Prophet?
 ου ει ουκ ο Χριστος, εις Ηλιας, εις ο Προφητης;

Τι why, used adverbially, but it is properly the neut. sing. of the interrogative Pron. *τις*, Accus. case, governed of the Prep. *δια* understood, q. d. *δια τι*; for what? *Βαπτιζεις*, a V. act. Indic. 3d Pers. sing. from the theme *βαπτιζω*, agreeing with *ου* understood. *Ουτε*, a Conjunction; see Lexic.

26. John answered them, saying: I baptize with water, but there standeth one among you whom ye do not know.

εστηκεν μεσος υμων ον υμεις ουκ οιδατε.

Αυτοις, a Pron. rel. masc. plur. Dat. case, governed by the V. *απεκριθη* by § XXI. 39. *Τδατι*, an heteroclite N. neut. sing. Dat. case, governed by the Prep. *εν*, from the N. *υδωρ*, Gen. —*ατος*, *το*, by § V. 5. *Εστηκεν*, a V. act. Indic. Perf. 3d Pers. sing. (with *ν* added) from the V. in *μι ιστημι* (by § XIV. 3. and Note), agreeing with *τις* understood. *Μεσος* the midst (see Lexic.), a N. Adj. masc. sing. of three terminations, like *καλος*, § VII. 4. Nom. case, agreeing with *τις* understood. *Τμων*, a Pron. of the 2d Pers. Plur. (by § IX. 3.) Gen. case, governed by *μεσος* by § XXI. 32. *Οιδατε*, a V. mid. Indic. Perf. 2 Pers. plu. agreeing with *υμεις*, from the Anomalous V. *ειδω*, which see in § XVI. 9.

27. This is he who cometh after me, who is become before me,

Αυτος εστιν ο ερχομενος οπισω με, ες γεγονεν εμπροσθεν με, whose shoe's latchet I am not worthy that I should loose.
 ου [αυτε] τε υποδηματος τον ιμαντα εγω ειμι ουκ αξιος ινα λυσω.

Ου whose, or of whom, a Pron. rel. Gen. case, governed of the N. *υποδηματος* according to § XXI. 20, 33. *Αυτε* his is here redundant (see Lexic. under *Αυτος* l.). *Υποδηματος*, a N. neut. sing. from the Nom. *υποδημα*, of the third declension, like *σωμα*, Gen. case, governed by the N. *ιμαντα*, compounded of *υπο* and *δω*; see Lexic. *Ιμαντα*, a N.

a N. masc. sing. of the third declension, like *δελφιν*, Accus. case, governed by the transitive V. *λυσω*; sing. Nom. *ίμας*, Gen. — *ανλος*, &c. *Αξιος*, an Adjective of three terminations, like *αγιος*, § VII. 5. masc. sing. agreeing with *εγω*, Nom. case following the Verb *ειμι* by § XXI. 31. *Λυσω*, a V. act. Subj. 1 Pers. sing. agreeing with *εγω* understood, from the theme *λυω*; *λῶω*, (1 Fut.) *λυσω*, (1 Aor.) *ελυσα*, (1 Aor. Subj.) *λυσω*, &c. governed by the Conjunction *ινα* by § XXI. 64.

28. These *things* were done in Bethabara beyond the Jordan where

Ταυτα *εγενετο* *εν* *Βηθαβαρα* *περαν* *του* *Ιορδανου* *ουπου*
John was baptizing.
Ιωαννης *ην* *βαπτιζων*.

Ταυτα, a demonstrative Pron.^{neut.} plur. from masc. sing. *ετος* by § IX. 5. agreeing with the neut. N. plur. *χηρηματα* *things* understood by § XXI. 16. *Βηθαβαρα*, a N. fem. sing. of the first declension by § III. 7. Dat. case, governed by Prep. *εν*. *Περαν*, an Adv. of *place*, joined with a Genitive by the force of the Prep. *απο* understood; see § XXI. 57, 59. *Ιορδαν*, a N. masc. sing. from the Nom. *Ιορδανης*, of the first declension, like *Αγχισης*, Gen. case, governed by the Prep. *απο* understood. *Οπου*, an Adv. *Ην*, a V. Indic. Imperf. 3d Pers. sing. agreeing with *Ιωαννης*, from the irregular V. *ειμι* by § XI. 2.

29. On the morrow John seeth Jesus coming unto him,

Τη *επαυριον* *ο* *Ιωαννης* *βλεπει* *τον* *Ιησουν* *ερχομενον* *προς* *αυτον*,
and saith, Behold, the Lamb of God, who taketh away the sin
και *λεγει*, *Ιδε*, *ο* *Αμνος* *τε* *Θεου*, *ο* *αιρων* *την* *αμαρτιαν*
of the world.
του *κοσμου*.

Τη, the Article sing. fem. Dat. case, agreeing with Dat. *ημερα* *day* understood; see § XXI. 42. I. 2. *Επαυριον*, an Adv. see Lexicon. *Βλεπει*, a V. act. Indic. Pres. like *τυπτω*, 3d Pers. sing. agreeing with Nom. case *Ιωαννης*. *Ιησον*, an heteroclitite N. masc. sing. Accus. case, governed by the transitive V. *βλεπει*. *Ιδε*; see Lexicon. *Αμνος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the V. *εστι* *this or he is*, understood. *Αιρων*, a Particip. act. Pres. masc. sing. from the theme *αιρω*, Nom. case, agreeing with *αμνος*. *Αμαρτιαν*, a N. fem. sing. of the first declension, like *φιλια* (see § III. 8.), Accus. case, governed by the Participle *αιρων* by § XXI. 55.

30. This is *he* concerning whom I said, After me cometh a man

Ουτος *εστι* *περι* *ου* *εγω* *ειπον*, *Οπισω* *μου* *ερχεται* *ανηρ*
who is become before me, because he was before me.
ος *γεγονεν* *εμπροσθεν* *μου*, *οτι* *ην* *πρωτος* *μου*.

Ανηρ, a N. masc. sing. of the third declension, like *δελφιν*, Nom. case to V. *ερχεται*; sing. Nom. *ο* *ανηρ*, Gen. *τε* *ανερως* and *ανδρος*; see § III. 25.

31. And I did not know him, but that he might be manifested to

Καγω *ουκ* *ηδειν* *αυτον*, *αλλ'* *ινα* *φανερωθη* *τω*
Israel, for this *cause* I am come baptizing with water.
Ισραηλ, *δια* *ταυτο* *εγω* *ηλθον* *βαπτιζων* *εν* *υδατι*.

Καγω by an Attic crasis for *και* *εγω* and *I*; see § XXIII. 4, 2. *Ηδειν*, a V. act. Indic. Pluperf.

Pluperf. 1st Perf. sing. from the Anomalous V. *εἶδω* or *εἶδω* (which see in § XVI. 9.) ; *εἶδω*, (1 Fut.) *εἶδησω*, (Perf.) *εἶδῃκα*, (Pluperf.) *εἶδῃκαιν*, by syncope *εἶδιν*, and *Attic* *ἦδιν*, *εις*, *σι*. *Φανερωθῇ*, a V. pass. Subj. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* he understood, from the contracted V. *φανερῶω*, like *χρῶσω*; *φανερῶω*, (1 Fut.) *φανερῶσω*, (Perf.) *πεφανερῶκα*, (Perf. pass.) *πεφανερῶμαι*, *σαι*, *ται*, (1 Aor.) *εφανερῶθην*, (1 Aor. Subj.) *εφανερῶθω*, *ης*, *η*. *Ἰσραήλ*, an heteroclitite (aptote or undeclined) N. masc. sing. used here as a Dative, as appears from the Dative article *τῷ* prefixed, and so governed by the V. *φανερῶθῃ* by § XXI. 37. *Τότο*, a Pron. neut. sing. Accus. case from Nom. masc. *στός* by § IX. 5. agreeing with *πράγμα* *affair*, *cause*, understood, a N. neut. sing. third declension, governed by the Prep. *δια*.

32. And John witnessed, saying, That I saw the Spirit descending

Και Ἰωαννης εμαρτυρησε, λεγων, Οτι τεθεαμαι το Πνευμα καταβαινον
as a dove from heaven, and it remained upon him.
ὥςτε περιστεραν ἐξ ουρανου, και εμεινεν ἐπ' αὐτον.

Ὅτι; see Lexicon under *Ὅτι* II. 1. *Τεθεαμαι*, a V. deponent, Perf. 1st Pers. sing. from the theme *θεαομαι*, *ωμαι*, agreeing with *ἐγώ* understood; *θεαομαι*, (1 Fut.) *θεασομαι*, (Perf) *τεθεαμαι*. *Πνευμα*, a N. neut. sing. of the third declension, like *σῶμα*, Accus. case, governed by the transitive V. *τεθεαμαι*, and derived from *πνευμαι*, Perf. pass. of *πνέω* to breathe; see § VI. 8. *Καταβαινον*, a Particip. act. Pres. neut. sing. Accus. case, agreeing with *πνευμα*, from the V. *καταβαίνω*, compounded of *κατά* and *βαίνω*. *Ὡςτε*, an Adverb; see Lexicon. *Περιστεραν*, a N. fem. sing. of the first declension by § III. 8. Accus. case, governed by the V. *τεθεαμαι* understood; see § XXII. 6. *Ουρανῶς*, a N. masc. sing. of the second declension, like *λόγος*, Gen. case, governed by the Prep. *ἐξ*. *Εμεινεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. (*ν* being added) agreeing with *αὐτό* it understood, of the fourth class of characteristics; *μενω*, (1 Fut.) *μενῶ*, (1 Aor.) *εμείνα*, *ας*, *ε*. *Επ'* for *ἐπὶ*, a Prep. (see Lexic.) by § I. 17.

33. And I did not know him, but he who sent me to baptize with

Κἀγώ ουκ ᾔδειν αὐτον, ἀλλ' ὁ πεμφας με βαπτίζειν ἐν
water, he said to me, On whomsoever you see the Spirit descending
ὕδατι, ἐκεῖνος εἶπεν μοι Εφ' ὃν ἂν ἰδῇς το Πνευμα καταβαινον
and abiding on him, the same is he who baptizeth with the holy
και μενον ἐπ' αὐτον, ὅλος ἐστιν ὁ βαπτίζων ἐν ἁγίῳ
spirit.
πνευματι.

Εφ' for Prep. *ἐπὶ* by § I. 17. *Ἄν*, indefinite, —*soever*; see Lex. *Ἰδῇς*, a-V. act. Subj. 2 Aor. (or 2 Fut.) 2 Pers. sing. from the Anomalous V. *εἶδω*, agreeing with *σύ* *thou* understood, and governed, as to mood, by the Conjunction *ἂν*. *Ἅγιῳ*, a N. Adj. of three terminations by § VII. 5, neut. sing. Dat. case, agreeing with *πνευματι*; *ἁγί-ος*, *α*, *ον*, &c.

34. And I saw and witnessed that this is the Son of God.

Κἀγώ ἑώρακα και μεμαρτυρηκα ὅτι ὁλος ἐστίν ὁ Ὑἱος τον Θεου.

35. On the morrow John was standing again, and two of his

Τῇ σπαιριον Ἰωαννης ἐστήκει πάλιν, και δυο ἐκ των αὐτῶ
disciples.
μαθητων.

Εἰστήκει, a V. act. Indic. Pluperf. *Attic*, 3d Pers. sing. agreeing with *Ἰωαννης*, from the

the theme *ιστημι* or *ιστηνω*; *ιστημι*, (1 Fut.) *στησω*, (Perf.) *ἵστηκα*, (Pluperf.) *ἵστηκειν*, Attic *ἵστηκειν*, *εις*, *σι*. *Πάλιν*, *αι* Adv. *Δυο*, a N. of number, Dual, Nom. case to V. *εἰσθηκεῖτην*, or rather, as a dual V. is never used in the N. T. to *εἰσθηκεῖσαν*, understood. *Μαθηῶν*, a N. masc. plur. of the 1st declension, like *κρίης* (see § III. 10.), Gen. case, governed by the Prep. *ἐν*.

36. And having looked on Jesus walking, he saith, Behold,

Και ἐμὲλψας τῷ Ἰησοῦ περιπαλεῖν, λέγει, Ἴδε,
the Lamb of God.

ὁ Ἄμνος τοῦ Θεοῦ.

Εμὲλψας, a Particip. act. 1 Aor. masc. sing. Nom. case, agreeing with *αὐτός* he understood, from the V. *ἐμὲλπω*, compounded of *ἐν* and *βλεπω* (see Lexicon under *Εν* III. and *Εμὲλπω*); *ἐμὲλπω*, (1 Fut.) *ἐμὲλψω*, (1 Aor.) *ἐνεμὲλψα*, (see § X. 37.) Particip. *ἐμὲλψας*, *ασα*, *αν*, &c. *Ἰησοῦ*, an heteroclitc N. (by § V. 3, 4.) Dat. case, governed by *ἐμὲλψας* by § XXI. 46, and 55. *Περιπαλεῖν*, a Particip. act. Pres. from the V. *περιπαῖω*, of the second kind of contracted Verbs, like *φιλεω*, masc. sing. Dat. case contracted, and agreeing with *Ἰησοῦ*; *περιπατ-εω*, *ω*, Particip. *περιπατ-ων*, *ων*; *εἶσα*, *εσα*; *εον*, *εν*; Gen. *εονός*, *ενός*, &c.

37. And the two disciples heard him speaking, and they followed Jesus.

Και οἱ δυο μαθηταὶ ἤκουσαν αὐτοῦ λαλῶντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

ἤκουσαν, a V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with N. masc. plur. Nom. case *μαθηταί*, from the theme *ακνω*, a V. of the third class of characteristics by § X. 17. *ακνω*, (1 Fut.) *ακνω*, (1 Aor.) *ἤκουσα*, *ας*, *ε*, &c. *Αὐτοῦ*, a Pron. demonstrative, masc. sing. Gen. case, governed by the Prep. *ἐν* understood; see § XXI. 36. IV. 2. *Λαλῶντος*, a Particip. act. Pres. from the theme *λαλῶ*, of the second kind of contracted Verbs, like *φιλεω*, masc. sing. Gen. case, agreeing with Pron. *αὐτοῦ*; *λαλ-εω*, *ω*, Particip. *λαλ-ων*, *ων*; *εἶσα*, *εσα*; *εον*, *εν*; Gen. *λαλ-εονός*, *ενός*, &c. *ἠκολούθησαν*, a V. act. Indic. 1 Aor. from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλεω*, 3d Pers. plur. agreeing with *αὐτοί* they understood; *ακολούθεω*, (1 Fut.) *ακολουθήσω*, (1 Aor.) *ἠκολούθησα*, *ας*, *ε*, &c. *Ἰησοῦ*, Dat. case, governed by Prep. *μετὰ* understood by § XXI. 42. III.

38. And Jesus being turned, and seeing them following, saith

Δε ὁ Ἰησοῦς στραφεὶς, καὶ θεωσάμενος αὐτοὺς ἀκολουθούντας, λέγει
to them, What seek ye? And they said to him, Rabbi (which,
αὐτοῖς, *Τι* *ζητεῖτε*; *Δε* *οἱ* *εἶπον* *αὐτῷ*, *Ῥαββί* (*ὁ*,
being interpreted, is called master), where dwellest thou?
ἐρμηνευόμενον, *λεγεται* *διδασκαλῆς*), *πού* *μενεις*;

Στραφεὶς, a Particip. pass. 2 Aor. from the V. *στρέφω* (by § X. 53, 3, and § XI. 7.), masc. sing. Nom. case, agreeing with *Ἰησοῦς*; *στρέφω*, (2 Aor.) *εστραφον*, (2 Aor. pass.) *εστραφην*, Particip. *στραφεὶς*, *εἶσα*, *εν*, &c. *Ζητεῖτε*, a V. act. Indic. Pres. from the contracted V. *ζηλω*, 2d Pers. plur. agreeing with *ὑμεῖς* ye understood; *ζηλω*, *ω*; *εἶς*, *εις*; *εἰ*, *σι*, &c. *Οἱ*; see Lexic. under *Ο* VIII. *Ῥαββί*, a Heb. word, and indeclinable; see Lexic. *Ὁ*, a Pron. rel. neut. sing. agreeing with *ῥημα* word understood, or with the word *ραββί* put *τεχνικῶς*, as the Grammarians speak, Nom. case to V. *λεγεῖται*. *Ἐρμηνευόμενον*, a Particip. pass. neut. sing. from the V. *ἐρμηνεύω*, Nom. case, agreeing with the relative *ὁ*. *Λεγεται*, a V. pass. Pres. from the theme *λεγω*, 3d Pers.

3d Pers. sing. agreeing with Pron. relat. *ὁ* (see § XXI, 19.); *λεγω*, pass. *λεγομαι*, *η*, *ει*, *αι*. *Διδασκαλε*, a verbal N. masc. sing. of the second declension, like *λογος*, Voc. case, from the Present tense of the V. *διδασκω*; see § VI. 8. *Πα*, an Adv. see Lexic.

39. He saith to them, Come ye and see. They came and saw where
Λεγει αυτοις, Ερχεσθε και ιδετε. Ηλθον και ειδον που
 he dwelleth, and they abode with him that day, for it was about
μεναι, και εμειναν παρ' αυτη την εκεινην ημεραν, δε ην ως
 the tenth hour.
δεκατη ωρα.

Ερχεσθε, an Anomalous V. depon. Imperat. Pres. 2 Pers. plur. agreeing with *ὑμεις* understood, from the theme *ερχομαι*, Imper. *ερχ-ε*, *εσθω*, &c. *Ιδετε*; an Anomalous V. act. Imperat. 2 Aor. 2d Pers. plur. agreeing with *ὑμεις* understood, from the theme *ειδω*, 2 Aor. *ειδον*, Imperat. *ιδ-ε*, *ε-τω*, &c. *Παρ'*, a Prep. for *παρα* by § I. 17. *Ἡμεραν*, a N. fem. sing. of the first declension (by § III. 5, 8.) Accus. case, governed by the Prep. *επι* understood by § XXI. 45. III. *Ὡς*, an Adv. *Δεκατη*, a N. Adj. of three endings, like *καλος*, fem. sing. Nom. case, agreeing with *ωρα*; *δεκαλος*, *η*. *ον*. *Ωρα*, a N. fem. sing. of the first declension, like *ημερα*, Nom. case, governed by the neuter V. *ην*.

40. One of the two who heard from John, and followed him,
Εἰς εκ των δυο των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτι,
 was Andrew, the brother of Simon Peter.
ην Ανδρας, ὁ αδελφος Σιμωνος Πετρου.

Δυο; see § VII. 17. *Ανδρας*, a N. masc. sing. of the first declension, like *Αινειας*, Nom. case, governed by the neuter V. *ην*. *Αδελφος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, put in apposition with *Ανδρας* by § XXI. 29. *Σιμωνος*, a N. masc. sing. of the third declension, like *δελφιν*, Gen. case, governed by the N. *αδελφος* by § XXI. 33. sing. Nom. *ὁ Σιμων*, Gen. *τε Σιμωνος*, &c. *Πετρου*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, put in apposition with *Σιμωνος*.

41. He first findeth his own brother Simon, and saith to him,
Ουτος πρωτος ευρισκει τον ιδιον τον αδελπον Σιμωνα, και λεγει αυτω,
 We have found the Messias, which, being interpreted, is the
Ευρηκαμεν τον Μεσσιαν, ὁ, μεθερμηνευομενον, εστι δ
 Christ.
Χριστος.

Ευρισκει, a V. act. Indic. Pres. 3d Pers. sing. from the theme *ευρισκω*, agreeing with *αυτος*. *Ιδιον*, a N. Adj. of three terminations, like *αγιος*, masc. sing. Accus. case, agreeing with *αδελφον*. *Ευρηκαμεν*, a V. act. Indic. Perf. 1st Pers. plur. agreeing with *ἡμεις* understood, from the obsolete V. *ευρω*, see § XVI. 9, under *ευρισκω*; *ευρισκω* or *ευρω*, (1 Fut.) *ευρησω*, (Perf.) *ευρηκα*, *ας*, *ε*, &c. *Μεσσιαν*, a N. masc. sing. of the first declension, like *Αινειας*, Accus. case, governed by the transitive V. *ευρηκαμεν*. *Ο*, a Pron. rel. neut. sing. agreeing with the neut. N. *ρημα* understood, or with *Μεσσιαν*, put *τεχνικως* (as the Grammarians speak), Nom. case to V. *εστι* by § XXI. 19. *Μεθερμηνευομενον*, a Particip. pass. Pres. neut. sing. Nom. case, agreeing with the relative *ὁ*, from the compound V. *μεθερμηνευω*, which from *μετα* and *ερμηνευω*; see Lexic. *Χριστος*, a verbal N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the neuter V. *εστι*, derived from *κρησισται*, 3d Pers. Perf. pass. of *κρηω*; see § VI. 8, and Lexic. in *Χριστος*.

42. And

42. And he brought him to Jesus, and Jesus having looked on him
 Και ηγαγεν αυτον προς τον Ιησυν, δε ο Ιησους εμβλεψας αυτω
 said, Thou art Simon the Son of Jonas; thou shalt be called Cephas,
 ειπε, Συ ει Σιμων ο υιος Ιωνα· συ κληθησθι Κηφας,
 which is interpreted a stone.

ο ερμηνευειται πετρος.

Ηγαγεν, a V. act. Indic. 2 Aor. 3d Pers. sing. agreeing with *αυτος* understood, from the theme *αγω*; *αγω*, 2 Aor. *ηγον*, and with the *Attic* reduplication *ηγαγον* by § XXIII. 4, 6, *ηγαγον*, *εσ*, *ε*, and *ν* being added by § I. 18, *ηγαγεν*. *Ιωνα*, a N. masc. sing. of the first declension, like *Θωμας* (see § III. 12.), Gen. case, governed by the N. *υιος*. *Κληθησθι*, a V. pass. Indic. 1 fut. 2d Pers. sing. agreeing with *συ*, from the theme *καλεω*; *καλεω*, (1 Fut.) *καλησω*, (Perf.) *κεκαληκα*, and (by § X. 50.) *κεκληκα*. (Perf. pass.) *κεκλημαι*, *σαι*, *ται*, (1 Aor.) *εκληθην*, *ης*, *η*, (1 Fut.) *κληθησομαι*, *η*, &c. *Κηφας*; see Lexicon.

43. On the morrow Jesus would go forth into Galilee, and findeth
 Τη επαυριον ο Ιησους ηθελησεν εξελθειν εις την Γαλιλαιαν, και ευρισκει
 Philip, and saith to him, Follow me.

Φιλιππον, και λεγει αυτω, Ακολουθει μοι.

Ηθελησεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *Ιησους*, from the theme, *εθελεω*, of the second kind of contracted Verbs, like *φιλεω*; *εθελεω*, (1 Fut.) *εθελησω*, (1 Aor.) *ηθελησα*, *ας*, *ε*, &c. *Εξελθειν*, a V. act. Infin. 2 Aor. from the obsolete V. *εξελευθω*, compounded of *εξ* and *ελευθω*, see Lexic. governed by the V. *ηθελησεν* by § XXI. 49, *εξελευθω*, (2 Aor.) *εξηλυθον*, (2 Aor. Infin.) *εξελευθειν*, and by Syncope *εξελθειν*; see § XVI. 9, under *Ερχομαι*. *Γαλιλαιαν*, a N. fem. sing. of the first declension, like *φιλια*, Accus. case, governed by the Prep. *εις*. *Φιλιππον*, a N. masc. sing. of the second declension, like *λογος*, Accus. case, governed by the transitive V. *ευρισκει*. *Ακολουθει*, a V. act. Imperat. 2d Pers. sing. agreeing with *συ* understood, from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλεω*; *ακολουθεω*, *ω*; Imperat. *ακολουθ-εε*, *ει*.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

Δε ο Φιλιππος ην απο Βηθσαϊδα, εκ της πολεως Ανδρεω και Πετρου.

Βηθσαϊδα, an heteroclite N. aptote or undeclined by § V. 3. *Πολεως*, a N. fem. sing. of the third declension, contracted like *οφης*, Gen. case, *Attic*, see § III. 32, 2, governed by the Prep. *εκ*.

45. Philip findeth Nathanael, and saith to him, We have found

Φιλιππος ευρισκει τον Ναθαναηλ, και λεγει αυτω, 'Ευρηκαμεν
 him whom Moses in the law described, and the Prophets, Jesus
 ον Μωσης εν τω νομω εγραψεν, και οι Προφηται, Ιησυν
 of Nazareth, the Son of Joseph.
 τον απο Ναζαρεθ, τον υιον τε Ιωσηφ.

Ναθαναηλ, *Ναζαρεθ*, *Ιωσηφ*, heteroclite Nouns undeclined, by § V. 3, 1. *Μωσης*, an heteroclite N. masc. sing. (see § V. 6.) Nom. case to V. *εγραψεν*. *Εγραψεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *Μωσης*, from the theme *γραφω*, of the first

first class of characteristics, like τυπῶ; γραφῶ, (1 Fut.) γραψῶ, (1 Aor.) εγραψα, ας, ε. Προφῆται, a N. masc. plur. of the first declension, like κρίτης, Nom. case to V. εγραψαν, described understood. Ἰησεν, an heteroclite N. masc. sing. Accus. case, put in apposition with αὐτὸν understood.

46. And Nathanael said to him, Can any good *thing* be from Nazareth?

Και Ναθαναὴλ εἶπεν αὐτῷ Δυναταί τι ἀγαθὸν εἶναι ἐκ Ναζαρεθ;
Philip saith to him, Come and see.
Φιλιππος λέγει αὐτῷ, Ἐρχου. καὶ ἴδε.

Δυναταί, an Anomalous V. depon. Indic. Pres. 3d Pers. sing. agreeing with χρεῖμα understood, and declined, like ἰσθμιαί pass. of ἰσθμῖ, δυναμαί, δυνασαι, δυναται Ἀγαθόν, a N. Adj. of three terminations, neut. sing. Nom. case, agreeing with χρεῖμα understood; see § XXI. 16. Εἶναι, a V. Infin. from the irregular V. εἰμι, governed by the V. δυναταί by § XXI. 49.

47. Jesus saw Nathanael coming to him, and saith concerning

Ὁ Ἰησους εἶδεν τὸν Ναθαναὴλ ἐρχομένον πρὸς αὐτὸν, καὶ λέγει, περὶ
him, Behold, an Israelite indeed, in whom guile is not.
αὐτοῦ, Ἰδε, Ἰσραηλῆτης ἀληθῶς, ἐν ᾧ δόλος· ἐστὶ ἐκ.

Ἰσραηλῆτης, a N. masc. sing. of the first declension, like κρίτης, Nom. case, governed by the V. ἐστὶ understood. Ἀληθῶς, an Adv. from ἀληθής, Δόλος, a N. masc. sing. of the second declension, like λογός, Nom. case to V. ἐστὶ.

48. Nathanael saith to him, Whence knowest thou me? Jesus

Ναθαναὴλ λέγει αὐτῷ, Ποθεν γινώσκεις με; Ὁ Ἰησους
answered and said to him, Before that Philip called thee I saw thee,
ἀπεκριθὴ καὶ εἶπεν αὐτῷ, Πρὸ τοῦ Φιλιππον φωνῆσαι σε εἶδόν σε,
being under the fig-tree.
ὅτα ὑπὸ τὴν συκην.

Ποθεν, an Adv. see Lexic. Γινώσκεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with σὺ understood, from the theme γινωσκω. Πρὸ, a Prep. governing a Genitive; see Lexic. Πρὸ τοῦ, &c. see § XXI. 51, 52, 53. Φωνῆσαι, a V. act. Infin. governed by the Accus. N. Φιλιππον, 1st Aor. from the theme φωνεω, of the second kind of contracted Verbs, like φιλεω; φωνεω, (1 Fut.) φωνησω, (1 Aor.) ἐφώνησα, (Infin.) φωνῆσαι. Σε, a primitive Pron. of the 2d Person, Accus. case, governed by the transitive V. φωνῆσαι, from the Noun. σὺ by § IX. 3. Οὐτα, a Particip. Pres. from the irregular V. εἰμι to be, Accus. case, agreeing with the Pron. σε; εἰμι, Particip. ὄν, ὄσα, ὄν, Gen. ὄντος, &c. Συκην, a N. fem. sing. of the first declension, contracted like γαλή, by § III. 13. Accus. case, governed by Prep. ὑπὸ; sing. Nom. ἡ συκεῖ, ἡ; Gen. τῆς συκεῖς, ἡς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of

Ναθαναὴλ ἀπεκριθὴ. καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Ὑῖος τοῦ
God, thou art the King of Israel.
Θεοῦ, σὺ εἶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.

Βασιλεὺς, a N. masc. sing. of the third declension contracted by § III. 32, 3. Nom. case, following the neuter V. εἶ.

50. Jesus

50. Jesus answered, and said to him, Because I said to thee I saw

Ἰησὺς ἀπεκρίθη, καὶ εἶπεν αὐτῷ, Ὅτι εἶπον σοί, Εἶδον
thee underneath the fig-tree, believest thou? Thou shalt see
σε ὑποκάτω τῆς συκῆς, πιστεύεις; Ὀψεί
greater things than these.
μειζωτέων.

Ἰσχυαίω, an Adv. of place governing a Gen. see § XXI. 59. Πιστεύεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with *συ* understood, from the theme πιστ-συν. Ὀψεί, a V. mid. or depon. 1 Fut. 2d Pers. sing. (by Note on τυπῆ, § XI. 3) from the theme ὀπ-ω or ὀπ-ομαι; ὀπ-ομαι, (1 Fut.) ὀψομαι, εἰ, &c. Μειζω, a N. Adj. of the comparative degree, irregular from the positive μέγας (by § VIII. 6.) neut. plur. Accus. case, contracted (by § VIII. 11.), agreeing with *χρημάτων* things understood. Τέων, a demonstrative Pron. neut. plur. from masc. sing. εἶς, Gen. case, agreeing with *χρημάτων* things understood, Gen. case, governed by the Prep. *πρὸ* understood by § XXI. 36. VIII. 1.

51. And he saith to him, Verily, verily, I say to you, From henceforth

Καὶ λέγει αὐτῷ, Ἀμην, ἀμην, λέγω ὑμῖν, Ἀπ' ἀρτί
ye shall see heaven opened, and the Angels of God ascending and
ὄψεσθε τὸν οὐρανὸν ἀνεῳγμένον, καὶ τοὺς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
descending upon the Son of Man.
καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ Ἀνθρώπου.

Ἀμην, Heb. see Lexic. Ἀρτί, an Adv. of time; see Lexicon under Ἀρτί 5. Οὐρανόν, a N. masc. sing. of the second declension, like λόγος, Accus. case, governed by the transitive V. ὄψεσθε. Ἀνεῳγμένον, a Particip. mid. Perf. after the Attic form (by § X. 22, and § XXIII. 4, 6.) masc. sing. Accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, Perf. mid. ἀνεῳγα, Particip. ἀνεῳγ-ως, υἱα, ὅς; Gen. ὅτος, υἱας, ὅτος, &c. see Ἀνοίγω in § XVI. 9. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, Accus. case, governed by the transitive V. ὄψεσθε understood. Ἀναβαίνοντας, a Particip. act. Pres. from the theme Ἀναβαίνω, compounded of ἀνα and βαίνω (see Lexic.) masc. plur. accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a Particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατα and βαίνω; see Lexicon.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

att. Attic.

& al. (*et alibi*) and in other texts.

& al. freq. (*et alibi frequenter*) and in many other texts.

freq. occ. (*frequenter occurrit*) denotes that the word occurs frequently.

inter al. (*inter alia*) besides other texts.

occ. prefixed to one or more references, denotes, that either the word itself, or else the word in the last-mentioned sense, occurs *only* in the text or texts referred to.

q. (*quasi*) as if, as it were.

q. d. (*quasi dicas*) as if one should say.



Definited Exod. XXV. 18-22. XXXVII. 7-9. I. cv. XVI. 2. Num VII. 89.
1 Kings VI. 23-28. VII. 7. 2 Chron. III. 10-13. V. 8. Ezek. I. 5-11. X. 20-22.

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A

A B T

A, *a*, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians*. *Plutarch* (in *Sympos. lib. ix. qu. 2.*) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. *A*, *Alpha*, being the first letter of the Greek alphabet, is applied to Christ as being the *beginning* or *first*. occ. *Rev. i. 8, 11. xxi. 6. xxii. 13.* Observe that in *Rev. i. 11.* the words Εγω ειμι το Α και το Ω, ο πρωτος και ο εσχατος, και —are omitted in twenty MSS, three of which ancient, in the *Vulg.* and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Weistein*, and *Griesbach*.

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from *αρεσ* or *αρεν*, *without*; and is in this application called *negative* or *privative*, as in *αουνης* *ungodly*, from *a* neg. and *ουνης* *to worship*; *απαρτος* *invisible*, from *a* neg. and *ορατος* *visible*. The *a*, when compounded with words beginning with a vowel, frequently takes a *ν* after it for the sake of sound, as in *αναμαρτυρος*;

* Concerning the resemblance between the Phenician and Greek Letters, in name, order, power, and form, see *Herodotus*, lib. v. cap. 58; *Montfaucon's Palaeographia Græca*, lib. ii. cap. 1, 2, 3; *Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 97, &c., and his *Structure of the Greek Tongue*, p. 219, &c.; and *Encyclopædia Briannica*, in ALPHABET, Plate IX.

being without sin, from *a* neg. and *αμαρτω* *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in *αρενιζω* *to fix* (the eyes) *attentively*, from *a* *intens.* and *ρεννω* *to fix*. *A* thus applied is perhaps from the Heb. ה *emphatic*, or an abbreviation of *אגאנ* *very much*, which from Heb. נאמ *to be lifted up*, *increased*.

3. It imports *collecting* or *assembling*, from *αμα* *together* (which see), and is called *collective* or *congregative*, as in *απας* *all together*, from *a* *collect.* and *πας* *all*; *αδελφος* *a brother*, from *a* *collect.* and *δελφος* *a womb*.

ΑΒΑΔΔΩΝ. Heb.

Abaddon, Heb. מברך *Destruction, perdition*, a N. from the V. מברך *to destroy*. occ. *Rev. ix. 11.* So the LXX render מברך by *απωλεια*, *Joh xxvi. 6. xxviii. 22, & al.* Comp. *Απολλων* under *Απολλων* III.

Αβαρης, *ος, ους, ο, η, και το—ος*, from *a* neg. and *βαρος* *a burden, charge*.

Not burdensome, not chargeable. occ. 2 *Cor. xi. 9.* Comp. *Βαρος* V.

ΑΒΒΑ. Heb.

Father or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under *Εβραις*) for the pure Hebrew אב *father* or אבִי *my father*. So the Chaldee Jews used אבא for the *father* or *my father* *. occ. *Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.*

Αβυσσος, *υ, ο, η, και το—ος*, from *a* in-

* See my *Chaldee Grammar*, sect. iii. 14, and sect. iv. 3.

B

tens.

tens. and the Ionic βυρρος, for βυβος the deep (which see), or derived from Heb. בַּר mud, mire. Id Herodotus, lib. iii. cap. 23, χωρεειν ες ΒΥΣΣΟΝ signifies to sink to the bottom as in water. So Homer, Il. xxiv. lin. 80, speaking of Iris plunging to the bottom of the sea,

Ἦ δε—ες ΒΥΣΣΟΝ ορυσεν.

I. *Very or exceedingly deep*; for the profane writers use this word as an Adjective. See Scapula's Lexicon.

II. In the N. T. Αβυσσος, σ, η, *an abyss, a deep*. It denotes

1. *The common receptacle of the dead*. Comp. under 'Αδης III. occ. Rom. x. 7^{comp}. Mat. xii. 40. Eph. iv. 9.

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31^{comp}. Rev. ix. 1, 2. xx. 1, 3, and on the texts in Rev. see *Vitrin-ga* on Rev. and Bp. Newton on Prophecies, vol. iii. 8vo.

This word in the LXX commonly answers to the Heb. תהום, which generally denotes *an abyss of waters*.

Αγαθωπρω, ω, from αγαθος good, merciful, and εργον a work.

To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

Αγαθοποιω, ω, from αγαθος good, and ποιω to do.

I. To do good. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15, 20, iii. 6, 12, 3 John, ver. 11.

Αγαθοποια, ας, η, from αγαθοποιω.

Well-doing. occ. 1 Pet. iv. 19. This word is used in Clement's 1 Ep. to Corinth. § 2 and 3, in the sense of doing good.

Αγαθοποιος, σ, δ, from αγαθοποιω.

A well-doer, a person acting rightly. occ. 1 Pet. ii. 14.

Αγαθος, σ, ον, q. αγαστος admirable, from αγαζομαι to admire, which from αγαω, ομαι, the same, and this from the Heb. דגלל to meditate, contemplate; or else αγαθος may be derived immediately from αγαω or αγαμαι to admire.

This is a very general and extensive word, like the Heb. טוב, to which it usually answers in the LXX.

I. *Good*. Mat. xix. 17. Neut. plur. Αγαθα, τα, *Good things*, Luke i. 53. xii. 18, 19. xvi. 25. So Herodotus, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by Polybius, Xenophon, and Josephus (cited by Kypke on Luke xii. 19.), and by the two latter particularly applied to the *Fruits of the Earth*.

II. *Bountiful, kind, benevolent, merciful*. Mat. xx. 15. Rom. v. 7. Tit. ii. 5.

III. *Profitable, useful*. Eph. iv. 29.

IV. *Fertile, good, as land*. Luke viii. 8. So Plutarch, De lib. educand. p. 2. Επὶ της γεωργιας, πρῶτον μὲν ΑΓΑΘΗΝ ὑπαρξαι δεῖ την γην. In agriculture, first, the land must be good.

V. *Pure, unpolluted*. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Αγαθωσυνη, ης, η, from αγαθος.

Goodness in general. occ. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thess. i. 11.

Αγαλλιασις, ιος, att. σως, η, from αγαλλιαω.

Exultation, leaping for joy, excessive joy. occ. Luke i. 14, 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. בָּרַח.

Αγαλλιαω, ω, (Luke i. 47.) and more commonly Αγαλλιαμαι ωμαι, Pass. and Mid. from αγαν very much and αλλομαι to leap, or rather from the Heb. בָּרַח, or in Hiph. בָּרַח to exult, which the LXX frequently render by αγαλλιαμαι.

I. To exult, leap for joy, to shew one's joy by leaping and skipping. So the word denotes excessive or ecstatic joy and delight, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture. occ. John viii. 56, where see Doddridge, Bp. Pearce, and Campbell, and Blackwall's Sacred Classics, vol. i. p. 46—48. 8vo. edit.

Αγαμος, σ, δ, η, from α neg. and γαμος marriage.

Unmarried, single. occ. 1 Cor. vii. 8, 11, 32, 34.

Αγαπαλεω, ω, from αγαν very much (which

(which from Heb. **נָמָא** to raise up, increase) and **αχθομαι** properly to be heavy loaded, pressed with a great weight, and thence to be oppressed in mind, to be grieved, taken ill, resent, gravor, gravatē fero (see *Scapula*), which from **αχθος** a weight, burden, also grief, and this from Heb. **פָּץ** to oppress, distress, or from the N. **הָפַץ** oppression. Comp. under **Προσυχ-θίζω**.

To be moved or filled with indignation or resentment, to resent deeply, to be indignant, to stomach. occ. Mat. xx. 24. xxvii. 8. Mark x. 14, 41. xiv. 4. Luke xiii. 14.

Αγανακτήσις, **ισ**, att. **σις**, **ή**, from **αγανακτέω**.

Indignation, resentment. occ. 2 Cor. vii. 11.

ΑΓΑΠΙΑΩ, **ω**, from the Heb. **אָהַב** of the same meaning, or from **אָהַב** to be strictly united in affection.

I. To love in general. Mat. xxii. 37, 39, & al. freq.

II. To desire, long for. 2 Tim. iv. 8. comp. 1 Pet. iii. 10.

This word in the LXX most commonly answers to the Heb. **אָהַב**.

Αγάπη, **ης**, **ή**, from **αγαπάω**.

I. Love, charity, see Luke xi. 42. Rom. v. 5, 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous, but, I fear, common notion of atoning for sins by almsgiving. This N. in the LXX usually answers to the Heb. **אָהַב**.

II. **Αγαπαι**, **ων**, **αι**, Love-feasts, feasts of charity. occ. Jude, ver. 12. comp. 1 Cor. xi. 21, 33. These love-feasts used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, & seq. See *Cave's* Prim. Christ. pt. 1. chap. 11, and *Suicer's* Thesaurus in **Αγαπαι** II. 3. *Pliny*, I think, must be understood to speak of these **Αγαπαι**, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governour, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to

God (*quasi Deo*) and taken their sacramentum, morem sibi discedendi fuisse, rursusque cœundi ad capiendum cibum, promiscuum tamen & innoxium, they usually departed and came together again to take an innocent repast in common." Which passage further shews, that the *Bithynian* Christians kept their **Αγαπαι** after the celebration of the eucharist.

Αγαπητός, **η**, **ον**, from **αγαπάω**.

Beloved, well-beloved. Mat. iii. 17, & al. freq.

Αγασσω, from **Αγαστος**, below.

To press or compel another to go somewhere, or to carry some burden. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This

word is derived from the *Persians*, among whom the king's messengers or letter-carriers were called **Αγαστοι** or *Angari*. Thus *Suidas* under the word **Αγαστος**, *ὅπως ἀκάλων οἱ Πέρσαι τῶν βασιλέων ἀγέλης*. And *Hesychius*, **Αγαστος**, *ἡ λέξις Περσικῇ—σημαίνει δὲ καὶ τὴν ἐκ διαδοχῆς βασιλικῆς γραμματοφορῆς*. Thus *Herodotus* tells us, lib. viii. c. 98, that the *Persian post* was called **Αγαστηῖον**. And *Josephus*, Ant. lib. xi. cap. 6, § 2, says, that on *Esther's* marriage the king of *Persia* dispatched *τὴν Αγαστὴν λεγομένην*, the *Angari* as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the *Persic* name **Αγαστος** seems to be from the Heb. **לָמַח** a letter (*γ* or *ν* being inserted before *γ* as usual); though there is a passage in *Xenophon* which would almost tempt one to deduce it from the Heb. **עָנָן** a crane, on account of their prodigious speed. For, speaking of these **Αγαστοι**, *Cyropæd.* lib. viii. p. 497, edit. *Hutchinson*, 8vo. he observes, *Φασι τινες ΘΑΤΤΟΝ ΤΩΝ ΓΕΡΑΝΩΝ ταυτην την πορειαν ανυλειν*. Some say they perform this journey more expeditiously than cranes." But *Michaelis* says that the *Persian* word "*αγαστασις* is from *Pers.* *Hangar* (or *Hangar*) a dagger, worn as a mark of authority by the *Couriers* in *Persia*, who have the power of forcing the proprietors of horses at every post-station to supply them as often as they have need, and to accompany them on the road. *Chardin*, Travels, vol. ii. p. 242, 12mo. says, *Ces Couriers sont fort re-*

connoissables à leur equipage, ils portent le poignard, &c." Introd. to N. T. translated by *Marsh*, vol. i. p. 159, where see also *Marsh's* Note i, p. 429. Whichsoever of the above etymologies be right, these *Persian messengers* had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. *חפר* to be active, *rimble*) and serve to carry dispatches between the court and the provinces*. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir *John Chardin's* *Travels*, vol. i. p. 257, and Mr. *Hanway's*, vol. i. p. 262.

From the *Persic* name *Αγλαρος*, the Greeks after they became acquainted with the affairs of *Persia*, formed the verb *αγλαρεύω*, the passive of which *αγλαρευσθαι* is used in *Josephus*, Ant. lib. xiii. cap. 2, § 3, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, *Καλεω δε μηδε ΑΓΓΑΡΕΥΕΣΘΑΙ τα Ιουδαιων υποζυγια*—I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans in our Saviour's time often *pressed* not only their beasts but themselves for the public service. The N. *Αγλαρεία* is used by *Arrian*, *Epictet*. lib. iii. cap. 26. p. 359, edit. *Cantab*.

Αγλιον, *υ*, *το*, from *αγλος* the same, or immediately from the Heb. *גל* a *bason*. A vessel. occ. Mat. xiii. 48. xxv. 4. In the LXX it generally answers to the Heb. *גל* a vessel.

Αγελια, *ας*, *η*, from *αγελλω* to tell, deliver a message.

A message, or commandment delivered as a message. occ. 1 John iii. 11.

* See *New and Complete Dictionary of Arts*, in *CHAPPAR*.

ΑΓΓΕΛΑΩ, probably from the Heb. *גלל* to reveal.

To tell, deliver a message. This V. though common in the Greek writers, occurs not in the N. T. but is here inserted on account of its derivatives.

Αγελος, *ς*, *ο*, from *αγελλω*.

"A name not of nature but of office," says *Austin* in *Leigh's* Crit. Sacr. *Αγελος* in the LXX usually answers to the Heb. *מַלְאָךְ*, which is of the same import.

I. A human messenger, a legate, an agent. Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the preachers of the gospel, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, *Αγελος* *Σαταν* *ινα* *με* *κολαριζη*, That the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) St. Paul had styled *διακονες* ministers of Satan, might buffet me." \ Comp. 2 Cor. x. 10.

II. The bishop or president of a particular church. Rev. j. 19. ii. 1, & al. \ Comp. Gal. iv. 14. 2 Cor. v. 20*.

III. A created intelligent angel, whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15†, with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the *Alexandrian* and another ancient MS and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of *αγγελος* for *αγγελος*; and that reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.

IV. *Αγελος* *Κυριου*, The angel, agent, or personator, of the Lord. This was evidently a human form surrounded with

* See *Scott's* Christian Life, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *Guardian-Angel* to attend and watch over him (see *Bp. Bull's* English Works, vol. ii. p. 501). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own peculiar Angel, but as the Angel of the Lord, ver. 11.

light

light or glory, with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.)

Ἀγγελος or *ὁ Ἀγγελος*, *The angel*, when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes *Ἀγγελος*, *Kuriōs* seems plainly used for a created intelligent angel, as Luke i. 11, (comp. ver. 19, 26, 35*.)

V. *Ἀγγελοι*, *ων*, *δι*. *The created agents or angels of material nature*, that is, the fire, light, and spirit, or gross air, by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action or visibility*. Comp. Heb. i. 6, with Ps. xcvi. 7. (see the LXX); Heb. i. 7, with Ps. civ. 4†; and Heb. ii. 2, Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. *Διαταγή*.

Since, as very learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superiour to the Angels*, in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels*, and who looked upon *Jesus* as a mere man, and as such *inferiour* to *Angels*; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word *Ἀγγελοι* *Angels*, in this first chapter to the Hebrews, of the *material agents of Nature*; is it not evident that the *Simonians*, *Cerinthians*, and other ancient *Gnostics*, and their successors the *Valentinians*, so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents*? Accordingly

* On this very difficult subject of *Angels* the Reader would do well to consult *Bate's* excellent *Enquiry into the Similitudes*; though he will find that in the Exposition of several of the above Texts I do not concur with that learned writer.

† See *Campbell's* Preliminary Dissertations to the Gospels, p. 370, &c.

‡ Bishop Bull, Opera, p. 64, and 320, edit. *Crabbe*. *Waterland's* Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitringa*, Observ. Sacr. lib. v. cap. xii, & xiii.

Irenæus (Adv. Hær. lib. ii. cap. 19. pag. 140, edit. *Grabe*) charges the *Gnostics*, and particularly the *Valentinians*, with having stolen the genealogies of their *Æons* from the Theogonia of the heathen poet *Antiphanes*: "*Unde ipsi assumunt sibi fabulam, quasi naturali disputatione commenti sunt, solummodo demutantes eorum nomina.* From whom, says he, they borrowed their fable, and forged a *physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud comicos, &c.* And they are convicted of publishing for their own not only what the comic poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called Philosophers, and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction: introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices; but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for christianity then goes on to support this charge, heavy as it is; by an induction of particulars.

Epiphanius, in like manner, treating of the more ancient *Gnostics*, the predecessors of *Valentinus*, and from whom he derived most of his heresy, says, that the Greek poets, and their *fables*, gave rise to all the sects*: implying, no doubt, that these elder *Gnostics* likewise borrowed the genealogies of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus*, *Hesiod*, *Antiphanes*, *Philition*, &c. who, it is certain, in their *Theogonies* or *Genealogies of the Gods*, meant only to describe the parts or conditions of material nature, particularly of the heavens, and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels*, of their making the world, and of the religious regard due to them, revived

* Εκ γὰρ ἑλληνικῶν μυθῶν πάσαι αἱ αἰρέσεις συναΐσανται ταῦτα ἐν τῇ πλατῶν κατὰ Βάτον, μεταποιησάσαι ἢ ἄλλῃ διακονῇ χιμῆρα. Πατρισεβίται γὰρ ὁ Παῖσιος κ. τ. λ. Hæres xxvi. tom. i. p. 98, edit. *Colson*. Conf. Hæres. xxxi. p. 165.

only under other names (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism*, and not only so, but by blasphemous jargon set aside the *essential divinity* of the Son of God. For further satisfaction on this subject the Reader will do well to consult *Irenæus*, as above cited; *Vossius's* note on Σιγης, in *Ignatius's* Epist. to *Magnesian*, § 8, vol. ii. p. 131, edit. *Russel*; *Gale's* Court of Gent. pt. iii. book 2, chap. 1, § 7. p. 123, &c. and *Cave's* Life of *Titus*, p. 60, 61.

It should, however, be remarked, that *Enfield*, whom see in *Hist. of Philos.* vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrian* philosophy, especially from the Oriental doctrine of *Emanation*; and of *Irenæus* in particular he observes, vol. ii. p. 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

Aye, an Adv. of *compellation* or *address*, properly the Imperative 2d pers. sing. present of the V. *ayw* to lead, go. comp. *Ayw* VI.

Come, *come now*. occ. *Jam.* iv. 13. v. 1. *Welstein* on *Jam.* iv. 13, shews that the best Greek writers, particularly *Homer*, apply this word in like manner where several persons are addressed.

Αγελη, ης, η, from the V. *ayw* to drive, or perhaps from the Heb. *bullock* or *steer*; for, in the ancient language of *Homer*, *Αγελη* is scarcely ever applied but to a herd of the *beee* kind. See *Dammi Lexicon*.

A herd, *a drove*. In the N. T. it is only applied to swine. occ. *Mat.* viii. 30, 31, 32. *Mark* v. 11, 13. *Luke* viii. 32, 33.

Αγενεαλογητος, ο, ο, η, from a neg. and *γενεαλογω*, to trace a *genealogy*.

Without a genealogy, or *pedigree*, having no *genealogy*, i. e. from any sacerdotal fa-

mily, as the *Levitical* priests had, namely from that of *Aaron*, *Exod.* xl. 15. occ. *Heb.* vii. 3. comp. ver. 6. *Αγενεαλογητος* can hardly refer to *Melchisedec's* having no genealogy or pedigree recorded in the *Scriptures*, because his being *αγενεαλογητος* is mentioned as one instance of his resemblance to *Christ*, whose genealogy is particularly traced both by *St. Matthew* and *St. Luke*, but who was not however descended from the sacerdotal line, but sprung from *Juda*, of which tribe *Moses* spake nothing concerning priesthood, *Heb.* vii. 14.

Αγενης, ος, ος, ο, και η, και το αγενος, from a neg. and *γενος* birth.

Base, ignoble. occ. 1 *Cor.* i. 28.

Αγιαζω, from *αγιος* holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a higher or sacred use or purpose. *Mat.* xxiii. 17, 19. *John* x. 36*. xvii. 19. (Comp. ver. 17.) *Heb.* x. 29. xiii. 12. Comp. 1 *Cor.* vii. 14.

II. To esteem or reverence as holy or sacred, and, when applied to God, as infinitely separated from, and superiour to, all created beings. *Mat.* vi. 9. *Luke* xi. 2. 1 *Pet.* iii. 15. Comp. *Isa.* viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonially, as under the *Levitical* dispensation, *Heb.* ix. 13. comp. *Lev.* xvi. 19; or really and truly, by the offering of the body of Christ, *Heb.* x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14.

IV. To sanctify, make holy, separated from sin, and so consecrated to God, *Acts* xx. 32. xxvi. 18. *Eph.* v. 26. 1 *Thess.* v. 23. comp. *Rev.* xxii. 11 Comp. below *Αγιος*.

Αγιασμος, ο, ο, δ, from *ηγιασμαι* perf. pass. of *αγιαζω*.

Sanctification, *sanctity*. *Rom.* vi. 19. 1 *Thess.* iv. 3, 4, & al.

Αγιος, ο, ο, ο, from a neg. and *γη* the earth, q. d. separated from earth; or rather from *αγος* a thing sacred, purity, which from *αζω*, to venerate, and this from *Heb.* *תבטל* to behold. So the Latin *suspicio* means both to look up, and to honour. Some however deduce *αγιος* from the *Heb.* *אגוד* a sacred or holy feast.

* See Dr. George Campbell's Translation and Notes. I. Holy,

I. *Holy, set apart, or separated for sacred purposes, or for the service of God.* Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxxiii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. 1 Cor. iii. 17. Eph. iii. 5. In 1 Thess. iii. 13, ἁγίοις seem to denote the *Holy Angels*, by whom Christ shall be attended at the day of Judgement. Comp. Mat. xvi. 27. xxv. 31. Jude, ver. 14, and Macknight's note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance from all creatures.* John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called אלהים *Holy Aleim*, Josh. xiv. 19, and קדושים *Holy Ones*, Prov. ix. 10. xax. 3.

III. *Holy, sanctified, separated from sin, and consecrated to God.* Mark vi. 20. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. From the 1st and 3d senses of this word Christians are very frequently in the N. T. particularly in St. Paul's Epistles, called ἅγιοι, *holy, saints*. In Rev. xv. 3. the *Alexandrian* and seventeen later MSS, together with several ancient versions and printed editions, for ἁγίων read ἁβών, which reading is embraced by Wetstein, whom see.

IV. Ἁγιον, το, *A place set apart to sacred purposes, a holy place, a sanctuary.* Heb. ix. 1. Ἁγια, τα, *The holy of holies, or second tabernacle.* Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the Ἁγια, Ἁγιων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.); as Ἁγια likewise is Heb. x. 19.

Ἁγιος, and its derivatives in the LXX usually answer to the Heb. קדוש, which is of the same meaning.

Ἁγιος, ἁγιος, ἡ, from ἁγιος.

Holiness. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23.

Ἁγιωσύνη, ης, ἡ, from ἁγιος.

Sanctification, sanctity, holiness. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where πνευμα ἁγιωσύνης seems an *hebraical* expression for πνευμα ἁγιον the *holy spirit*. See Doddridge's note, and comp. Luke i. 35.

ΑΓΚΑΗ, ης, ἡ. It is usually deduced from Ἀγκυ the same, but seems rather a

derivative from the Heb. קָעַץ to be crooked, as is likewise the adjective ἀγκυλος, *crooked*.

The arm, when bent. It is sometimes, though rarely, used in the singular by the profane writers (as by *Lucian* in *Dial. Nept. & Nereid*. "Ἐχούσα καὶ τὸν υἱὸν ἐν ἈΓΚΑΛΗΣ—And having her son upon her arm"); but in the N. T. it occurs only in the plural Ἀγκάλαι, ων, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28.

ΑΓΚΙΣΤΡΟΝ, ο, το, from the Heb. קֶעֶץ*, to encompass, or warp to distort.

A hook, from its curve form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. חֹכֶה Job xl. 20. Isa. xix. 8.

ΑΓΚΥΡΑ, ας, ἡ, from the Heb. קָעַץ to be crooked, ῥ being changed into ρ.

I. *An anchor, from its curve form.* occ. Acts xxvii. 29, 30, 40.

II. It is metaphorically applied to *evangelical hope*, which, amid all the waves and storms of temptations and calamities, preserves the believer *steady and safe*. occ. Heb. vi. 19, where see Wetstein.

Ἀγναρος, ο, δ, ἡ, from a neg. and γυναικω, to smooth cloth by carding, which see under Γναφεύς.

Unfulfilled, which hath not passed the hands of the fuller, and "which is consequently much harsher than what has been often washed and worn, and therefore yielding less than that, will tear away the edges, to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76." Doddridge. occ. Mat. ix. 16. Mark ii. 21.

Ἀγνεία, ας, ἡ, from ἁγρός, *chaste*.

Chastity, purity. occ. 1 Tim. iv. 12. v. 2.

Ἀγνίζω, from ἁγρός *pure*.

I. *To purify externally, ceremonially, or levitically.* occ. John xi. 55.

II. Ἀγνίζομαι, *To be separated, or to separate oneself by a vow of Nazariteship.* occ. Acts xxi. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἀγνίζομαι, and the N. ἁγνισμός answer to Heb. נָזַר.

III. *To purify internally and spiritually.*

* From which word may likewise be derived the Greek words ἀγκυ the *arm* when bent, ἀγκυρ the *end of the arms, ἀγκυρ a valley, hollow*, and the Latin uncus *curve, crooked, uncinus a hook*.

occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 8.

Ἀγνισμός, from ἁγνισμαί perf. pass. of ἁγνίζω.

Purification. occ. Acts xxi. 26.

Ἀγνοῶ, ω, from α neg. and γινῶ to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from α neg. and ὁσολ. γινῶ to know.

I. *Not to know, to be ignorant.* Acts xiii. 27. Rom. i. 13. 2 Cor. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23. *Whom therefore ye worship ἁγνοῦντες, without knowing him, do I declare unto you.*

II. *Not to understand.* Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. *To err, sin through ignorance.* Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה, and שגג to err, deviate.

Ἀγνοῦμα, ατος, το, from ἀγνοῶ.

An error, sin of error, or ignorance. occ. Heb. ix. 7.

In the LXX it answers to the Heb. טעות.

Ἀγνοια, ας, ῆ, from ἀγνοῶ.

Ignorance, want of knowledge. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14.

In the LXX it answers to the Heb. משום, and משום guilt, שגגה error, and פשע transgression.

Ἄγιος, η, ον, from ἅγιος purity, which see under Ἄγιος.

I. *Chaste, pure.* occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17.

II. *Pure, clear from sin or guilt.* occ. 2 Cor. xi. 2. 1 Tim. v. 22. 1 John iii. 3, in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot, or blemish.* Comp. Heb. vii. 26. iv. 15. 1 Pet. i. 19. ii. 22.

This word, and its derivatives, in the LXX usually answer to the Heb. טהור pure, clean, and טרי separate, holy.

Ἀγριότης, ῖτος, ῆ, from ἄγριος.

Purity. occ. 2 Cor. vi. 6.

Ἄγριος, Adv. from ἄγριος.

Purely, sincerely. occ. Phil. i. 16.

Ἀγνοια, ας, ῆ, from ἀγνοῶ, or rather from α neg. and γινῶσις knowledge.

Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15.

Ἀγνωστός, ος, ὅ, ῆ, from α neg. and γνωστός known.

Unknown. occ. Acts xvii. 23. *Lucian*, or

whoever was the author of the dialogue intitled *Philopatris*, makes one of the interlocutors swear, *Νῆ τὸν ΑΓΝΩΣΤΟΝ ἢ Ἀθηνais*, "By the unknown God in Athens!" § 13; who is again mentioned § 29. (See pag. 997, 1013, tom. ii. edit. *Bened.*)

But for a more particular illustration of the text I refer the Reader to *Whitby*, *Doddridge*, *Wetstein*, and *Bishop Pearce* on the place, and to *Ellis's* Knowledge of Divine Things from Revelation, &c. ch. iv. p. 242, & seq. 1st edit.

Ἀγορά, ας, ῆ, "a place, *αἰς ὃν ἀσπείραι ὁ λαός*, in which the people assemble," says *Eustathius*, plainly deducing it from ἀγειροῖν to gather together, which is an evident derivative from the Heb. אמר of the same meaning.

A place of public concourse, a forum, a market-place, where men are gathered together for traffic, &c. Mat. xi. 16. xx. 3. xxiii. 7. Mark vii. 4. Acts xvii. 17, & al. or, according to the Roman custom, in order to attend the courts of judicature there holden. Acts xvi. 19.

Ἀγοράζω, from ἀγορά, a market-place.

I. *To buy.* Mat. xiii. 44. xiv. 15, & al. freq.

II. It is applied to our redemption by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

Ἀγοραῖος, ος, ὅ, ῆ, from ἀγορά, a market-place.

I. In general, *Of or belonging to the market-place or forum.*

II. *Ἀγοραῖοι, ὅι, Loose fellows spending their time idle in the market-place.* occ. Acts xvii. 5, where see *Wetstein*.

III. *Judicial, forensick, comp. Ἀγορά.* occ. Acts xix. 38, *Ἀγοραῖοι (ἡμετέροις) ἀγορεύει*, *The forensick or courts (days) are holden.* This interpretation, which is that of *Casaubon* (on *Theophrast.* Eth. Char. VI.) and *Grotius*, seems the best. To confirm it, those learned writers observe, that the dies fasti among the Romans were the days for judicial proceedings. For *Ἀγοραῖοι ἀγορεύει* we should say in English, *The courts are sitting or are holden.*

Ἀγορεύω (in composition ἀγορεύω) from ἀγορά, an assembly of men, concio.

Properly, *To speak in or to a public assembly*, and thence simply *to speak*. This V. occurs

V. occurs not in the N. T. but is inserted on account of its derivatives.

ΑΓΡΑ, ας, ῃ, perhaps from the Heb. גָּרַם *to collect*.

A capture or catching; spoken of fishes, a draught. occ. Luke v. 4, 9.

Αγραμματος, σ, ὁ, ῃ, from α neg. and γραμμα a letter, learning.

Illiterate, unlearned. occ. Acts iv. 13.

Αγρᾶναι, ω, from αγρος the field, and αὐλιζομαι to abide, which see.

To abide in the field, or in the open air, properly by night; for αὐλιζομαι, when spoken of men, usually implies the night. See Bockart, vol. ii. 452, 3; but comp. Wolfius Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40.

Αγρῶναι, from αγρα a taking, a capture.

I. To take, or catch, as beasts, birds, or fishes. In this sense it is often used by the profane writers.

II. Figuratively, To catch, insnare, in discourse or talk. occ. Mark xii. 13.

Αγριλαῖος, σ, ῃ, from αγριος wild, and ελαια the olive-tree.

The wild olive-tree. occ. Rom. xi. 17, 24.

Αγριος, ια, ιον, from αγρος the field.

I. Belonging to the field, wild. occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in Judea was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a land flowing with honey. But see Bockart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in MEAL.

II. Of waves, wild, fierce, turbulent, tempestuous. Jude, ver. 13. So Wisd. xiv. 1, Αγρια κυματα. See also Wetstein.

Αγρος, σ, ὁ, from the verb αγραναι, or immediately from the Heb. גָּרַם, to collect, because the necessities of life are there and thence collected. See Eccles. v. 9.

I. The field. Mat. vi. 28, 30.

II. A field, a particular spot of cultivated ground. Mat. xiii. 24, 27, 44. xxvii. 2, 8. Αγροι, δι, Lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Αγροι, δι, The country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Αγρῶναι, from α neg. γρη (from Heb. מְעַט) a very small quantity of any thing,

and ὕπνος sleep; or, according to the learned Dupont on Theophrastus, p. 284, from αγρα in the sense of taking away, depriving (as in ὑποαγρα), and ὕπνος sleep.

I. To abstain totally from bodily sleep, to watch, wake, be awake. Comp. Αγρυπνια. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, Καὶ τὰς νυκτὰς ΑΓΡΥΠΝΕΙΣ, and you lie awake o' nights."

II. To watch spiritually, be watchful and attentive to spiritual things. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. קָם to wake, watch.

Αγρυπνια, ας, ῃ, from αγρυπνῶ.

Total abstinence from sleep, watching. occ. 2 Cor. vi. 5. xi. 27.

ΑΓΩ, from the Heb. הָבִיחַ to bring, carry, remove.

"Αγω to bring, and αγω to break, coincide in the present and first fut. αξω. But as to the aorists we may always observe this difference: the 1st aor. ηξα, αξον, αξαιμι, is always from αγω to break; and the 2d aor. ηγον, and ηγαγον, is always from αγω to bring. Though αγω to bring be used in the fut. αξω, yet we shall scarcely ever find the 1st aor. ηξα, αξον, in this signification, but always in that other of breaking *." Comp. Καταγω.

I. Transitiely, To bring, lead gently, and without violence. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. To bring, carry, drag, or hurry away by force and violence. Mark xiii. 11. Luke iv. 29. Acts vi. 12. xvii. 5, 19, & al.

III. To lead, rule, govern. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6.

IV. To lead, entice. Rom. ii. 4.

V. To spend, hold, or celebrate a particular time or solemnity. See Mat. xiv. 6. (and Wetstein there), Acts xix. 38. On Luke xxiv. 21, Wetstein shews that the Greek writers apply the phrase αγειν ημεραν or ημερας to persons spending or passing a day or days; and from Eustathius Iam. he cites ΤΡΕΙΣ ΤΑΤΤΑΣ

* Dupont on Theophrast. Char. Eth. p. 354, edit. Needham.

ἩΜΕΡΑΣ

ἡΜΕΡΑΣ ΤΡΕΙΣ ΣΗΜΕΡΟΝ—*You are to-day spending three days, or the third day.* Hence it may perhaps be best, with *Beza*, to refer the V. *αγυς*, in Luke, to him who was expected to deliver Israel. So *Kypke*, whom see.

VI. Intransitively, *To carry or convey one's self. To go, go away.* Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, & al.

Heumann on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke*, among other passages, cites from *Arrian*, *Epictet*. lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ *πρὸς τὸν ἀνθυπατὸν*, *Let us go to the Proconsul;* and from *Polybius*, lib. vii. c. 3. p. 704, ΑΓΩΜΕΝ *τοῖσιν*, *εἶρη*, *παλιν τὴν αὐτὴν ὁδὸν*, *Let us go back again, says he, the same way we came.*

Αγυγή, *ης, ῆ*, from *αγω* to lead.

Course of life, manner of leading or spending it. Comp. *Αγω* V. occ. 2 Tim. iii. 10; where *Raphelius* shews that *Polybius* often uses *αγυγή* for a *course* or *manner of life*, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ *καθὼς*, to keep a *course* or *manner of life*. See also *Wetstein*.

Αγών, *ωτος, ὁ*, from the V. *αγω*, implying *force* or *violence*. Comp. *Αγω* II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers; but to this St. *Paul* plainly* alludes, 1 Tim. vi. 12. 2 Tim. iv. 7, and applies the word to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, & seq. *Arrian* uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, *Epictet*. lib. i. cap. 9; and before him *Plato*, *Apol. Socrat.* § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in.* occ. Heb. xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ or ΔΡΑΜΕΙΝ.

III. *A struggle, contest, contention.* occ.

* Thus also doth *Epictetus*. *Enchirid.* cap. 75. "If any thing whether laborious or agreeable, glorious or inglorious, present itself, remember *ὅτι τὴν δ' ΑΓΩΝ, καὶ ἡδὴ παρῆναι τὰς Ὀλυμπίας*, that now is the time of contest, now the *Olympics* are come."

Phil. i. 30. Col. ii. 1. Thess. ii. 2.

The word occurs only in the above-cited texts.

Αγωνία, *ας, ῆ*, from *αγων*.

I. *Bodily strife, struggle or contest*, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense.

II. *Violent struggle, or agony*, both of body and mind. Thus likewise used in the profane writers; see *Wetstein*. occ. Luke xxii. 44.

Αγωνίζομαι, from *αγωνία*, *strife, struggle*.

I. *To strive, struggle, contend, fight.* occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

II. *To strive, endeavour earnestly*, both bodily and mentally. q. d. *To agonize.* occ. Luke xiii. 24. Col. i. 29. iv. 12.

This V. occurs only in the above-cited text.

Αδαπανος, *ς, ὁ, ῆ*, from a neg. and *δαπαρη* expense.

Without expense or charge, not chargeable. occ. 1 Cor. ix. 18.

Αδελφή, *ης, ῆ*, from *αδελφος*, which see.

I. Properly, *A sister by the same mother, an uterine sister.* See Luke x. 38, 39. John xi. 1, 3.

II. *A sister in general.* Mat. xix. 29. Mark x. 29.

III. *A near kinswoman, a female cousin.* Mat. xiii. 56. Mark vi. 3. comp. Mat. xii. 50. Mark iii. 35.

IV. *A sister in the common faith, a christian woman.* Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. *Αδελφος* VI.

Αδελφος, *ς, ὁ, ῆ*, from a collect. and *δελφους* a womb*, which from Heb. *חַלָּץ* to distil, on account of the † *periodical evacuation*.

I. *A brother by the same mother, an uterine brother.* Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35.

II. *A brother, though not by the same mother.* Mat. i. 2.

III. *A near kinsman, a cousin.* Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56.

* So *Hezychius*. "Αδελφῶν οἱ εκ τῆς αὐτῆς δελφους γυνωτεος. δελφους γὰρ ἡ μήτρα λεγεται. Αδελφῶν are those who are born of the same womb, for the womb is called δελφους."

† "Dilatantur vascula uteri, ita ut sanguinem ipsum in cavitatem uteri stillent." *Boerhaave*, *Instit. Med.* § 665, edit. tert.

Mark

Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, *James*, and *Joses*, and *Judas*, are called the Ἀδελφοί of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Mat. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16, which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. *Pearson* on the Creed, Art. III. and *MacKnight*, On the Apostolical Epistles, vol. iii. p. 190.

IV. *A brother, one of the same race or nation.* Acts iii. 22. vii. 23, 25. Rom. ix. 3, & al.

V. *A brother, one of the same nature.* It is used nearly as the word ὁ πλῆσιον *a neighbour*. Mat. v. 22, 23, 24. vii. 3, 4.

VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life.* 1 John ii. 9, 10, 11. & al. freq. In the LXX it generally answers to the Heb. חַבֵּר, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T.

Ἀδελφότης, *τητος*, ἡ, from ἀδελφος.

A brotherhood, society of brethren, i. e. of Christians. Comp. Ἀδελφος VI. occ. 1 Pet. ii. 17. v. 9.

Ἀδηλος, *α*, ὁ, ἡ, και το—ον, from *a neg.* and ὁλος, *manifest*.

I. *Not manifest, not apparent, concealed.* It is applied to graves overgrown with grass or weeds, and thus *concealed*, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. Κοιτῶν occ. Luke xi. 44. Comp. Num. xix. 16.

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8.

Ἀδηλοτης, *τητος*, ἡ, from ἀδηλος.

Uncertainty, inconstancy. occ. 1 Tim. vi. 17.

Ἀδηλως, Adv. from ἀδηλος.

Uncertainty, without attending to the prescribed marks or lines, or rather (considering that the expression εκ ἀδηλως seems to be put in opposition to αερα δερων beating the air) Not manifestly, without being exposed to the view of the spectators and judge of the race. Comp. *MacKnight*. But Bp. *Pearson* observes, that the Syriac renders ως εκ ἀδηλως by *not*

as to a thing unknown: and the Vulg. has non quasi in incertum, *not as to a thing uncertain*; and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal*." occ. 1 Cor. ix. 26.

Ἀδμονεω, *ω*, from the verbal N. ἀδμων, *depressed and spent with labour or fatigue*, which from ἡδμαι pret. pass. of the V. αἰω, *to faint*, or *be spent with fatigue*, and this seems a compound of *a neg.* and Heb. וְ sufficient; or else ἀδμων may be from the Heb. וָדָם, which in Niph. signifies *to be astonished, overwhelmed*.

To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See *Wetstein* and *Kypke* on Mat. who produce many instances of the use of this Verb by the Greek writers.

Ἀδης, *υ*, ὁ, q. Αἰδης (as the word is spelt in * *Homer* and † *Hesiod*) *obscure, dark, invisible*, from *a neg.* and ιδειν *to see*.

I. *The invisible receptacle or mansion of the dead, in general.* occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 31. 1 Cor. xv. 55.

Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word corresponding to αἶδς (ἀδην LXX Vatic.) is הַיָּמִין infernus, that to ψυχῆν is שָׁמַיִם the body, or animal frame.

Observe the phrases εἰς αἶδς or εως αἶδς are elliptical, for εἰς or εως οἶκον or τοπον αἶδς, *in or to the house or place of the grave.* Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits; whether of torment, occ. Luke xvi. 23. (where see Wetstein); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitringa.*

III. Πύλαι αἶδς, *The gates of Hades, or of the grave.* occ. Mat. xvi. 18. This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous cavès, with a narrow mouth

* Il. ix. lin. 312,

— Αἶδας πυλῆαι.

— The gates of Hell.

† Theogon. lin. 311,

— Αἶδω κυνὸς χαλκιοφρονος.

The brazen-throated dog of Hell.

or

or entrance, many of which are to be found in *Judea* to this day. These *sepulchres* Bp. *Louth* has described with his usual accuracy and elegance, *Prælect.* vii. *De Sacra Poësi Heb.* p. 130, &c. edit. *Gotting.* The phrase Πύλαι αἶδς answers to the Heb. הַיָּמִין הַשְּׁמָיִם the gates of the sepulchre, for which the LXX use it, *Isa.* xxxviii. 10. (comp. *Ps.* cvii. 18. *Wisd.* xvi. 13. 3 *Mac.* v. 36.) And the full meaning of our Lord's promise in the latter part of *Mat.* xvi. 18, seems to be, that *his church on earth*, however persecuted and distressed, *should never fail* 'till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave.* Comp. 1 *Cor.* xv. 54, 55.

The expression Πύλαι αἶδς is by no means peculiar to the *hebraical* or *hellenistic* style: *Grotius*, *Whitby*, and *Wetstein* on *Mat.* xvi. 18, shew that it is used by the old Greek Poets, particularly by *Homer*, *Theognis*, *Euripides*, and *Theocritus*, and was no doubt derived to them from the east.

"Our *English* or rather *Saxon* word *Hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *eastern*, and especially in the *western* counties of *England*; to *hele* over a thing is to *cover* it. See *Lord King's History of the Creed*, ch. iv." *Doddridge* on *Rev.* i. 18. *Hell* is used for the Heb. הַיָּמִין or Greek αἶδς in *Ps.* xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old *English Translation* retained in our *Liturgy*. See also *Leigh's Crit. Sacr.* in *Αἶδς*, and *Junius's Etymolog. Anglican.* in *Heile* and *Hele*.

Αδιακριτος, α, δ, η, from a neg. and διακρινω to distinguish.

Making no partial distinctions, free from partial regards, impartial. occ. *James* iii. 17.

Αδιαλειπτος, α, δ, η, from a neg. and διαλειπω to intermit, which see.

Unceasing, continual, without intermission. occ. *Rom.* ix. 2. 2 *Tim.* i. 3.

Αδιαλειπτως, Adv. from αδιαλειπτος.

Continually, without intermission. occ. *Rom.* i. 9. 1 *Thess.* i. 3. ii. 13. v. 17.

Αδιαφθορία, ας, η, from a neg. and διαφθορα corruption, which see.

Incorruptness, integrity, freedom from corrupt mixtures or adulterations. occ. *Tit.* ii. 7; where nine MSS, four of which ancient, read, to the same sense, αφθοριαν. See *Wetstein* and *Griesbach*.

Αδικοω, ω, from a neg. and δικη, right, justice.

I. Intransitively, To act unjustly, do wrong, *Acts* xxv. 11. 2 *Cor.* vii. 12. *Col.* iii. 25. *Rev.* xxii. 11.

II. Transitivity, To act unjustly by anyone, to do wrong to, or injure him. *Mat.* xx. 13. *Acts* vii. 24, 26, 27. xxv. 10. *Philem.* ver. 18, & al.

III. To hurt, damage, harm. *Luke* x. 19. *Rev.* ii. 11. vi. 6. vii. 2, 3, & al. On *Rev.* vi. 6, *Wetstein* shews that the V. is in this sense applied to the earth, or land, by the best Greek writers.

Αδικημα, ατος, το, from αδικω, to injure. An act of injustice, a criminal act, a crime. occ. *Acts* xviii. 14. xxiv. 20. *Rev.* xviii. 5.

Αδικια, ας, η, from αδικος unjust.

I. Injustice, iniquity, wrong, as opposed to that justice or righteousness which is required by the divine law. *Luke* xiii. 27. *Acts* i. 18. *Rom.* i. 29. iii. 5. 2 *Tim.* ii. 19. 1 *John* v. 17. comp. ch. iii. 4.

II. Falsehood, deceitfulness, as opposed to truth or constancy. *Luke* xvi. 9. comp. ver. 11. *John* vii. 18. *Rom.* ii. 8. So in the LXX αδικια frequently answers to the Heb. קָרָא, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, *Deut.* xix. 18. *Mic.* vi. 12. Comp. under Μαμμωνας, and see *Wetstein* in *Luke*.

Αδικος, α, δ, η, και το—ον, from a neg. and δικη justice.

I. Unjust, unrighteous, falling short of the righteousness required by the divine law. 1 *Pet.* iii. 18.

II. Unjust, unrighteous, wanting the imputed righteousness of faith, and the inherent righteousness wrought by the Spirit of God. *Mat.* v. 45. *Acts* xxiv. 15. 1 *Cor.* vi. 9.

III. Unjust, unrighteous, iniquitous, unequitable. *Luke* xvi. 10. xviii. 11.

IV. Deceitful, fallacious, mocking expectation. occ. *Luke* xvi. 11.

Αδικως, Adv. from αδικος.

Unjustly, undeservedly. occ. 1 *Pet.* ii. 19. Αδοκιμος,

Ἀδοκίμος, α, δ, ῥ, from α neg. and δοκίμος *proved, approved*, which see.

The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which upon refining is *thrown away as drossy and worthless*: so in the LXX Ἀδοκίμος answers to the Heb. דֶּרֶס *dross*. Isa. i. 22. Prov. xxv. 4.

I. In a passive sense, *Disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7, where see Bp. Pearce and Macknight.

II. In an active sense, *Undiscerning, undistinguishing, void of judgement*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16, on all which texts see Macknight.

The above cited are all the passages of the N. T. wherein the word occurs.

Ἀδολος, α, δ, ῥ, from α neg. and δολος *deceit*. *Without deceit, sincere, pure*. occ. 1 Pet. ii. 2.

Ἀδρος, ῥος, ῥ, from ἄδρος *abundant*, which from the Heb רַחַם *magnificent*.

Abundance, exuberance. occ. 2 Cor. viii. 20.

Ἀδυνατω, ω, from ἀδυνατος.

To be impossible. occ. Mat. xvii. 20. Luke i. 37. So LXX in Job xlii. 2.

Ἀδυνατος, α, δ, ῥ, καὶ το—ον, from α neg. and δυνατος, *possible, or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *Impotent, weak*. Acts xiv. 8. Rom. xv. 1.

II. Passively, *Impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, & al.

Ἀιδω for Ἀσιδω, from the Heb. יָדַע *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and indeed in this appropriated sense only is the verb ἄδω applied in the N. T.

To sing, utter harmoniously. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart.

In the LXX ᾄδοντες *singing*, once answers to the Heb. מְשִׁיחִים (from מָשַׁח) *confession*. Jer. xxx. 19.

Ἀι, from α intens. and εἰ *to be* (see under εἰμι), or from Heb. הָיָה *to be*.

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever*, in a *restrained* sense, that is, *at some stated times*. Mark xv. 8.

III. *Very frequently, continually*. 2 Cor. iv. 11. 2 Pet. i. 12.—2

Hence the old English *aye*, ever.

ΑΙΤΟΣ, α, δ, according to some, from αἰσσω *to rush with violence*, which is plainly from the Heb. פָּחַד or Hiph. פָּחַד *to hasten*; but αἶρος may rather be deduced from the Heb. עָרַב *a bird of prey*, a derivative from the V. עָרַב *to fly or rush impetuously*. See Bockhart, vol. iii. 170. An eagle, a well-known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49, and remark the plain allusion to the Roman military ensigns.

Ἀζυμος, α, δ, from α neg. and ζυμη *leaven*.

I. Ἀζυμα, τα. *Unleavened cakes or bread*. Luke xxii. 1, 7. Acts xii. 3. xx. 6. Also, *The feast of unleavened bread*, which lasted seven days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8.

This word in the LXX constantly answers to the Heb. מֵצֵר.

AHP, σπος, δ, from the Heb. שָׁמַל *to flow*; whence also the Chaldee שָׁמַל, Syriac שָׁמַל, Welsh awyr, Latin aër, and its modern derivatives, all denoting the *air*. *The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2, & al.

The LXX twice use this word in the Gen. plural Ἀσπας *airs*, to express the Heb. עֲרֵבִימָה *the conflicting airs or ethers*. See Heb. and Eng. Lexicon in πῶν II.

Ἀθανασία, ας, ῥ, from ἀθανατος *immortal*, which from α neg. and θάνατος *death*. *Immortality, exemption from death*. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16.

Ἀθεμιτος, α, δ, ῥ, καὶ το—ον, from α neg. and θεμιτος *lawful*, from θεμις *law, right*, which seems a derivative from the Heb. שָׁלֵם *complete, perfect*.

I. *Unlawful*. occ. Acte x. 28.

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus,

sephus, lib. iv. cap. 9, § 10, uses ATHEMITOTΕ ἡδονὰς for *unnatural pleasures*. See more in *Wetstein*.

Αθεός, *u*, *δ*, *η*, from *a* neg. and Θεός *God*. Without *God*, i. e. *the true God*, an *Atheist* in this sense. occ. Eph. ii. 12. So αθεοί is used by *Ignatius* for *heathen* and *hereticks*, Epist. ad Trallian. § 3 and 10. See also *Wolfius* on Eph. *Suicer's* Thesaurus in Αθεός I. 2, and *Olivet's* Theologia Græcan. at the end of the 3d tome of his edition of *Cicero's* Works, Genev. p. 659, &c.

Αθεσμός, *u*, *δ*, *η*, from *a* neg. and Θεσμός *a law*, which from τιθεῖν or θεω *to fix, appoint, constitute*. Lawless, disregarding *law* and *right*. occ. 2 Pet. ii. 7. iii. 17.

Αθερώ, *ω*, from *a* neg. and θετός *placed, from τιθεῖν or θεω to place*.

I. To abolish, annul. 1 Cor. i. 19. Gal. iii. 15.

II. To reject, despise. Luke vii. 30. x. 16. comp. Heb. x. 28. 1 Tim. v. 12; on which last text observe, that ἀθετεῖν πιστὴν is a pure Greek phrase, used by *Polybius* and *Diodorus Siculus* (see *Raphelius* and *Wetstein*) for *violating one's faith or promise*; and the expression in 1 Tim. seems to refer to the widows *violating their former engagement* to the church, that they would not abuse its alms. See *Wolfius* and *Macknight*.

III. With an accus. of the person. To violate one's engagement to, to disappoint or fail one, in this sense, "*fidem illi datam fallere*." *Kypke*, who in confirmation of this meaning of the expression cites from *Polybius*, lib. ix. c. 30. p. 262. Πως δὲ ΤΟΤΟΤΕ ΑΘΕΤΕΙΝ εὐλαβεῖσθε; Why do ye scruple to violate your engagement to these?" Comp. LXX in Isa. i. 2. xxxiii. 1. Ps. cxxxii. 11. and see more in *Kypke* himself. occ. Mark vi. 26.

IV. To frustrate, or rather to reject. Mark vii. 9. (comp. ver. 8.) Gal. ii. 21. (comp. ch. v. 2, 4.)

Αθετήσις, *ισ*, att. εως, *η*, from αθετεω.

I. A putting away, an abolishing. occ. Heb. ix. 26.

II. An abrogation, annulling. occ. Heb. vii. 18.

Αθλῶ, *ω*, contracted from αθλῶω, which is derived from αθλος *strife, contest*; and this may be either from *a* intens.

or αἰ always, and θλῶω *to shake or dash together, or against each other*; or rather from the Heb. לָחַץ *to sport, play*. Thus the Heb. פָּרַח, which generally signifies *to sport, play, or the like*, is also used, 2 Sam. ii. 14, for *conflicting, skirmishing*, plainly because the actions are of a similar kind.

To strive, contend, be a champion, in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called ἀθληταί, in Latin *athletæ*, whence our English word *athletick*.

Αθλησις, *ισ*, att. εως, *η*, from αθλῶω.

A fight, contest, struggle, conflict. occ. Heb. x. 32.

Αθυμῶ, *ω*, from *a* neg. and θυμός *the mind*.

To despond, lose courage, be discouraged. occ. Col. iii. 21.

Αθῶς, *u*, *δ*, *η*, from *a* neg. and θω *a mulct or punishment imposed on any one*, which *Eustathius* derives from θεω, θῶ *to put, impose*, as ζω *life*, from ζω *to live*.

I. Not mulcted, not punished. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. Innocent, free from guilt. occ. Mat. xxvii. 4, 24. Αἷμα ἀθῶν is a phrase often occurring in the LXX for the Heb. יָקִין. See 1 Sam. xix. 5. 2 K. xxi. 16. xxiv. 4. So ἀθῶς εἰμι—ἀπο τῶν αἱματῶν—is used by the LXX 2 Sam. iii. 28, for the Heb. יָקִין—יָקִין—יָקִין.

Αἰγίος, *u*, *δ*, *η*, καὶ το—ον, from αἶξ, αἰγός *a goat*, which seems a derivative from the Heb. עֵז *a goat*.

Of or belonging to a goat, a goat's. occ. Heb. xi. 37.

Αἰγιαλός, *u*, *δ*, from αἰγῶ *to break* (which, in this sense, seems derived from Heb. רָץ *to squeeze*), and αἰς *the sea*; or from αἰσσω *to rush*, and αἰς, because *the sea rusheth* against it.

The sea-shore. Mat. xiii. 2, & al. Acts xxvii. 39. εἶχοντες αἰγιαλον, *with a shore*, [say our translators.] But "have not all creeks shores? It should have been translated *with a smooth shore*, convenient for landing; that is, αἰγιαλός, Hesychius, Αἰγιαλός, δὲ παραθαλασσιος ἐν τοῦ ψαμμοῦ, ἢ ψηφιδας εἶχον. The Latin Poets call them *bona litora & molia*." *Markland* in *Bowyer's* Conject.

ject. *Xenophon*, *Cyri Exped.* lib. 6. p. 452. edit. *Hutchinson*, 8vo., has Αἷμα ἈΙΤΙΑΑΟΝ ΕΧΩΝ.

Aïdēs, ε, δ, ῆ, from *asī* ever, *always*.

I. *Eternal*, absolutely, *without beginning or end*. occ. *Rom.* i. 20.

II. *Eternal*, in a restrained sense, or à parte post, *perpetual, without end*. occ. *Jude*, ver. 6.

Aïdās, αας, υς, ῆ, from α neg. and ἰδαιν to see, look at, for modest persons are apt to turn away their eyes, and not look at others.

I. *Modesty, decency*. occ. 1 *Tim.* ii. 9.

II. *Reverence, veneration*. occ. *Heb.* xii. 28.

Aïdōph, ορος, δ, from αἰδω to scorch (which from the Heb. חזק to keep fire lighted) and ωφ the aspect or countenance (from Heb. חזק the face).

An *Ethiopian*, so called from his scorched and black countenance and skin. occ. *Acts* viii. 27. comp. *Jer.* xiii. 23.

Aïma, αρος, το, perhaps from αἰω to be hot, or from αω to breathe, because it requires constant refrigeration from the external air, (comp. *Heb.* and *Eng.* *Lexicon* in חם III.) or rather from Heb. חם to be hot.

I. *The blood*, properly so called, that warm red liquor, which circulates in the bodies of men and animals, and in which their natural life eminently consists (see *Gen.* ix. 4, 5. *Lev.* xvii. 11, 14. *Deut.* xii. 23.) *Luke* xiii. 1. *Heb.* ii. 14. *John* xix. 34. *Acts* v. 20, 29. xx. 28. *Heb.* ix. 7, 12, 13. In *Col.* i. 14. very many MSS, six of which ancient, and several old versions, have not the words δια το αἵματος αὐτοῦ, which are accordingly rejected by *Weistain* and *Griesbach*.

II. *Blood, killing a man*. *Mat.* xxiii. 30. xxvii. 6, 8, 24.

III. *Guilt or punishment of shedding human blood, or of killing a man, murder*. *Mat.* xxiii. 35. (comp. ch. xxvii. 25.) xxvii. 24. *Luke* xi. 50, 51. *Acts* v. 28. comp. *Acts* xviii. 6. xx. 26, where it is applied spiritually.

The profane writers, as *Sophocles*, *Euripides*, and *Demosthenes*, use *diμα* for murder. See *Scopula*.

IV. *Blood, seed, or natural descent*. *Acts* xvii. 26. comp. *John* i. 13, where see *Weistain*; and comp. Σαρκὶ VI.

Homer uses *diμα* in this sense. *H.* vi. line 211,

ΤΑΥΤΗΣ ΤΩ ΓΥΓΙΗΣ, ΤΙ ΜΗ 'ΑΙΜΑΤΟΣ ΕΥΧΟΜΑΙ ΕΙΝΑΙ.

I boast to be of such descent and blood.

And so, *Odyss.* iv. line 611, *Menelaus* says to *Telemachus*,

'ΑΙΜΑΤΟΣ εἰς ἀγαθόν,

Thou art of good (i. e. noble or generous) blood.

V. Σαρκὶ καὶ αἷμα, *Flesh and blood*. See under Σαρκὶ IX.

Αἱματεκχυσία, ας, ῆ, from *diμα*, αρος, blood, and *εκχυνω* to pour out, which see. A pouring out, or shedding, of blood, blood-shedding. occ. *Heb.* ix. 22.

Αἱμορροῖα, ω, from *diμα* blood, and *ροῖα* a flux, from *ρῥω* to flow.

To have or labour under a flux of blood. occ. *Mat.* ix. 20. comp. *Lev.* xv. 33, in LXX and *Heb.*

Αἰνεσις, ιος, att. *αὐς*, ῆ, from *αινεω*.

Praise. occ. *Heb.* xiii. 15.

In the LXX it frequently answers to the Heb. חזק confession, and to חזקה praise.

Αἰνεω, ω, from *αινος*, if it should not be rather deduced immediately from the Heb. ענן in the sense of alternately singing praises to God, as that Hebrew word is used, *Exod.* xv. 21. 1 *Sam.* xxi. 11. *Isa.* xxvii. 2. comp. *Exod.* xxxii. 18. To praise. In the N. T. it only refers to praising God. *Luke* ii. 13, 20, & al.

This word in the LXX most commonly answers to the Heb. חלל to praise, and to חזק to confess, attribute power to.

Αἰνυμα, αρος, το, from *αἰνυμαι* perf. pass. of *αἰνῶ* to hint, intimate, signify with some degree of obscurity, which perhaps from the Heb. ענן infinitive of the V. ענן to answer, correspond.

An enigma, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. occ. 1 *Cor.* xiii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, εἰς αἰνυματι, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle

apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλήσω αὐτῷ ἐν οἰδεί, καὶ σ δι ΑΙΝΙΓΜΑΤΩΝ (אֵלִי הִתְחַלֵּה Heb.) καὶ τὴν δοξάν Κυρίου ΕΙΔΕ. ΑΙΝΟΣ, σ, δ, perhaps from the Heb. עָנָה to return, answer.

Praise returned for benefits received or expected. occ. Mat. xxi. 16. Luk. x. 43. Αἰεσις*, 105; att. σως, ἡ, from αἰσῶ to choose.

I. *A choice.* It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 11, 21, and in 1 Mac. viii. 30.

II. *A sect of heathen philosophers.* Thus used by *Arrian*, *Epictet.* lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ ἐρησῆς τινος εἶδ' ΑΙΠΕΣΕΩΣ, and you will discover of what sect you are; most of you *Epicureans*, &c." So *Lucian*, in *Hermotim.* tom. i. p. 580, Εἰ δεκά μονὰς θύμην τας ΑΙΠΕΣΕΙΣ ἐν φιλοσοφίᾳ—If we suppose only ten sects in philosophy—"Id. *Demonax*, p. 1004. "One asked *Demonax*, τίνα ΑΙΠΕΣΙΝ ἀσπάζεσθαι μᾶλλον ἐν φιλοσοφίᾳ. What sect in philosophy he chiefly embraced?" And *Plutarch*, de Plac. Philos. lib. i. cap. 3. says, that from *Thales*, ἡ ἰωνικὴ ΑΙΠΕΣΙΣ προσαγορευθῆ, the Ionic sect was denominated."

III. *A sect, secta, that is, a form or mode of religious discipline or opinion which any one chooses, follows, and professes, or the persons who follow such form or mode.* occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.

Josephus, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several sects of the Pharisees and Sadducees, &c. among the Jews, Αἰρεσις, in the same manner as St. Luke does in the Acts.

IV. *A sect among Christians, in some measure resembling those among the Jews and Heathen, a religious party or faction among Christians under some human*

leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

* Αἰρεσιζῶ, from αἰρῶ to choose.

To choose. occ. Mat. xii. 18.

In the LXX it most commonly answers to the Heb. בָּחַר to choose. Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

* Αἰρετικός, σ, δ, from αἰρεσιζῶ. Comp. Αἰρεσις.

A founder, leader, or promoter of a religious faction or sect among Christians, a man factious in Christianity*. occ. Tit. iii. 10. comp. Rom. xvi. 17.

* Αἰρῶ, ω, Mid. Αἰρεσμαι, σμαι, from αἰρῶ to take up.

I. To take, take hold on. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. To choose. occ. Phil. i. 23. 2 Thess. ii. 13. Heb. xi. 25.

ΑΙΡΩ, from the Heb. עָרַ, or in Hiph. יָעַר to raise up.

The general meaning of the word is to lift, raise or take up.

I. To lift up, as the hands, Rev. x. 5.—the eyes, John xi. 41.

II. To lift or take up, Mark vi. 29, 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21. comp. under Τίθημι II.

III. Applied to the mind, To suspend, keep in suspense. John x. 24. See *Suicer's* Thesaurus on the word, who cites from *Philostatus* II. 4, ἔκπυ πᾶν ΑΙΡΕΙ δ λόγος ἐν αἰρήμην, And the discourse which he spake keeps me quite in suspense." The learned *Elmer*, *Observ. Sac.* (whom see) interprets the phrase ψυχὴν αἰρεῖν, John x. 24. by taking away life, as it plainly signifies, ver. 18. (comp. LXX in Isa. liii. 8.) q. d. How long dost thou kill us, i. e. with doubt and delay?

IV. To take up on one, as a yoke, Mat. xi. 29.

V. To take up, as a cross, Mat. xvi. 24.

VI. To bear or carry, as a burden, Mat. iv. 6. xxvii. 32. Mark xv. 21. John v. 8, 9. comp. Luke xxiii. 26.

VII. To remove, take away. Mat. xxii. 13. John xi. 39, 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So *Philo* in *Wetstein*, comp.

* See *Campbell's* Preliminary Dissertations to Gospels, p. 434, &c.

* On this much controverted word, and the several texts wherein it occurs, see Dr. *George Campbell's* 9th Preliminary Dissertation to his Translation of the Four Gospels. Part iv. page 424, &c.

† See *Herodotus*, lib. I. cap. 11.

ver. 21, and John xix. 15. Acts xxi. 36.

VIII. *To bear, and so take away or remove.* Thus Christ is said to bear, *αἰναι*, the sins of the world. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose, a ship* namely from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that *vau* the ship, or *αγκυραν* the anchor, ought to be supplied. So *Thucydides*, lib. 1. has *ὁ δὲ ΤΑΣ μὲν ΝΑΥΕ ΑΡΑΝΤΕΣ ἀπο τῆς γῆς*, they *loosing the ships from the land*; and *Plutarch* and *Polybius* use the phrase ΑΙΠΕΙΝ ΑΓΚΥΡΑΝ or ΑΓΚΥΡΑΣ. See *Bus Ellips.* and *Wetstein*.

XI. *To lift up or raise the voice.* Luke xvii. 13. Acts iv. 24.

In the LXX this word most commonly answers to the Heb. נָשָׂא, which is applied in nearly the same senses.

Αἰσθάνομαι or αἰσθεῖσθαι, from αἰσθῶ to perceive, which seems a derivative from the Chaldee רָחַץ to think, the signification being a little varied.

I. *To perceive, properly by means of the external senses, as the feeling, &c.* It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45.

Αἰσθησις, *ios*, att. *εως*, ἡ, from αἰσθεσθαι. See the last word.

Perception, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.

Αἰσθητήριον, *o*, *ro*, from αἰσθεσθαι.

An organ or instrument of sensation or perception; so the αἰσθητήριον of seeing is the eye—of hearing, the ear; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the Definitions ascribed to Galen, αἰσθητήριον is defined, τὸ αἰσθησιν τινὰ πιστευματικὸν ὄργανον—ἢτοι ὀφθαλμός, ἢ ῥίς, ἢ γλῶττις; the organ to which any sense is intrusted—either the eye, or the nose, or the tongue." See Wetstein, who also cites from Galen the very phrase, Τὸ Αἰσθητήριον ἔχει γέγνῃσθαι; and in Josephus, De Maccab. § 3, we have τὸν

ΕΝΔΟΝ Αἰσθητήριον, *The internal senses.* occ. Heb. v. 14.

Αἰσχροκερδής, *eos*, *us*, ὁ, ἡ, from αἰσχος base, vile, and κερδός gain.

Greedy or desirous of base or vile gain. occ. 1 Tim. iii. 3, 8. Tit. i. 7. See *Wetstein*, *Kypke* and *Doddridge* on 1 Tim. and comp. under Τροπος II.

Αἰσχροκερδώς, Adv. from αἰσχροκερδής.

For the sake or love of vile gain. occ. 1 Pet. v. 2.

Αἰσχρολογία, *as*, ἡ, from αἰσχος vile, filthy, and λόγος speech, talk.

Vile, filthy, obscene talk. occ. Col. iii. 8. This word is used in like manner for obscene or indecent discourse in *Epictetus*, *Enchirid.* cap. 55.

Αἰσχος, *a*, *os*, from αἰσχος baseness, vileness; which some derive from a neg. and ἰσχω to have, as denoting what one would not have, but reject; but may it not be more probably deduced from the Heb. יָרַו an abomination, with π emphatic prefixed?

Base, vile, indecent, shameful. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Αἰσχροτης, *της*, ἡ, from αἰσχος.

Filthiness, obscenity. occ. Eph. v. 4.

Αἰσχυρή, *ης*, ἡ, from αἰσχος vileness.

I. *Shame, the passion of shame, arising from some notion of one's own vileness.* occ. Luke xiv. 9.

II. *Ignominy, disgrace.* occ. Heb. xii. 2.

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

Αἰσχυνομαι, from αἰσχυρή.

I. *To be ashamed, affected with the passion of shame.* occ. Luke xvi. 3.

II. *To be ashamed, or confounded.* occ. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28.

Αἰσχυνομαι, in the LXX generally answers to the Heb. בָּזָה.

ΑΙΤΕΩ, *w*, and Mid. αἰτεομαι, *μαι*, perhaps from Heb. נָשָׂא, the Hiph. (if used) of נָשָׂא, whose signification might be to impel, incite, or the like, for in Kal the V. denotes to move swiftly, rush impetuously.

I. *To ask, request, beg.* Mat. v. 42. vii. 7, 8, 9. xviii. 19. xxvii. 20. Mark xv. 43. & al. freq.

II. *To ask, require.* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 9. 1 Pet. iii. 15.

C

This

This verb in the LXX generally answers to the Heb. *לָמַד*, which has the same meanings.

Αἰτήμα, *αἶτος*, *το*, from *αἰτέω* to ask.

A petition, a request, a thing required or asked. occ. Luke xxiii. 24. 1 John v. 15.

ΑΙΤΙΑ, *ας*, *ῆ*, perhaps from the Heb. *שָׁעָה* (Hiph. of *שָׁע*) to impel, incite, (comp. under *αἰτέω*) or rather from *פָּתָה* or *פָּתַח* (whence plur. *פִּתּוּחַ*, or *פִּתּוּחִים*) a cause, motive. See *Heb.* and *Eng. Lexicon* under *פָּתַח* X.

I. *A cause, reason, incitement.* Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. *An accusation, crime, or fault.* Mat. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb *αἰτέω* to ask, require; because an accusation or crime is that for which any one is required to appear before the judges and questioned. On Mat. xxvii. 37, see *Welstein* and *Suicer Thesaur.* in *Acta* III.

III. *A condition, a case.* occ. Mat. xix. 10. *Αἰτιαμα*, *αἶτος*, *το*, from *αἰτῶμαι* to accuse, which from *αἷτια*.

An accusation. occ. Acts xxv. 7.

Αἷτιον, *το*, from *αἷτια*, which see.

I. *A cause, reason.* occ. Acts xix. 40.

II. *A crime, fault.* occ. Luke xxiii. 4, 14. comp. ver. 22.

Αἷτιος, *ς*, *δ*, *ῆ*, from *αἷτια*.

An author, causer. occ. Heb. v. 9.

Αἷφνιδιος, *ς*, *δ*, *ῆ*, from *αἷφνης* unexpectedly, suddenly, which from *αἷφνω* the same, a derivative from *α* neg. and *φαινω* to appear, q. d. quicker than sight.

Sudden, unexpected, unforeseen. occ. Luke xxi. 34. 1 Thess. v. 3.

Αἷχμαλωσια, *ας*, *ῆ*, from the same as *αἷχμαλωτος*, which see.

I. *Captivity, state of being captive.* occ. Rev. xiii. 10.

II. *A captive multitude.* occ. Eph. iv. 8. which is a citation from Psal. lxxviii. 18. nearly according to the LXX version, wherein *αἷχμαλωσιαν* answers to the Heb. *עַבְדֵי*, which, as *Rivet* has well observed, always denotes the captives themselves, so *עַבְדָּה* signifies * to carry away captive, and the expression *ἡχμαλωτισεν αἷχμαλωσιαν* must be interpreted accordingly.

* See *Heb.* and *Eng. Lexicon* under *עַבַּד*.

Αἷχμαλωτεύω, from *αἷχμαλωτος*.

To lead or carry away captive. occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS, of which six ancient, the old commentators, and several printed editions, read *αἷχμαλωτίζοντες*. See *Welstein* and *Griesbach*.

Αἷχμαλωτίζω, from *αἷχμαλωτος*.

I. *To carry away captive, or into captivity.* occ. Luke xxi. 24.

II. Figuratively, *To bring into captivity, or subjection.* occ. Rom. vii. 23. 2 Cor. x. 5.

Αἷχμαλωτος, *ς*, *δ*, *ῆ*, from *αἷχη* a spear, (from *αἷμη*, which see) and *αλωτος* taken, (from the obsol. *αλω* to take, which see.)

A captive, a prisoner taken in war, applied to spiritual captives. occ. Luke iv. 18.

Αἷων, *ωνος*, *δ*, *q. αἷωνων*, always being.

It denotes duration, or continuance of time, but with great variety. Comp. *Suicer Thesaur.* in *Αἷων*.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

Εἰς τας αἷωνας των αἷωνων, For ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6, 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.

Εἰς ἡμεραν αἷωνος, 2 Pet. iii. 18, "literally, Until the day of eternity. *Bengelius* on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." *Macknight*.

II. *The duration of this world.* Mat. xxviii. 20. Comp. Mat. xiii. 39.

Απ' αἷωνος, Since the duration, i. e. the beginning, of the world, Luke i. 70. Acts iii. 21. So *αἷ τε αἷωνος*, John ix. 32.

III. *Αἷωνες*, *οἱ*, The ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. *Ο Αἷων ὁτος*, This present life, this world, as we say. Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, *Κατα τον αἷωνα τε κοσμου τῆτου*, According to the course or manner, of this world. Comp. Rom. xii. 2. Gal. i. 4.

V. *Ο Αἷων ὁ ερχομενος*, The world to come,

come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Αἰὼν ὁ μελλων. Eph. i. 21.

VI. An age, period, or periodical dispensation of Divine Providence. In Mat. xxiv. 3, it evidently refers to the Jewish age, or age under the Mosaic law. (See *Whitby*, *Doddridge*, and *Macknight* on that Text.) But in Mat. xxviii. 20, it seems plainly to denote the age under the Messiah, for Christ had just before declared, that all power was given unto him both in heaven and in earth. Comp. Acts ii. 33,—36; and for this use of Αἰὼν see Mat. xii. 32. 1 Cor. x. 11, (where consult Bp. *Pearce*) Heb. vi. 5. ix. 26, and LXX in Isa. ix. 6. Συντελειας τοῦ Αἰῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the end of the world, is equivalent to it. See 1 Cor. xv. 24.

VII. Αἰῶνες, ὡς, seems, in Heb. xi. 3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the system or world itself. Comp. Heb. i. 2, and *Macknight* on both texts. Αἰὼν in the LXX generally answers to the Heb. עָלַם, which denotes time hidden from man, whether indefinite or definite, whether past or future.

Αἰῶνιος, -α, ὁ, ἡ, and αἰῶνιος, -α, -ον, from αἰὼν.

I. Eternal, having neither beginning nor end, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. Eternal, without end. Mat. xxv. 41, 46. 2 Thess. i. 9. & al. freq. Philem. ver. 15. Αἰῶνιον (Adj.) For ever, not only during the term of his natural life (comp. לְעֹלָם Exod. xxi. 6.) but through endless ages of eternallife and blessedness.

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrha, not only because the effect thereof shall be of equal duration with the world (comp. Αἰὼν II.), but also because the burning of those cities is a dreadful emblem of that everlasting fire (τὸ πυρ τοῦ αἰῶνιου, Mat. xxv. 41.) which awaits the ungodly and unclean. Comp. Jude ver. 15. 2 Pet. ii. 6; and see *Whitby's* note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι αἰῶνιοι, The ages of the world,

the times since the beginning of its existence. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20. and Αἰὼν II.

The LXX frequently use this Adj. for the Heb. כָּטֵף.

Ακαθαρσία, -ας, -ῆ, from α neg. and καθα-
θαίρειν, 2d person sing. pret. pass. of
καθαίρω to cleanse.

I. Uncleaness, filth, in a natural or physical sense. occ. Mat. xxiii. 27.

II. Moral uncleaness, lewdness, incontinence in general. Rom. vi. 19. Eph. iv. 19. 1 Thess. ii. 3. iv. 7.

III. Any kind of uncleaness different from whoredom, as 2 Cor. xii. 21; any unnatural pollution, whether acted by oneself, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. מִטְמָא or מִטְמָה pollution.

Ακαθαρτης, -της, -ῆ, by Syncope for ακα-
θαροτης, from α neg. and καθαροτης
cleanness.

Uncleaness, filthiness. occ. Rev. xvii. 4, according to the common editions: but observe, that the Alexandrian, and twenty-one later MSS, and some printed editions, for ακαθαρτης read τα ακα-
θαρα της, which reading is embraced by *Mill*, *Wolfius*, *Wetstein*, and other learned men, and by *Griesbach* received into the text; and indeed ακαθαρτης does not seem to be a Greek word.

Ακαθαρτος, -α, ὁ, ἡ, και το—ον, from α neg. and καθαίρω to cleanse.

I. Unclean by legal or ceremonial uncleaness. Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ακαθαρτος. Comp. 2 Cor. vi. 17, in which passage ακαθαρτος seems ultimately to refer to all idolatrous worship, and heathen impurity. See ch. vii. 1.

II. Unclean, unfit to be admitted to the peculiar rights and privileges of the church, and particularly to baptism. occ. 1 Cor. vii. 14; where see *Doddridge's* note.

III. Unclean by unnatural pollution, Eph. v. 5.

IV. Unclean. It is applied to the devils, who are frequently in the N. T. called unclean spirits; because, having lost their original purity, they are become unclean themselves, and have through their solicitations filled mankind with all

uncleaness, and every abomination which Jehovah hateth. Mark v. 2, 8, 13, & al. freq. Comp. Zech. xiii. 2. Heb. and LXX.

In the LXX this word answers most commonly to the Heb. **מזלזל**.

Ἀκαίρεομαι, εἰμι, from a neg. and **καιρός** opportunity.

To want, or be destitute of, opportunity. occ. Phil. iv. 10.

Ἀκαιρῶς, Adv. from **ακαιρός** unseasonable, which from a neg. and **καιρός** opportunity. Inopportunately, unseasonably, out of season. occ. 2 Tim. iv. 2.

Ἀκακος, from a neg. and **κακός** evil.

I. Free from evil, or sin. occ. Heb. vii. 26.

II. Simple, undesigning, artless. occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.

In the LXX **ακακός** answers to **תק** perfect, upright, Job viii. 20, and to **תב** simple, Prov. i. 4. viii. 5, & al.

Ἀκαθῆ, ἡς, ἡ, from **ακῆ** a point or prickle, and **αἰθῶ**, to flourish, abound.

A thorn or brier, which abounds with prickles, Mat. vii. 16. xiii. 7. xxvii. 29. & al. Galen, De Curat. has a passage very similar to Mat. vii. 16, 'Ὁ γεωργὸς οὐκ ἀν ποτὶ δυνήσαιο ποιεῖται τὸν βαρὸν σκάρειν βοτρυν.' The husbandman would never be able to make the thorn produce grapes." See Wetstein. "The Naba or Nabka of the Arabians, says Hasselquist, Traveis, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ἀκανθίος, ἡ, ον, from **ακανθα**.

Thorny, made of thorns. occ. Mark xv. 17. John xix. 5; so LXX in Isa. xxxiv. 13, **Ἀκανθία ξυλά**, Thorny shrubs.

Ἀκαρπός, ε, δ, ἡ, και το—ον, from a neg. and **καρπός** fruit.

I. Unfruitful, bearing no fruit, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. Unprofitable, 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. **Ἀλυσί-τελης**.

Ἀκαταίωστος, ε, δ, ἡ, και το—ον, from a neg. and **καταίωστος** blamed, which from **καταγινώσκω** to condemn.

Irreprehensible, not to be condemned or blamed. occ. Tit. ii. 8.

Ἀκατακάλυπτος, ε, δ, ἡ, και το—ον, from a neg. and **κατακάλυπτος** veiled, which from **κατακάλυπτο** to cover, hide, veil.

Uncovered, unveiled. occ. 1 Cor. xi. 5, 13.

The LXX use this word, Lev. xiii. 45, for the Heb. **פֶּרֶץ** stript of covering.

Ἀκατακρίτος, ε, δ, ἡ, και το—ον, from a neg. and **κατακρίτος** condemned, which from **κατακρίνω** to condemn, which see.

Uncondemned. occ. Acts xvi. 37. xxii. 25.

Ἀκαταλύτος, ε, δ, ἡ, και το—ον, from a neg. and **καταλύτος** dissolved, which from **καταλύω** to dissolve.

Not to be dissolved, indissoluble. occ. Heb. xii. 16.

Ἀκαταπαύστος, ε, δ, ἡ, και το—ον, from a neg. and **καταπαύω** to cause to cease, to restrain.

That does not cease, unceasing, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14.

Ἀκαταστασία, ας, ἡ, from a neg. and **καταστασις** a setting in its place, from **καθίστημι** to place, set in its place.

Commotion, tumult. occ. Luke xxi. 9.

1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20.

James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκαταστάτος, ε, δ, ἡ, και το—ον, from a neg. and **καθίστημι** to settle.

Unsettled, unsteady, unstable. occ. James i. 8.

Ἀκατασχέτος, ε, δ, ἡ, και το—ον, from a neg. and **κατασχέω** or **κατασχω** (2d Aorist. **κατασχόν**) to restrain.

Not to be restrained, unruly. occ. James iii. 8; where see Alberti and Wetstein.

ΑΚΕΛΔΑΜΑ, Heb.

Akeldama, Heb. **חַדְלָמָא** a field of blood. It is compounded of the Heb. or Syriac

Syriac ܩܬܐ *a field*, and ܕܡܐ *blood*. ܩܬܐ is used both in Chaldee and Syriac for *a field*, (see *Castell's Hept. Lex.*), probably by transposition, from the Heb. קֶחֶץ *a portion*; but it occurs not in the O. T. in this sense, any more than ܕܡܐ from Heb. דָּם *doth for blood*. This word ἀεὶλαμα therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Εἰσαίς. occ. Acts i. 19, where ἀεὶλαμα cannot be considered as Syriac, i. e. as a name in that language wherein the ancient Syriac version is written; because that version, after saying, Acts i. 19, that *the field in the language, בְּלִשָּׁנָה, of the country was called קֶחֶץ דָּם*, adds, *whose interpretation* (in Syriac, namely) *is דָּם קֶחֶץ*. So in Mat. xxvii. 8, the same version renders αἵματος not by ܕܡܐ ܩܬܐ, but by ܕܡܐ ܩܪܕܐ.

Ἀκαίριος, α, ὁ, ῥ, και το—on, from a neg. and κεραιω to mix.

Simple, sincere, harmless, without any mixture of deceit or guile. occ. Mat. x. 16. Rom. xvi. 19. Phil. ii. 15. See *Alberti, Elsner, Wetstein and Kypke* in Mat.

Ἀκλινής, εος, υς, ὁ, ῥ, και το—us, from a neg. and κλινω to incline.

Without inclining or giving way, steady. occ. Heb. x. 23.

Symmachus uses this word, Job xli. 14, or 23, for the Heb. בִּלְיֹם *cannot slip asunder*.

Ἀκμαζω, from ακμη, properly, *the point or edge of a sharp instrument*; thence the *flower, vigour, or maturity, of age*, as it is often used in the profane writers. Comp. Τρεπакμος.

To be come to maturity, to be ripe. occ. Rev. xiv. 18.

Thucydides and Xenophon apply this V. in the same sense to corn, *Dioscorides* to apples. See *Wetstein*.

Ἀκμη, ῥς, ῥ, from ακη the same, which perhaps from the Heb. קָצַץ *to contract, compress*.

I. *The point or edge of a sharp instrument.* It occurs not, however, in the N. T. in this sense, but is thus used 2 Mac. xii. 22.

II. *A point of time.* Thus applied by the profane writers; and hence,

III. Ἀκμην the Accus. case used adverbially for κατ' ακμην, *at this point of time, Yet, still.* occ. Mat. xv. 16. On which passage *Raphelius* cites *Polybius* applying ακμην in the same manner. See also *Wetstein* and *Kypke*.

Ἀκοη, ῥς, ῥ, from 2d Aorist. ἤκουον of ακουω to hear.

I. *The act of hearing.* Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing.* 1 Cor. xii. 17. Heb. v. 11.

III. *The organ or instrument of hearing, the ear.* Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is, or may be, heard; a rumour, report, relation.* Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts λογος ακοης denotes the word of the gospel preached or published. See *Macknight*. This IVth sense is by some supposed to be merely hebraical or hellenistical, taken from the like application of the Heb. שְׁמוּעָה (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In *Euripides* however, Phœniss. line 826, we have βαρβαρον ως ΑΚΟΑΝ εδαν, where the Scholiast explains ακοαν by το ακουομενον, *what is heard*.

V. *A hearing effectually so as to obey, obedience.* Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus *Macknight*. Comp. Ακουω V.

Ἀκολουθεω, ω, from α together, and κολουθος *a way*, which from κελω to move quick, (from Heb. קָלִי *light, quick*), and ευθυς *straight*.

I. *To follow, attend.* Mat. iv. 25. viii. 10, 19. xxi. 9. & al. freq. On Luke ix. 49, *Kypke* shews that the phrase ακολουθειν μετα τινος, which occurs also Rev. xiv. 13, is common in the Attic writers.

II. *To follow, imitate, be conformed to*, in mind, affection, and demeanour. Mat. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.

III. *To reach in a continued train.* occ. Rev. xviii. 5, *Her sins, ηκολυθησαν, have followed one after another till they reach even to Heaven.* But in this text the *Alexandrian MS*, and eighteen later ones, with several printed editions, read εκολληθησαν; which reading is embraced by *Grotius, Mills, and Wetstein*, and by

Griesbach received into the text; but comp. *Wolffius*.

AKOTΩ, derived, according to some, from *ακῆ* a sharp point, on account of the acuteness of this sense; but rather from the Heb. *קק* to hearken, obey; so *Onkelos* explains *קק*, Gen. xlix. 10, by *קקוּרְךָ* shall hearken, obey.

It governs either a Genitive both of the person and thing, or more usually an Accusative of the thing.

I. To hear, in general. Mat. ii. 3, 18. xi. 5. xii. 19. xv. 24. Mark xiv. 64, & al. freq. Acts i. 4. *ἣν ἤκουσας με*, which ye have heard from me. This phraseology is not uncommon in the best Greek writers. *Raphelius* has produced an instance of it from *Xenophon*. I add from *Herodotus*, lib. ii. cap. 104; **AKOTΣΑΣ AΛAON**, *Hearing from others;* and from *Plato*, *Apol. Socrat.* § 29. p. 114, edit. *Forster*, *Ὅσα δὲ καὶ εἰδότες ὑμῶν AKOT-EIN TΩN AΛΛΩN*, Such things as ye have been used to hear from others." *Phædo*, § 1, *Ἡ AΛΛOT TOT AKOTΣΑΣ*, Or having heard (it) from any one else." § 2. *AΛΛOT AKOTONTA*, *Hearing (of him) from another.*" See other instances in *Kypke*.

II. To hear, hearken, or listen to. Mat. xii. 42. Luke v. 1. x. 39. xi. 31. Acts xv. 12.

III. To understand, hear with the ear of the mind. Mat. xi. 15. 1 Cor. xiv. 2. John viii. 43; where observe, that *Arrian* uses **AKOTΣAI ATNATΣAI**, *Epictet.* lib. ii. cap. 24. On 1 Cor. xiv. 2, *Kypke* shews that the Greek writers likewise use *ακουειν* for understanding.

IV. To hear effectually, or so as to perform or grant what is spoken. Mat. xviii. 15. John ix. 31. xi. 41. 1 John v. 14, 15.

V. To obey. Luke x. 16. xvi. 29, 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see *Wetstein*.

This word in the LXX commonly answers to the Heb. *שמע*, which is used in the same senses.

Ακρωτια, ας, ἡ, from α neg. and κρως strength.

Want of power to regulate one's appetites, intemperance, incontinence. occ. Mat. xxiii. 25, (where, however, the true reading seems to be *αδixias*. See *Wetstein* and *Campbell*.) 1 Cor. vii. 5.

Ακρωτης, εος, υς, ὁ, ἡ, και το—ς, from α neg. and κρως strength.

Unable to govern his appetites, intemperate, incontinent. occ. 2 Tim. iii. 3.

Ακρατον, υ, το, from α neg. and κρτω to mix.

Pure wine unmixed with water, in a figurative sense. occ. Rev. xiv. 10, where see *Wetstein*.

Ακριβεια, ας, ἡ, from ακριβης.

Accuracy, exactness. occ. Acts xxii. 3. Comp. under **Ακριβεστατος**.

Ακριβεστατος, η, ον, Superlative of ακριβης.

Most accurate or exact. occ. Acts xxvi. 5. *Josephus*, in his *Life*, § 38, speaks in a very similar manner of the Pharisees,

ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΠΕΣΕΩΣ, δι περι τα πατρια νομιμα δοκασι των αλλων **ΑΚΡΙΒΕΙΑΙ ΔΙΑΦΕΡΕΙΝ**. The sect of the Pharisees, who are thought to excel others in their exactness about their national institutions." Comp. *De Bel.* lib. i. cap. 5. § 2. & lib. ii. cap. 8. § 14.

Ακριβεστερος, α, ον, Comparative of ακριβης.

More accurate or exact. Hence *ακριβεστερον*, Neut. used adverbially, *More accurately or exactly.* occ. Acts xviii. 26. xxiii. 15, 20. xxiv. 22.

ΑΚΡΙΒΗΣ, εος, υς, ὁ, ἡ, και το—ς, derived, according to some, from *αις* *ακρον βεβαι*, going up to the top, or summit, which requires great pains and diligence; but rather perhaps from the Heb. *קק* to search, and *ר* very much, or *רר* the inmost part of any thing.

Accurate, exact. It occurs not in the positive form in the N. T.

Ακριβω, ω, from ακριβης.

To learn, or know, by accurate or diligent enquiry. So *Vulg.* *diligenter didicit*, and *exquisierat*; and Syriac *קק*. occ. Mat. ii. 7, 16. See *Campbell*.

Ακριως, Adv. from ακριβης.

Diligently, accurately, exactly. occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15.

Ακρίς, ιδος, ἡ, from *ακρα* the top or summit, because it adheres to the top of herbs and plants, and * feeds upon them.

The locust, which the learned *Bochart* hath shewn, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and

* So *Etymol. Mag.* **ΑΚΡΙΖ**, παρὰ τὸ **ΑΚΡΑΣ** τῶν ἀσπαραγῶν καὶ τῶν φυτῶν ΝΕΜΕΘΑΙ.

modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an usual food in *Judæa* also. See *Bochart*, vol. iii. 488, & seq. *Wolfii* Cur. Phil. Dr. *Shaw's Travels*, p. 188, &c. 2d edit. and *Heb. and Eng. Lexicon*, under רבה IV. *Met. 3: 4*
The LXX generally render the Heb. ארבה a locust, by Αχρῖς.

Αχρακτηρον, α, το, from ακρασαι to hear, which from ακω 2d fut. of ακουω to hear, ρ being inserted, as in ακρος (which see) from ακη.

A place of hearing, or audience, an audience-chamber. occ. Acts xxv. 23.

Αχρακτης, α, ο, from ακρασαι to hear. See the preceding word.

A hearer. occ. Rom. ii. 13. James i. 22, 23, 25.

Ακροβυστια, ας, η, from ακρον the extremity, and βυω to cover, which perhaps from Heb. בוא to come, come upon, or over.

I. The foreskin, or prepuce, covering the extremity of the glans. Acts xi. 3.

II. Uncircumcision, either the state of being uncircumcised, occ. Rom. iv. 10. I Cor. vii. 18.; or an uncircumcised man or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.

In the LXX this word answers to the Heb. ערלה the superfluous foreskin. See James i. 12. The Adj. Ακροβυστος, Uncircumcised, is used by *Ignatius*, Epist. ad Philadelph, § 6. edit. *Russell*.

Ακρογωνιως, α, ον, from ακρος extreme (here the lower extreme or bottom), and γωνια a corner.

The foundation-cornerstone, applied figuratively to Christ, who not only sustains the whole structure of the church, but also unites the Jews and Gentiles into one mystical building. occ. Eph. ii. 20. I Pet. ii. 6. The LXX once use this word for the Heb. פנה a corner-stone, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of *Symmachus*, ακρογωνιαιος answers to the Heb. פנה לראש at the head of the corner. Psal. cxviii. 22.; but comp. under Γωνια I.

Ακροτον, α, το, from ακρος the top, and τις or σιν, Gen. 5:105, which seems pro-

perly to mean a heap of sand on the sea-shore, or in general the sea-shore, from *Σαίω* to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. *Αργιαλος*.) In this sense the word is used by *Homer*, and is thence applied to denote a heap of any thing, particularly of corn.

I. The top of a heap of corn: hence the first fruits of corn; because these were usually taken from the top of the heap. It occurs not in the N. T. in this sense. But see *Wetstein*.

II. The top of the heap of warlike spoils, the chief and best of those spoils. occ. Heb. vii. 4; where Dr. *Hammond* remarks, that the sense is not, that *Abraham* gave *Melchisedec* a tenth of the chief spoils only (for he gave him tythes of all, ver. 2. Gen. xiv. 20.) but that what he gave for a tenth of all was of the chief and best of the spoils. The Apostle doth not say, δεκατην των ακροβυστων, a tenth of the chief spoils, but δεκατην ΕΚ των ακροβυστων a tenth (namely of all, taken) from the chief spoils. Thus the Doctor.—*Raphelius* on this passage observes, that the profane writers *Herodotus*, *Thucydides* and *Xenophon* call that part of the spoil which was dedicated to the gods ακροβυστια, but that the Apostle by this word means all the spoils universally. So *Kypke*; and thus *Chrysostom* and *Theophylact* explain ακροβυστια by λαφυρα spoils, *Ecumenius* by λαφυρα και σκυλα spoils and plunder, *Theodoret* by λαια prey. On this latter interpretation δεκατην εκ των ακροβυστων will mean just the same as δεκατην απο παντων ver. 2, and εκ in one expression will answer to απο in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that *Abraham* gave *Melchisedec* tythes of all (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the best or chief spoils; this, together with the authority of the Greek commentators, may incline one to *Raphelius's* opinion. But let the Reader judge for himself.

Ακρος, α, ο, η, και το—ον, from ακη (which see under ακμη) a sharp point, which is the top, extremity, or termination of many things.

I. *Ἀκρον*, το, used as a substantive, *The top, or tip*. occ. Luke xvi. 24. Heb. xi. 21.

II. *Extreme, extremity, end*. occ. Mat. xxiv. 31. Mark xiii. 27.

In the LXX this word is frequently used for Heb. קֶצֶת *the end*, and סוֹף *the termination, extremity*; and what is remarkable, that version, for the Heb. אֶבֶן *the thumb or great toe*, always uses *ακρον*, as in Exod. xxix. 20. Judg. i. 6, 7.

Ἀκυρω, ω, from α neg. and *κρωω* to confirm; so *Appian* in *Wetstein* on Mat. Εκυρε τον νομον, *He ratified the law.*

To make of no effect or authority, to abrogate or annul. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17.

This verb occurs not in the LXX; but in that version, *ακυρω ποιειν*, *to make of none effect*, answers to the Heb. שוּב *to reject*, Prov. i. 25.

Ἀκωλυτως, Adv. from *ακωλυτος* not hindered, which from α neg. and *κωλυτος* hindered, which from *κωλυω* to hinder. *Without hinderance, prohibition, or impediment*. occ. Acts xxviii. 31.

Ἀκων, οσα, ον, for *αεκων*; which latter is used by the Poets, particularly by *Homer*, from α neg. and *κων* willing.

Unwilling. occ. 1 Cor. ix. 17.

ΑΛΑΒΑΣΤΡΟΝ, ο, το.

A vessel to hold ointment, or perfume; so called, I think with *Jerome* and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which *Pliny*, Nat. Hist. lib. 33. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster stone* (*alabastriten*) of which they make vessels to hold ointments, which it is said to preserve freest from corruption. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name *αλαζαστρον* is by some derived from α neg. and *λαμβαιναι* or *λαβειν* to hold, because it is difficult to lay hold on this stone by reason of its smoothness: But may it not rather have an oriental derivation from the Hebrew or Arabic article בָּ *the* and אָלָה, or אֱלֹהִים, which in Arabic signifies some

kind of whitish stones? See *Castell. Lex. Heptaglott.* However this be, I apprehend *αλαζαστρον* was used as a name for an ointment-vessel at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to ointment-vessels made of other matter. Thus *Kypke* on Mark xiv. 3, cites from *Plutarch* in *Alexandro*, p. 676, a variety of vessels, καὶ ΑΛΑΒΑΣΤΡΟΤΕ, πάντα χρυσε ησκημενα περιτωις, and *alabasters*, all curiously wrought of gold;" and in *Theophrastus*, Idyll. 15. line 114, we have Συριε δε ΜΥΡΩΙ χρυσει ΑΛΑΒΑΣΤΡΑ, golden *alabasters* full of Syrian ointment. (See *Alberti* on Mat. and *Suicer Thesaur.*) So we call a vessel for holding ink an ink-horn, though made of glass or leather. *Raphelius* on Mat. xxvi. 7, remarks, that *Herodotus*, lib. iii. cap. 20, among the presents sent by *Cambyses* to the king of *Ethiopia*, mentions ΜΥΡΟΤ ΑΛΑΒΑΣΤΡΟΝ; and *Cicero*, *Academ.* lib. ii. (as cited by *Nonnius*) speaks of *alabaster plenus unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See *Wetstein* on Mat.

The LXX once use *αλαζαστρος* for the Heb. קֶדֶשׁ *a dish or platter*. 2 K. xxi. 13.

Αλαζονεια, ας, η, from the following αλαζων.

I. *A boast or boasting*. occ. James iv. 16.

II. *Αλαζονεια* το βίος, *The pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories, and splendour of this life*. occ. 1 John ii. 16. On which passage the learned *Raphelius* observes, that *Polybius* uses the phrase η περι το βίος αλαζονεια for all kind of luxury in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. *St. John's* expression seems to imply all this, and moreover to include all those other pursuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow-mortals. See *Doddridge*.

Αλαζων, ονος, ος, η, from α intens. and λαζομαι to take, assume, which may be a corruption from Heb. קָח *to take*. *Self-assuming, insolent, vain-glorious, arrogant, boasting*. occ. Rom. i. 30. 2 Tim. iii. 2.

Αλαλαζω, from Αλαλα.

To cry Alala. This word *Alala* seems to be

be formed from the Heb. names of God, יהוה יהוה, or יהוה יהוה. Hence Αλαλα, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to *Apollo* mentioned by *Suidas*, ΑΑΑΑΑΙ τη πασιων; and hence the French and English particles of grief, *Helas! Alas!* are I apprehend to be ultimately deduced.

I. To shout as soldiers beginning a battle*.

It occurs not in this sense in the N. T. but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. To utter a loud, but mournful sound, to wail, yell. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. לל to wail; but *Elser* and *Kypke* on Mark have shewn, that the profane writers apply the V. αλαλαξα and the N. αλαλαγμος to the same meaning.

III. To make a disagreeable, inharmonious noise; spoken of a cymbal, to tinkle, clank. occ. 1 Cor. xiii. 1.

This word in the LXX answers to the Heb. שרר to break out into a loud sound, לל to yell, and once to שרר to cause to be heard.

Αλαλητος, α, ο, η, και το—ον, from α neg. and λαλω to speak, utter.

Unspeakeable, unutterable. occ. Rom. viii. 26.

Ααλος, α, ο, η, from α neg. and λαλος speaking, which from λαλω to speak.

I. Not speaking, unable to speak, dumb. occ. Mark vii. 37.

II. Making dumb, making unable to speak. occ. Mark ix. 17, 25. So *Plutarch*, De Orac. Defect. p. 438, B. cited by *Wetstein*, speaks of the *Pythian* priestess being on a certain occasion ΑΑΑΟΤ και καχυ ΠΙΝΕΤΜΑΤΟΣ—αληρης, Full of a dumb and malignant spirit." Comp. Κωφος III.

Αλας, αρος, το, from αλς the same.

I. Salt natural, which eminently purifies, cleanses, and preserves from corruption. Luke xiv. 34. Hence

II. Applied spiritually.

1st, to the disciples of Christ, who were to mix with and purify the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark. ix. 50. 2dly, to purifying faith and hope. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in הלל II. The above cited are all the passages of the N. T. wherein αλας occurs.

This word in the LXX is used only for the Heb. הלל.

ΑΛΕΙΨΩ, either from the Heb. הָפַח to cover over, or from α collect. and λπος fut, which see under Λιπαρος.

To anoint with oil or ointment. Luke vii. 46. & al. On Mat. vi. 17, *Doddridge* justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see, and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3.; and on Luke vii. 38, *Wetstein* and *Kypke* cite passages from the Greek and Latin writers, to shew that anointing the feet with perfumed ointment was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. מָשַׁח to anoint, מָשַׁח or מָשַׁח to cover or daub over, and to קָנַח to anoint.

Αλεκροφωνια, ας, η, from αλεκρω a cock, and φωνη a voice.

Cock-crowing, the time of cock-crowing, "that is, the time from twelve at night till three in the morning, which last hour was usually called the second cock-crowing, as is observed by *Bochart* and others." Dr. *Clarke's* note on Mat. xxvi. 34. occ. Mark xiii. 35. See *Bochart*, vol. iii, 119, and comp. under Αλεκρω.

ΑΛΕΚΤΩΡ, ορος, ο, from α neg. and λεκω a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. הַלֵּל מֵאוֹר the coming of the light, of which this bird of dawn (as *Shakespeare* calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in *Homer*, Il. vi. line 513, and Il. xix. line 398, is himself called ΗΑΕΚΤΩΡ? Comp. Heb. and Eng.

* See *Hutchinson's* Note 1. on *Xenophon's* *Cyropæd.* p. 151, §vo.

Eng. Lexicon under צחל. *The male of a species of birds, the house-cock.* Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew*, Peter should deny him thrice; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crew twice, thou shalt deny me thrice.* How are these texts to be reconciled? Very satisfactorily I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, *THE Cock-crowing*, (Comp. *Αλεξοφώνια*); and to this alone Matthew, giving the general sense of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two* cock-crowings. See Wetstein on Mark xiv. 30; Scheuchzer, Phys. Sacr. on Mark xiii. 35; and Whitby's note on Mat. xxvi. 34.

Αλευρον, *σ, τσ*, from *αλεω* to grind, which perhaps from Heb. *לח* *a pestle*, with which things are brayed or ground in a mortar. "For the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose*."

Meal of corn, occ. Luke xiii. 21.

Αληθεια, *ας, η*, from *αληθης* true.

I. *Truth*, as opposed to *falsehood, error, or insincerity.* Mat. xxii. 16. Mark v. 33. xii. 14, 32. Eph. iv. 25. i. 13. Col. i. 5. Gal. ii. 5, 14. Phil. i. 18. 1 John iii. 18. & al. freq. On Mark v. 33, observe, that *πασαν αληθειαν ειπεν* is a pure Greek phrase used by the best writers.

* Thus says the learned Goguet, in his admirable work intitled, *The Origin of Laws, Arts, and Sciences*, vol. i. page 99. Edinburgh Edit. These observations he confirms from *Heriod*, Op. ver. 443. *Pliny*, lib. 18. § 3. and 23. *Serv.* *Æneid*, ix. ver. 4. *Hist. Génér. des Voyages*, tom. iii. 81. & 431. To whom add *Niebuhr*, Description de l'Arabie, p. 45, & note.

II. *Truth*, as opposed to *types, emblems or shadows.* John i. 14, 17. (comp. Col. ii. 17.) John iv. 23, 24. comp. John xiv. 6.

III. *Integrity, rectitude of nature.* John viii. 44. Comp. Jude ver. 6. and Eph. iv. 24.

IV. *Righteousness, what is right.* John iii. 21; where it is opposed to *φαυλα evil deeds*, in the preceding verse.

Αληθειω, from *αληθης* true.

To speak, or maintain, the truth. occ. Gal. iv. 16. Eph. iv. 15.

Αληθης, *εος, υς, ο, και η, και το αληθες*, from *α neg.* and *αλθω* to lie hid, because truth cannot be finally suppressed and hidden, or rather perhaps from the Heb. *אמת* an oath, and *מת* (Greek *θιω*) to put.

I. *True*, as opposed to *false.* John iv. 18. v. 32. & al.—or to *unjust.* John viii. 16.—or to *visionary.* Acts xii. 9.

II. *True*, as opposed to *lying or fraudulent.* Mat. xxii. 16. John iii. 33. Rom. iii. 4. 2 Cor. vi. 8.

III. *Valid, legally conclusive, or decisive, competent.* John v. 31. viii. 13, 17.

In the LXX this word and its derivatives most commonly answer to the Heb. *יָמַם* firm, stable, true; or to *יָמַם* stability, truth.

Αληθινος, *η, ον*, from *αληθης* true.

I. *True*, as opposed to *false.* John xix. 35. Rev. iii. 14. xix. 9. & al.—to *pretended* or *reputed.* John xvii. 3. 1 Thes. i. 9.—to *deceitful.* Luke xvi. 11.

II. *True, real, essential*, as opposed to *types or emblems.* John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24.

III. *True, sincere*, as opposed to *hypocritical* or *insincere.* Heb. x. 22.

Αληθω, from *αλεω* to grind, which see under *Αλευρον*.

To grind. occ. Mat. xxiv. 41. Luke xvii. 35.

The ancient custom of women's being employed in grinding corn, is not only mentioned in the O. T. Exod. xi. 5. (comp. Isa. xlvii. 2.), but we find the same in *Homer*, *Odyss.* vii. line 104, where speaking of *Alcinous's* fifty maid-servants, he says,

ΑΙ ΜΥΝ ΑΛΕΤΡΕΥΟΥΣΙ ΜΤΑΗΣ ΕΝΙ ΜΗΛΟΠΑ ΚΑΡΦΩΝ,
Some at the mill grind the well-favour'd grain.

Comp. *Odyss.* xx. line 105, and *Heb.* and *Eng. Lexicon*, under *טחל* I.

Αληθω

Ἀληθω in the LXX answers to the Heb. יָחַד of the same import.

Ἀληθως, Adv. from ἀληθης.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. xxxvi. 73.

II. *Truly, of a truth, certainly*. Mat. xxxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second ἀληθως, John vii. 26, is not found in nineteen MSS, three of which ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally, or externally*. John i. 47. vi. 55.

Ἀλιεύς, εὖς, ὁ, ἡ, from ἀλς the sea.

A *fisher*. occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke ii. 5f

Ἀλιεύας, from ἀλιεύς.

To *fish, catch fish*. occ. John xxi. 3.

Ἀλίζω, from ἀλς salt.

To *salt*. Ἀλίζομαι, pass. To be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49, Πας γὰρ πυρὶ ἀλισθησέαι. "The proper translation of this passage is, *Every one shall be salted for the fire*, namely by you my apostles: for πυρὶ here is the Dative, not the Ablative; as it is likewise, 2 Pet. iii. 7, where the same construction is found, πυρὶ τηρεσμενοι reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God, shall be salted for the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, ἀλισθησέαι refers to the salt itself, as seems evident from comparing Mark ix. 50.—How shall its saltiness be restored? Campbell.

Ἀλισθήμα, ατος, το, from ἀλίσσω to pollute, and this from the Heb. תָּמָא, which is used only in Niph. and signifies to be rotten, so in Kal, if used, might denote to corrupt, pollute, or the like.

Pollution by unclean, i. e. forbidden, food. occ. Acts xv. 20; where observe, that what is in this verse expressed by ἀλίσγηματων των ειδωλων pollutions of idols, is, at ver. 29, called ειδωλοθυτων meats offered to idols. See Grotius and Wetstein on ver. 20.

The verb ἀλίσσω is used by the LXX, Mal. i. 7, 12; by Theodotion, Dan. i. 8; and in Eccclus. xl. 29. In the three former texts it answers to the Heb. or Chald. חָמָא, and in all refers particularly to pollution by meats or drinks.

ἈΛΙΣΚΩ. It may be derived from the obsolete ἀλω, (which see) whence it borrows several of its tenses; or from the Heb. נָחַץ the Hiph. (if used) of נָחַץ to take; or from נָחַץ force, and נָחַץ to take. To take. It occurs not in the N. T. but is inserted on account of its derivatives.

Ἀλλα, Neut. plur. of ἄλλος, diverse, other, used as a particle implying in discourse some diversity, or superaddition to what preceded.

1. But. 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word ἔχει before ἀλλ'." This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bouyer's Conjectures.

2. After *et* in the former member of the sentence, Yet. Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

3. But, except, unless. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23.—ἐκ εἰν ἐμὸν δοῦναι, ἀλλ' οὐς ἡτοίμασας ὑπο τὸ πατὴρ μου,—is not mine to give, except, or unless, to those for whom it is prepared by my father.

4. Nevertheless, notwithstanding. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7. and Doddridge's note on Phil. ii. 6.

5. After *monis* either expressed or understood in the former member of the sentence, it is used for ἄλλα καὶ but also. Mat. iv. 4. Mark ix. 37; or for ἄλλα μᾶλλον, But rather. John vi. 27. vii. 16.

6. Yea. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. Yea more, yea further. Acts xix. 2, where there is an Ellipsis of the Particle *et* or *et. no* before ἀλλα.

αλλα. So we may, with Doddridge and Worsley, render it, *Nay*.

Αλλα και, *Yea also, yea moreover*. Luke xxiv. 22. comp. Luke xvi. 21.

Αλλα και, after *αι* in the preceding member of the sentence,—*Then also, or then surely also*; ergo etiam, nimirum etiam. Rom. vi. 5; where see *Raphelius*. It is evident that αλλα, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire*. Mark ix. 22. On which passages *Raphelius* and *Elsner* have shewn, that it is applied by the best Greek writers in the same manner. To their citations may be added *Homer*, Il. i. lin. 393. Il. xvii. lin 645.

The *British Critic* for December 1795, p. 613, accounts for the use of αλλα by an Ellipsis, as in the last citation from *Homer*, *Ζευ Πατερ, ΑΛΛΑ συ βυσας υἱ' ἥσπερ υἱας Ἀχαιῶν*," "O Jupiter, (we ask not to live if thou deniest it) but deliver the Greeks from this darkness." (See the next sense) Persons in *earnestness* are apt to speak elliptically.

8. It is rendered *therefore*. Acts x. 20. comp. Acts xxvi. 16. But in such instances both in the profane (see *Elsner* and *Wolffius* on Acts x.) and sacred there seems an Ellipsis of something understood, ex. gr. in the former text, *Three men seek thee*; (Do not therefore hesitate) but arise, &c. So Acts xxvi. 16, (Do not delay in speaking to me) but arise, &c.

9. Αλλα γε, *But indeed*. Luke xxiv. 21. Yet indeed, yet at least. 1 Cor. ix. 2.

10. Αλλ' η, *But only*. Luke xii. 51. (where see *Weiststein*) 1 Cor. iii. 5. 2 Cor. i. 13.

Αλλασσω, Attic.—τιω, from αλλος *other, different*.

To change, alter. occ. Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51. Gal. iv. 20. Heb. i. 12.

Αλλαχοθεν, Adv. from αλλαχς *elsewhere* (which from αλλος *other*), and—θεν denoting *from* a place.

From *elsewhere*. occ. John x. i.

Αλληλορρω, ω, from αλλος *other*, and αφορρω to speak.

To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is

the emblem or representative. occ. Gal. iv. 24. See *Elsner* and *Kypke*, the latter of whom shews that this Verb is not so uncommon in the Greek writers as *Elsner* thought it.

ΑΑΗΛΑΟΥΤΙΑ, Heb.

Alluia, Heb. תְּהַלְלִי, Praise ye Jah or Jehovah. occ. Rev. xix. 1, 3, 4, 6.

No doubt this sacred form of praise was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΤ ΙΗ*, that solemn acclamation with which they both began and ended their *psalms* or hymns in honour of *Apollo*.

Where the Hebrew תְּהַלְלִי occurs, as it very frequently does in the *Psalms*, the LXX, when they do not omit, give it untranslated, Αλληλεια.

Αλληλων, των; Dat. αλληλοις, αις, οις; Accus. αλληλους, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from αλλος repeated, αλλος—αλλον one—another.

One—another, each other mutually or reciprocally. Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10. & al. freq.

Αλλοθενης, εος, ες, δ, η, from αλλος *other*, and γενος *a nation, race*.

One of another nation, a stranger, foreigner. occ. Luke xvii. 18.

ΑΛΛΟΜΑΙ, perhaps from the Heb. הָלַךְ to ascend, or הָלַךְ to sport, juvenari.

I. To leap, leap up, as a man. occ. Acts iii. 8. xiv. 10.

II. To spring, bubble up, as water from a spring. occ. John iv. 14.

ΑΛΛΟΣ, αλλη, αλλο.

I. Another, or in the plur. other; and that whether in an inclusive sense, as Mat. iv. 21. Mark vii. 4. & al. freq.; or in an exclusive one, as Mat. ii. 12. x. 23. & al. freq.

II. With the prepositive article δ, η, το,

* We are told in Lord Oxford's collection of Travels, vol. ii. page 861, that the *Virginians* (in North America) used the word *Allelujah* in their sacred hymns. "I attentively hearkened (says my Author) upon this word *Allelujah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also *Jenkin* on the Christian Religion, vol. i. p. 101, 3d. edit.; *Gale's* Court of the Gentiles, part 1. book 2. chap. 4. § 3. and book 3. chap. 1. § 11; and *Dickenson's* Delphi Phœnicisantes, page 50,—52.

prefixed,

prefixed, *The other of two.* Mat. v. 39. xii. 13. John xix. 32.

III. Ὁι ἄλλοι, *The others, the rest.* John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. Ἄλλος and ἄλλος repeated in different members of a sentence, *One, and another.* John iv. 37; and in the plur. Ἄλλοι and ἄλλοι, *Some, and some; or Some, and others,* Mark vi. 15. So πῶν and πῶν in Heb. are used for *these and these, or these and those.* Psal. xx. 8. And the like application of ἄλλος repeated in the plur. may incline one to derive it from the Heb. Pronoun הֵם, or הֵנָּה.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

Ἀλλοτριόσκοπος, α, ο, δ, from ἀλλοτριός *another's*, and σκοπέω *to inspect, observe.*

*A curious inspector, or meddler, in other people's affairs, * a busy body in other men's matters.* occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, *a busy and insolent meddling with which was a vice whereto the Jews of this time were remarkably addicted* †.

Ἀλλοτριός, α, ο, δ, from ἄλλος *other.*

Belonging to other, foreign, or strange to oneself.

I. *Another's, belonging to another.* Heb. ix. 25. Rom. iv. 14. comp. Luke xvi. 12.

II. Spoken of a country, *Strange, foreign, belonging to other people.* Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien.* occ. Heb. xi. 34.

This word is often used in the LXX, and answers to the Heb. נָכַר, נָכַר, נָכַר, and נָכַר.

Ἀλλοφυλός, α, ο, δ, γ, from ἄλλος *other*, διφέρω, and φυλὴ *a tribe or race.*

A foreigner, one of another race or nation. occ. Acts x. 28.

Ἀλλως, Adv. from ἄλλος *other.*

Otherwise. occ. 1 Tim. v. 25.

* "Tantum est abs re tua oculi tibi, Aliena ut cures, eaque nihil quoad te attinent?"

Have you so much leisure from your own business that you can take care of other people's, which does not at all belong to you? Says the old man in Terence, Heautont. Act. i. Scene I. line 23. What an excellent hint, by the way, may this afford to Christians!

† See Lardner's Credibility of the Gospel History, vol. i. p. 486.

Ἀλοαω, ω, from αλωεῖς *a threshing-floor.* See αλων below.

To tread out corn, to force corn from the husks by treading. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the * custom of the East, *trod out* the corn from the husks, to the christian minister, who from the *invoking letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 23.

This word in the LXX generally answers to the Heb. שָׁרַף; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. שָׁרַף occurs.

Ἀλός, α, ο, δ, γ, και το—ον, from α neg. and λός *reason.*

I. *Unendued with reason, irrational, brute.* occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζῶων and αλώων are in like manner joined together by Josephus, De Bel. lib. iv. cap. 8. § 10. & Cont. Apion. lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd.* occ. Acts xxv. 27. ἈΛΟΗ, ης, ῆς, from the Heb. עֲלִילָה or עֲלִילָה, which Aquila renders by αλώη, Cant. iv. 14.

The aloe, that is, the *xylo-aloe, lignum-aloe, or aloe-wood.* The finest sort of "this † is the most resinous of all the woods we are acquainted with—Its scent, while in the mass, is very fragrant and agreeable—The smell of the common aloe-wood is also very agreeable, but not so strongly perfumed as the former." occ.

* See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

Ὡς ἦν τις ζυγὴ βοῶν ἀφ' ἧς περιμήνηται
ΤΡΙΣΙΜΕΝΑΙ ΚΡΙ λευκὴν ἐντροχάων π' αλων.
Πιμφο τε λεπ' ἐγινετο βοῶν 'ΤΠΟ ΠΟΙΣΣ' ἐρμυ-
κων.—

As with autumnal harvests cover'd o'er
And thick bestrown lies Ceres' sacred floor,
When round and round, with never-weary'd
pain,

The trampling steers beat out th' unnumber'd grain.
POPE.

Dr. Shaw (Travels, page 138-9, 3d edit.) informs us, that the Arabs and Moors still tread out their corn after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in שָׁרַף and שָׁרַף.

† New and Complete Dictionary of Arts, in *Xylo-aloe*, where see more.

John

John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies*.

‘ΑΛΟΩ and ‘ΑΛΩΜΙ, perhaps from Heb. *אָלַף* to cast off, remove.

To take, an obsolete V. which occurs not in the N. T. but is inserted on account of its derivatives.

Αλς, ἄλος, ὁ, from ἄλς, ἡ, the sea, which may be derived either from the Greek V. *αλλομαι* to leap, on account of the impetuous motion of its waters, or rather from the Heb. *רָמָה* to urge, molest, because continually urged by winds and tides. So its Heb. name *יָם* implies *tumultuous motion*.

Salt. occ. Mark ix. 49.

‘Αλυκος, ἡ, ον, from ἄλς salt.

Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carystius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight.

‘Αλυσιτελος, α, ον, Comparat. of αλυκος free from grief, which from α neg. and λυπη grief, sorrow.

More free from grief or sorrow. occ. Phil. ii. 28.

‘Αλυσις, ιος, att. εως, ἡ, from α neg. and λυω to loose.

A chain. Mark v. 3, 4, & al. Eph. vi. 20. *Προσδεω εν αλυσει*, I discharge my embassy in a chain. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenaeus, to confine prisoners not only by shutting them up in prison, but also by chaining their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see Gro-tius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9. and Macknight's note on Eph.

Αλυσιτελης, εος, υς, ὁ, ἡ, και το αλυσιτελης, from α neg. and λυσιτελης profitable. See under Λυσιτελω.

Unprofitable, q. d. that will not quit the cost. occ. Heb. xiii. 17, where however the word is used by a *Litotes*, and im-

ports *exceedingly hurtful*, or *dangerous*. So in Homer, II. ii. line 269, *αχρειον ιδων* looking unprofitably, means looking most miserably; and Dr. Clarke, in his note on that passage, shews that the best Roman writers in like manner use inutilis unprofitable, in the sense of extremely wicked, hurtful or pernicious. Comp. Philem. ver. 11. Eph. v. 11. See Black-wall's Sacred Classics, vol. i. page 172.

Αλων, ωνος, ἡ, from ἄλως the same, which may be derived either from the Heb. *עָלָה* to agitate, or from the Heb. or Syriac *רָמָה* to urge, force.

A threshing-floor, where corn is threshed and winnowed. occ. Mat. iii. 12. Luke iii. 17.

Αλωπηξ, εκος, ἡ. The Greek Etymologists derive it from αλωπος cunning, or from ἄλαν ωπας deceiving or escaping the eyes, because it is a solitary animal * wandering about by itself, and hiding itself in holes; but, like the Latin name *vulpes*, it may be derived from the Heb. *חָוָה* to cover. Our English name *fox*, and the German *fuchs*, from the V. *foxa*, which in the Islandic signifies to deceive, will correspond to either of the above derivations of the Greek αλωπηξ.

I. A fox, a well-known animal. occ. Mat. viii. 20. Luke ix. 58.

II. A fox, a crafty, cunning, malicious person. *Τι γὰρ ἐστὶν ἄλλο λοιδορὸς καὶ κακοῦθης ἀνδρῶνος ἢ ΑΛΩΠΗΞ;* For what is an opprobrious and malicious man, but a fox? says Epictetus in Arrian, lib. i. cap. 3. So Shakespeare,

— This holy Fox,

Or Wolf, or both.

HENRY VIII. Act i. Scene I.

Hog in Sloth, Fox in Stealth.

K. LEAR, Act iii. Scene 4.

Comp. Suicer Thesaur. in Αλωπηξ, and Γεννημα II. occ. Luke xiii. 32. The name Αλωπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein.

‘Αλωσις, ιος, att. εως, ἡ, from the obsolete αλω to take, which see.

A taking, catching. occ. 2 Pet. ii. 12.

* Whence Eustathius and Bochart deduce the name αλωπηξ from αλασθαι to wander.

‘ΑΜΑ,

'AMA, an Adv. from the Heb. **עִם** *with, together with*.

1. With a Dative following, *With, together with*. occ. Mat. xiii. 29. Hitherto should be referred *ἀμα πρωὶ together with the morning*, i. e. *early in the morning*. occ. Mat. xx. 1. In the profane writers * *ἀμα* often occurs in this sense with a Dative following it, as *ἀμα τῷ πρωὶ early in the morning*, *ἀμα τῇ ἑσπερᾷ at the beginning of the evening*, *ἀμα τῷ καιρῷ as soon as opportunity serves*. So 1 Mac. iv. 6, *ἀμα τῇ ἡμέρᾳ as soon as it was day*. Comp. Neh. vii. 3, in the LXX, and see *Kypke* on Mat. It is evident that *ἀμα* in this first sense should be considered rather as a preposition than an adverb.

2. *Together*. Rom. iii. 12. followed by the preposition *σὺν* *with*. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time*. Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. *Philem*, ver. 22.

The above cited are all the passages of the N. T. wherein *ἀμα* occurs.

μαθῆς, σοῦ, ἔς, ὅ, ἤ, from *α* neg. and *μαθῆναι*, or obsol. *μαθῶ to learn*. *Unlearned*. occ. 2 Pet. iii. 16.

ἀμαράντιος, ὡ, ὅ, ἤ, from *α* neg. and *μαράσκειν*, to fade, *with*, which see. *That cannot fade away, not capable of fading*. So *Hesychius* explains *ἀμαράντιος* by *ἀσφῆλον incorruptible*. occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned *Henry Stevens*, in his *Greek Thesaurus*, thinks it improbable that Peter, in 1 Ep. v. 4, should use *ἀμαράντιος* for *ἀμαρῶτος*, since *ἀμαράντιος* is not formed from the Adj. *ἀμαράντος* as signifying *unfading*, but from the Subst. *ἀμαράντος* the proper name of a flower, *Amaranth*, so called from its not speedily fading. *Αμαράντιος*, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading*. See *Wolf*, and *Wetstein* on 1 Pet. v. 4.

* See *Viger Idiotism*. cap. 7. § 2. reg. 4.

ἀμαράντος, ὡ, ὅ, ἤ, from *α* neg. and *μαράσκειν* to fade.

That fadeeth not away, unfading. occ. 1 Pet. i. 4.

Ἀμαράντω, from obsolete *ἀμαράντω*, from which also it borrows most of its tenses. I. *To miss a mark*; so *Homer* frequently, as

Τὸ μὲν 'ΑΜΑΡΘ' ———
Him he mist.

IL. iv. line 491.

——— Τὸ μὲν 'ἄρα τὸ ῥῖθον 'ΑΜΑΡΤΕΝ
Him he scarcely mist.

IL. xvii. line 609.

Ὀπίθιος μὲν 'ΑΜΑΡΤΕ ———
The bird he mist.

IL. xxiii. line 865.

The LXX use *ἐξαμαράναι*, or according to some copies *διαμαράναι*, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way*. So *Isocrates* *ἀμαράναι τῆς ὁδοῦ to miss the way*.

III. In the N. T. it is used only in a figurative or spiritual sense, *To sin* in general, to *deviate from the will or law of God*, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29. and see *Doddridge* and *Macknight*;—or of man, as Acts xxv. 8.

IV. With *εἰς* following, *To sin in respect of or against*, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21. Luke xvii. 3, 4. *Wetstein* on Mat. shews that the Greek writers use the phrase in the same sense.

In the LXX this word most usually answers to the Heb. **חָטָא**, to which it very exactly corresponds both in a natural and spiritual sense. See *Heb.* and *Eng. Lexicon*, under **חָטָא**.

Ἀμαρῶ, ὡ, from *α* neg. and *μαρῶ* to hit the mark, or from *α* neg. and *μαρῶ* to follow, accompany, which from *μαρῶ* together, or perhaps *ἀμαρῶ* is derived from the Heb. **יָמַר** to change, alter.

To miss a mark, to deviate, to sin, an obsolete Verb, whence in the N. T. we have the 1st Fut. *ἀμαρῶ*, 1st Aor. Particip. *ἀμαρῶντας*, Perf. *ἡμαρῶκα*, 2d Aor. *ἡμαρῶν*. See under *Ἀμαράντω*.

Ἀμαρῶμα, ἄλος, ῥο, from *ἀμαρῶ* to deviate, sin.

A deviation, from the divine law, a sin. occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18.

Ἀμαρῶ,

Ἀμαρτία, ας, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. Sin, or deviation from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. Original sin, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. Actual sin. James i. 15. v. 15. 1 John iii. 8. & al. freq.

IV. Original and actual sin considered together. 2 Cor. v. 21, John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hos. x. 15, in Heb. and Eng. Marg.

V. A sacrifice for sin, a sin-offering, on which the sin was put, or to which it was imputed. (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. *Ἀμαρτία* is used in the same sense by the LXX. Lev. iv. 21, 25, 34. (comp. ver. 8, 20, 29.) Lev. v. 9, 12. vi. 25, as *ἀμαρτήμα* likewise is Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both the sin and the sin-offering is denoted by the same word חטאת or חטאת. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see *Whitby's* note on Rom.

VI. Punishment of sin. Rev. xviii. 4, where see *Vitringa's* Comment, and comp. Zech. xiv. 19. Gen. xix. 15.

VII. A deviating from truth, falsehood. John viii. 46; where see *Campbell*. The LXX generally use *ἀμαρτία* for the Heb. חטאת.

Ἀμαρτυρός, ε, ό, ἡ, from a neg. and *μαρτυρ* a witness.

Without witness. occ. Acts xiv. 17; where see *Wetstein*.

Ἀμαρτωλός, ε, ό, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. A sinner in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a heinous and habitual sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. *Macknight* on Gal. ii. 15.

II. Sinful. occ. Rom. vii. 13.

Ἀμαχος, ε, ό, ἡ, from a neg. and *μαχομαι* to fight, contend.

Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.

Ἀμαω, ω, either from the Greek *ἀμα* together, or immediately from the Heb. *אָמַץ* to collect; because corn, &c. when reaped or mown, is collected together.

To reap, mow, or cut down. occ. Jam. v. 4. In the LXX it constantly answers to the Heb. *קָצַף* to cut off, cut down.

Ἀμethystos, ε, ό, from a neg. and *μεθυ* wine. The amethyst, a species of precious stones. occ. Rev. xxi. 20. *Pliny** says, "the reason assigned for its name is because though it approaches to the colour of wine it falls short of it, and stops at a violet colour."

† Others think it is called *Amethyst*, because its colour resembles wine mixed with water, and in this view also derives its name from a neg. and *μεθυ* wine, which see under *Μεθυσκω*.

In the LXX it answers to the Heb. *פַּחְחִין*.

Ἀμελω, ω, from a neg. and *μελει* to be cared for, curæ esse.

With a Genit. or Infin. following, Not to care for, to neglect. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12.

Ἀμεμπίλος, ε, ό, ἡ, from a neg. and *μεμπίλος* blameable, which from *μεμμεμπίλ* 3d pers. perf. of *μεμφομαι* to blame.

Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7.

Ἀμεμπίως, Adv. from *ἀμεμπίλος*.

Unblameably. occ. 1 Thess. ii. 10. v. 23.

Ἀμεριμνος, ε, ό, ἡ, from a neg. and *μεριμνα* care. Free from care, carefulness, or solicitude; secure, easy. occ. Mat. xxviii. 14. 1 Cor. vii. 32.

Ἀμεταβίλος, ε, ό, ἡ, και το—ον, from a neg. and *μεταβίβημι* to change, which see.

Unchangeable, immutable. occ. Heb. vi. 18. *Ἀμεταβελον*, το, Neut. is used as a Substantive, Unchangeableness, immutability. occ. Heb. vi. 17; where see *Wetstein*.

Ἀμετακινήτος, ε, ό, ἡ, from a neg. and *μετακινεω* to move away, which see.

Unmoveable, or rather "unmoved, be-

* Nat. Hist. lib. xxxiii. cap. 9.

† See New and Complete Dictionary of Arts, in *Amethyst*.

cause *unmoveable* is a quality not competent to men in this present life." *Macknight*. Comp. ἀμετανοητων, Rom. ii. 5. occ. 1 Cor. xv. 58.

Ἀμεταμελητος, α, δ, η, from α neg. and μεταμελομαι to repent, which see.

I. Not to be repented of, or regretted. occ. 2 Cor. vii. 10.

II. Not subject to repentance, or change of mind, irrevocable. occ. Rom. xi. 29. See *Campbell's Prelim. Dissertat. to Gospels*, p. 248. This word is used also by the profane writers, as may be seen by *Élsner* and *Welstein*.

Ἀμετανοητος, α, δ, η, from α neg. and μετανοεω to repent, change one's mind, which see.

Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5.

Ἀμείρος, α, δ, η, και το—ον, from α neg. and μέτρον measure.

Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13, 15.

AMNH, a Heb. word, אמת, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes

I. Affirmation, *In truth, verily, it is so*. Mat. v. 18, 26. vi. 2. & al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that Ἀμην is equivalent to ἀληθως truly, in truth; and so the LXX render the Heb. אמת by ἀληθως, Jer. xxviii. 6.

It is remarkable that in the N. T. no one but our blessed Lord himself uses Ἀμην at the beginning of a sentence, as a word of affirmation. It seems however in this sense to conclude all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word Ἀμην doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxxix. 53.

II. Consent or desire, *So be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13. & al. freq.—and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our Blessed Lord,

Ὁ Ἀμην The Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Isa. lxxv. 16.

Ἀμηλωρ, ορος, δ, from α neg. and μήτηρ a mother. Without mother. occ. Heb. vii. 3.

Ἀμεινως, α, δ, η, from α neg. and μαινω to defile.

Undefiled, unpolluted. occ. Heb. vii. 25. xiii. 4. James i. 27. 1 Pet. i. 4.

AMMOΣ, α, η, perhaps from the Heb. מועד to collect, gather together.

Sand which is usually collected together in particles innumerable,

—ὅσα ἀμμος τις κοίτης τις.

HOMER, II. ix. line 385.

Rom. ix. 27. Heb. xi. 12. & al. See *Welstein* on Rom.

AMNOΣ, α, δ, perhaps from α neg. and μενος anger, on account of its mild disposition. If this as well as the feminine AMNH be not rather derived from the Heb. אמת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual * truth—or faith-offering (as the Heb. אמת seems used, Neh. ix. 38,) among both believers and heathen. So in the treaty between the Greeks and Trojans, in *Homer*, II. iii. line 245-6,

Κηρυκες δ' ἀνα αἶνυ Διω φερον ΟΡΚΙΑ ΠΙΣΤΑ,
ΑΡΝΕ δ' αὖ, και αἶνυ—&c.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus *Virgil* makes one of the sacrifices at the treaty between *Latinus* and *Aeneas* to be *intonsam bidentem, a young sheep unshorn*. *Æn.* xii. line 170.

A lamb, which English name seems a derivative from the Heb. אלה to be mild, gentle. occ. John i. 29, 36. Acts viii. 32. 1 Pet. i. 19.

Ἀμοιζη, ης, η, from ημοιζα perf. mid. of

* Thus likewise the Etruscan καπρα, and Latin caper, a goat, may not improbably be derived from the Heb. כפר to make atonement, expiate; because this animal was in ancient times an usual expiatory victim, as in Lev. iv. 26, 31. v. xvi. 10; in all which passages the word כפר is used, and in the last particularly applied to the scape-goat. Comp. *Homer*, II. i. line 66; and see *Vossii Etymolog.* Latin in CAPER.

D

αμεινω

αμειβω to requite, which perhaps from Heb. עָשָׂה as, like as, and נָתַן to give.

Requitat, retribution, recompense. occ. 1 Tim. v. 4. Josephus applies αμειβεσθαι in the same sense as the Apostle does αμοιβας αποδιδουαι, Cont. Apion. lib. ii. § 27. where he speaks of one τον εκ ΑΜΕΙΒΟΜΕΝΟΝ τας παρ' αυτων (γονεων scil.) χαριτας, who does not requite the favours he has received from his parents."

ΑΜΠΕΛΟΣ, α, η, perhaps from the Heb. הַנֶּחֱלֶה to send forth shoots, as the vine remarkably does, or from הַנֶּחֱלֶה a shoot, and עָלָה to ascend. See Ezek. xvii. 8. xix. 10, where הַנֶּחֱלֶה is particularly applied to the vine.

A vine-tree. Mark xiv. 25. John xv. 1. & al.

Αμπελυστος, α, ο, from αμπελος a vine, and ερπον work.

A vine-dresser, a dresser of a vineyard. occ. Luke xiii. 7.

Αμπελων ανος, ο, from αμπελος a vine.

I. A vineyard, a place planted with vines. See Matt. xx. 1, 2. Kypke on Mark xii. 1, produces a number of instances of the Greek writers using this word, because its purity has been doubted.

II. Figuratively, The vineyard of God's church. Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

Αμυνομαι, Mid. from αμυνω to assist, defend, which from Heb. עָזַר to support. To defend. occ. Acts vii. 24.

ΑΜΦΙ, a Preposition, which perhaps from the Heb. הָסַב to surround, compass, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from αμφω both (which see under αμφοτερος), q. d. on both sides.

About, round about. It occurs not separately in the N. T. but frequently in the profane writers.

Αμφιζελειν, α, το, q. * αμφιζελειν, from αμφιζελλειν, 3d pers. perf. pass. of αμφιζαλλω, to cast round, surround, which from αμφι round about, and βαλλω to cast.

A large kind of fishing-net, whose ex-

tremities sinking equally in the water, inclose whatever is within its compass, perhaps not unlike a casting net, but of a larger dimension. occ. Matt. iv. 18. Mark i. 16. Menander in Ἀλιευς (page 12, edit. Cleric.) has ΑΜΦΙΒΑΛΗΣΤΡΩ ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an Αμφιζελειν; and in the LXX this word answers to סָרַח , Hab. i. 15, 17, and to סָרַח , Eccles. ix. 12. See Wetstein on Mat.

Αμφιεννυμι, from αμφι about, and εννυμι to put on, which from עָלָה the same, and this perhaps from Heb. הִדְחָה (Hiph. of הָחָה , if used) to cause to be, on namely. To clothe, invest. occ. Mat. vi. 30. xi. 8. Luke vii. 25. xii. 28.

Αμφοδον, α, το, from αμφω both, the two, and οδος a way.

A place where two ways meet; say our translators; but Hesychius and Suidas explain it by ὁδὸς ὁδοῦ , διόδον, a street, a thorough-fare. Pollux likewise observes, that αμφοδα are used, in the Greek writers, for streets. See more in Wetstein. occ. Mark xi. 4.

Αμφοτερος, α, ον, from αμφω both, which perhaps from Heb. עָרַב to associate, or rather from Chald. עָרַב to conjoin.

Both, of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14. & al. On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are three things mentioned: Why then does the Historian say αμφοτερα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three."

Αμωμητος, α, ο, η, και το—ον, from α neg. and μωμητος blameable, which from μωμος a blemish, infamy, which see. Spotless, unblameable, blameless. occ. Phil. ii. 15. 2 Pet. iii. 14.

Αμωμος, α, ο, η, from α neg. and μωμος a blemish, spot.

I. Without blemish. 1 Pet. i. 19.

II. Blameless. Eph. i. 4. v. 27. Heb. ix. 14. & al.

AN, perhaps from the Heb. אֵין if, &c. See Heb. and Eng. Lexicon.

1. A conjunction conditional, If. In this sense it is used in the profane writers, for say; but not, as I can find, in the N. T. See John xx. 23. 1 Thes. ii. 7.

2. Indefinite,

* See the learned Duport on Theophrastus Ethic. Char. page 280, who gives several other instances of the names of instruments ending in τρον , which are derived in like manner from the 3d pers. perf. pass. by inserting a ρ.

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.
3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the potential signs *may*, *might*, *would*, *could*, or *should*, put before them. See Mat. xi. 21, 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.
4. *Ἐως* *av*, Until. Mat. ii. 13. v. 19, 19. xvi. 28. & al.
5. *Ὅσως* *av*, That, to the end that. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.
6. *Ὡς* *av*, Even as. 1 Thess. ii. 7. Comp. under *Ὡς* I. 1.

ΑΝΑ.

- I. A Preposition governing an Accusative case.

1. In, through. *Μετὰ* *αὐτῶν*. Mark vii. 31. Rev. vii. 17. *Ανα μερὸς*, In course, in turn. 1 Cor. xiv. 27. *Ανα μεσον*, Between, q. d. in the midst, 1 Cor. vi. 5; Among, Mat. xiii. 25.

2. In the Greek Poets, joined with a Dative or an Accus. it signifies upon, super, (see *Scapula*); but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. *מֵעַל*, which denotes the presence of an object, also hither. Comp. Ev.

- II. An adverb importing distribution. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3.—or by, i. e. distributed into. Mark vi. 40. Luke ix. 14. x. 1.

In this sense I would deduce it from the Heb. *תָּעַן* to answer, correspond.

Ανα, with a Nominative, seems redundant. Rev. xxi. 21. See *Wolfius* and *Scapula's* Lexicon.

- III. In composition it denotes,

1. Ascent, as in *αναβαίνω* to go up.
2. Back again, in return, as in *αναβαλλω* to cast back, reject; *αναγίλλω* to bring word back again; *αναχωρεω* to go back or away, depart.
3. Repetition, which implies correspondence, as in *αναζωω* to revive, live again, *ανασταυρω* to crucify again or afresh. Hence,
4. It adds an emphasis to the simple word, as in *αναζητην*, Luke ii. 44, they sought diligently, i. e. again and again.

Αναβαθμος, *σ*, *ὁ*, from *ανα* up, and *βαθμος* a step, which from *βαίνω* to go.

A stair. occ. Acts xxi. 35, 40. *Josephus*, De Bel. lib. v. cap. 5. § 8. (whom see), particularly mentions the *καταβασεις*, or stair-cases, by which the castle, *Antonia*, communicated with the porticoes of the temple.

Αναβαίνω, from *ανα* up, and *βαίνω* to go.

- I. To go, or come up, to ascend, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31. & al. freq. On Mat. xx. 17, *Wetstein* shews that *Josephus* often uses the phrase *ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ ἹΕΡΟΣΟΛΑΤΜΑ*; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner *Ptolemy Evergetes*, king of Egypt, invited the Jew *Josephus*, the son of *Tobias*, to come up into his chariot to him, *ΑΝΑΒΗΝΑΙ ἐπὶ τὸ ὄχημα παρεκαλεσεν*. *Joseph. Ant.* lib. xii. cap. 4. § 3.

- II. To go on board, a ship namely; the word for ship being either expressed or understood. See Mark vi. 51. John xxi. 11.

- III. To spring or grow up, as vegetables. Mat. xiii. 7. Mark iv. 7, 8, 32.

- IV. *Αναβαίνειν ἐπὶ τὴν καρδίαν*, or *ἐν τῇ καρδίᾳ*, To come into, or arise in, one's heart. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. *בָּלַע בְּלֵב*, which the LXX accordingly render by *αναβαίνειν ἐπὶ καρδίαν*. 2 K. xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

Αναβαλλω, from *ανα* back, and *βαλλω* to cast.

To cast back. *Αναβαλλομαι*, Mid. To put off, defer. occ. Acts xxiv. 22, where *Wetstein* shews that this V. Mid. is thus used by the best Greek writers.

Αναβημι, from *ανα* up, and obsol. *βημι*, from *βαιω*, to go.

To go up, an obsol. V. Whence in the N. T. we have, perf. act. *αναβήτηκα*, 2 aor. *ανεβην*, imper. Attic. *αναβα*, particip. *αναβας*, 1st fut. mid. *αναβησομαι*. See under *Αναβαίνω*.

Αναβιβαζω, from *ανα* up, and *βιβαζω* to make to come.

To draw or bring up. occ. Mat. xiii. 48.

Αναβλεπω, from *ανα* up or again, and *βλεπω* to see or look.

- I. *To look up or upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see *Campbell*.) Comp. Acts xxii. 13.
- II. *To see again, to receive sight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43.
- III. *To see or receive sight, which one never had before.* John ix. 11, 15, 18. comp. ver. 1, 2.
- IV. *To look again or attentively.* Mark xvi. 4. Comp. Mark viii. 25. So in the LXX *αναβλεπω* several times answers to the Heb. *חזר*.
- Αναβλεψις, ιος, att. εως, η, from αναβλεπω, to receive sight.*
- Recovery of sight.* occ. Luke iv. 18.
- Αναβοω, ω, from ανα emphatic, and βοω to cry out.*
- To cry out aloud, to exclaim.* occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38.
- Αναβολη, ης, η, from αναβολουα perf. mid. of ανακαλλω to defer.*
- Delay.* occ. Acts xxv. 17; where *Wetstein* shews that the phrase *αναβολην ποιησαι* is used in like manner for *making delay*, by *Thucydides*, *Plutarch*, and *Dionysius Halicarn.*
- Αναγγελλω, from ανα in return, or emphatic, and αγγελλω to tell, declare.*
- I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.
- II. *And most generally, To tell, declare freely, openly, or eminently.* Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.
- Αναγεννω, ω, from ανα again, and γεννω to beget.*
- To beget again, regenerate.* occ. 1 Pet. i. 3. Pass. *Αναγεννομαι, To be begotten again, regenerated.* occ. 1 Pet. i. 23.
- Αναγιγνωσκω, from ανα again, or emphatic, and γινωσκω to know, take knowledge cf.*
- I. *To recognise, know, understand, agnoscere, nosse, intelligere.* Thus used in the profane writers, and in this sense *Kypke* understands it Mat. xxiv. 15. taking away the parenthesis, and considering the words *ο αναγιγνωσκων νοειτω* not as the Evangelist's but as Christ's, *He who recognises this*, i. e. the completion of Daniel's Prophecy by the desolating abomination standing on holy ground, *let him take notice and reflect*: but in opposition to this interpretation, see *Campbell's Note*, who considers the

words in question as an admonition of the Evangelist to the Reader, seriously to attend to what he was then writing.

- II. *To read, as a book, letter, inscription, q. d. to know by reading.* Mat. xii. 3. John xix. 20. Col. iv. 16. & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see *Alberti* and *Wetstein*, for instances of similar *Paronomasias* in the Greek and Latin writers.

Αναγκαζω, from αναγκη necessity.

- I. *To force, compel, by external violence.* Acts xxvi. 11.

- II. *To force, compel, in a moral sense, as by authoritative command.* Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See *Elsner*, *Kypke*, *Macknight* on Gal. ii. 14. and *Bp. Pearce* on Luke xiv. 23, and comp. *Παραδιαζομαι*.

Αναγκαιος, α, ον, from αναγκη necessity.

- I. *Necessary, by a physical necessity.* 1 Cor. xii. 22. comp. Tit. iii. 14.

- II. *Necessary, by a moral or spiritual necessity.* 2 Cor. ix. 5. Phil. ii. 25. Acts xiii. 46. Heb. viii. 3.

- III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in *Wetstein*, who cites from *Euripides* and *Dio Chrys.* the very phrase *ΑΝΑΓΚΑΙΟΤΕ ΦΙΛΟΤΕ*. Comp. also *Kypke*. The above are all the texts wherein the word occurs.

Αναγκαιοτερος, α, ον, Comparat. of αναγκαιος. More necessary, more needful. occ. Phil. i. 24. Comp. *Αναγκαιος* II.

Αναγκασως, Adv. from αναγκασος forced, which from αναγκαζω.

By constraint, or compulsion. occ. 1 Pet. v. 2.

*Αναγκη, ης, η, from ανα emphatic, and αγκω to constringe, bind hard, compress, which from Heb. *קנח* to encompass.*

- I. *Necessity, compelling force, as opposed to willingness.* 2 Cor. ix. 7. *Philem.* ver. 14.

- II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is a moral necessity that offences should come.*

Εχω αναγκην, I have need, I must needs. Luke xiv. 18. xxiii. 17. & al. That this

this is a good Greek phrase, used by approved writers, *Wetstein* has abundantly shewn on Luke xiv. 18, where see also *Kypke* and *Schwarz Lex N. T.*

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27. ix. 16, 23.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. where see *Blacknight*; also *Wetstein* on Luke xxi. 23, and *Elsner* and *Wetstein* on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *Avafw*, and the plur. *Avafwai*, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מַצָּרָה, מַצָּרָה, צָר, צָרָה, all which signify *distress, oppression*. See *Heb.* and *Eng.* Lexicon on these words.

Avafwmi, from *ava* again, and obsol. *γινωμι* to know.

To know again, an obsolete V. Whence in the N. T. we have 2 pers. plur. 2 aor. indic. active *avafwte*, Mat. xii. 3, & al. 3 pers. *avafwσan*, John xix. 20. infin. 2 aor. *avafwvai*, Rev. v. 4. particip. 2 aor. *avafwvtes*, Acts xxiii. 34. plur. *avafwvtes*, Acts xv. 31. 3 pers. sing. 1 aor. subj. pass. *avafwσθῃ*, Col. iv. 16. 1 aor. infin. pass. *avafwσθῆναι*, 1 Thess. v. 27. See under *Avafwσw*.

Avafwπιζw, from *ava* again, and *γινωπιζw* to know.

To know again, whence in the pass. *avafwπιζομαι* to be, or be made, known again. occ. Acts vii. 13.

Avafwσis, *is*, att. *ews*, ἡ, from *avafwσw* to read.

A reading. occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

In the LXX it is once used for the Heb. מָצַר, Neh. viii. 8.

Avafw, from *ava* up, again, or away, and *aw* to bring, or lead.

I. To bring, lead, carry, or take up. Acts ix. 39. Luke iv. 5. & al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4.

II. To bring, or offer up, as a sacrifice. Acts vii. 41. On which passage *Elsner* remarks, that *Herodotus*, *Heliodorus*, and *Philo*, use the same phrase *ANAFEIN ΘΥΣΙΑΣ* for offering sacrifices.

III. *Avafwmai*, Pass. literally, To be carried up, i. e. as a ship appears to be, that

puts out to sea; so to put out to sea, to set sail. Luke viii. 22. Acts xiii. 13. xviii. 21. & al. *Wetstein* on Luke viii. 22, and *Alberti* on Acts xxvii. 2, 3, shew that the Greek writers use *avafwθai* in the same sense. Comp. under *Kafaw* II.

IV. To bring back. Rom. x. 7. Heb. xiii. 20. *Avafwvumi*, or obsol. *avafw*, from *ava* emphatic, and *wvumi* or *w* to shew.

I. To shew plainly or openly. occ. Acts i. 24.

II. To mark out, appoint, to an office by some outward sign. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Avafwzῆs, *is*, att. *ews*, ἡ, from *avafwvumi* to shew forth.

A shewing forth, or openly, a being made manifest. occ. Luke i. 90, where it is applied with peculiar propriety to *John the Baptist's* being manifested, in his prophetic office, as the forerunner of the Messiah. See *Elsner* and *Wetstein*.

Avafwχομαι, from *ava* emphatic, and *wχομαι* to receive.

I. To receive hospitably and kindly. occ. Acts xxviii. 7.

II. To receive. occ. Heb. xi. 17.

Avafwδιδwmi, from *ava* emphatic, and *διδwmi* to give, present.

To present, deliver. occ. Acts xxiii. 33.

Avaζaw, *w*, from *ava* again, and *ζaw* to live.

To live again, to revive. occ. Luke xv. 24, 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the *Alexandrian*, and another ancient MS, with very many later ones, and some printed editions, read *εζησεν*; and this reading is approved by *Mill*, *Wetstein*, and *Griesbach*.

Avaζηλω, *w*, from *ava* emphatic, and *ζηλω* to seek.

To seek, or seek diligently. occ. Acts xi. 25. Luke ii. 44.

Avafwvumi, from *ava* up, and *wvumi* to gird.

To gird up. occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to bind up their long flowing garments by a girdle about their loins.

Thus in *Herodotus*, lib. i. cap. 72. & al. we have *σὺζωνν* ἀνδρὶ a well-girded man, for nimble, expeditious, active one. Comp. *Scapula's* Lexicon, in *Εὐζωγος*. So *Horace*, Sat. v. lib. 1. line 5, 6, since the Roman toga also was a loose flowing garment, uses *altius præcinctis*, literally, girded up higher, for more expeditious or active. Comp. *Exod.* xii. 11. 2 *K.* iv. 29. ix. 1. 1 *K.* xviii. 46, and *Περὶ ζωννυμι*. This verb is once used by the LXX, *Prov.* xxxi. 17, for the Heb. *גִּירָה* to gird.

Αναζωπυρῶ, ω, from *ανα* again, and *ζωπυρῶ* to revive a fire which is almost dead, and hidden under the ashes, and this from *ζαω* to live, and *πυρ* a fire.

To revive, stir up, as a fire. occ. 2 *Tim.* i. 6. *Clemens Romanus* has this verb in his 1 Ep. to the Corinthians, § 27, edit. *Russel*. *ANAZΩΠΥΡΗΣΑΤΩ* οὖν ἡ ψυχή αὐτὴ ἐν ἡμῖν, Let the faith of God revive or be stirred up, in us." So *Ignatius* to the Ephesians, § 1, *ANAZΩΠΥΡΗΣΑΝΤΕΣ* ἐν ἀμαλῇ Θεοῦ, stirring up yourselves by the blood of God." *Josephus*, speaking of *Herod's* affection for *Mariamne*, *De Bel.* lib. i. cap. 22. § 5, uses the V. in the passive. Ὁ ἄρως παλιν *ANEZΩΠΥΡΕΙΤΟ*, His love was revived." *Wetstein* on 2 *Tim.* i. 6, shews that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under *Σῶσθαι* II.

The LXX have once used this verb in the active. *Gen.* xlv. 27, for *חַיָּה* to live, revive. See *Heb.* and *Eng. Lexicon*, in *חַיָּה*. It occurs also in 1 *Macc.* xiii. 7.

Αναβαλλω, from *ανα* again, and *βαλλω* to thrive, flourish, which may be either from the Heb. Verb *בָּלָה* to send forth, or from the N. *בָּלָה* dew, which is frequently mentioned in S. S. as a principal instrument in vegetation, and is well known to be so, especially in Judea and the neighbouring countries. So *Homer*, *Odyss.* xiii. line 245, mentions *ΤΕΘΑΛΤΙΑ ἔρση*, the vegetative dew. Comp. *Heb.* and *Eng. Lexicon* in *בָּלָה* II.

To thrive or flourish again, to reflowerish, as trees or plants, which, though they seem dead in the winter, revive and flourish again at the return of spring. occ. *Phil.* iv. 10; where however the V. is

used transitively, *Ye have caused your care of me to thrive, or flourish again*; as it is also in the LXX, *Ezek.* xvii. 24, for the Heb. *חַיָּה* to make to flourish. Comp. *Ecclus.* i. 15. xi. 22. l. 11. *Suicer* says the V. is thus used actively in imitation of the Heb. conjugation (*Hiphil* he means), but I would not be too positive of this. We have just seen that *Homer* uses *τεθαλναι* the particip. mid. of the simple V. *βαλλω* for causing to vegetate. Comp. also under *Αναελλω*. And so *Pindar* applies the simple V. *βαλλω* transitively, *Olymp.* iii. line 40. *Δενδρὰ ΕΘΑΛΛΕ χῶρος*, The place produced trees."

Αναθεμα, αἰος, το, from *αναθιμι* to separate.

I. An anathema, a person or thing accursed, or separated to destruction. occ. 1 *Cor.* xii. 3. xvi. 22. *Gal.* i. 8, 9. *Rom.* ix. 3, for I could wish myself *αναθεμα* εἶναι ΑΠΟ τοῦ Χριστοῦ to be devoted BY Christ, namely to temporal destruction, as the Jews then were. See *Mat.* xxiii. 37; 38. *Luke* xiii. 34, 35. *Mat.* xxiv. 21. *Luke* xxi. 21, 23. xix. 42, 44, and *Wetstein*, in *Rom.* The preposition *απο* is used in like manner to denote the efficient cause, *Mat.* xii. 38. xvi. 21. Comp. *Απο* I. 8.

It is observable, that in the old Greek writers, *αναθεμα* is used for a person who, on occasion of a plague or some public calamity, devoted himself as an expiatory sacrifice to the infernal gods*.

II. A curse or execration, by which one is bound to certain conditions. occ. *Acts* xxiii. 14.

This word in the LXX always answers to the Heb. *כִּחַד*, which in like manner denotes, in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction, as *Deut.* vii. 25, 26. *Josh.* vi. 17, 18. vii. 12.

Αναθεμαλίζω, from *αναθεμα* a curse.

I. To bind by a curse or execration. occ. *Acts* xxiii. 12, 14, 21.

II. To curse. occ. *Mark* xiv. 71.

In the LXX it answers to the Heb. verb *כִּחַד* to devote.

* See *Scapula's* Lexicon, and *Wolffius* in *Rom.* ix. 3, page 171.

Αναθεωρῶ,

Αναθερεω, ω, from *ανα* emphatic, and *θερεω* to view.

I. *To view, behold attentively.* occ. Acts xvii. 23.

II. *To consider attentively, contemplate.* occ. Heb. xiii. 7.

Αναθήμα, αλος, το, from *αναθήμι* to separate, lay up.

A consecrated gift, hung or laid up in a temple. occ. Luke xxi. 5. Josephus expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by Herod the Great, τὸ δ' ἔτι πάντες ἢ ἐν κυκλῷ πεπηγμένα σκυλαβαρῆματα, καὶ ταῦτα πάντα βασιλεὺς Ἡρώδης ΑΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀραβῶν ἐλαβεν. Barburic spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.

The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. כִּנְיָה somewhat devoted; but in 2 Mac. ix. 16, it signifies, as in Luke, a consecrated gift. Comp. Wolf. Cur. Phil. on Rom. ix. 3. page 170, edit. 2d.

Αναίδεια, ας, ἡ, from *αναιδης* impudent, which from *α* neg. and *αἰδω* shame.

I. *Shamelessness, impudence.* In this sense it is used by the profane writers.

II. In the N. T. *Urgent*, and, as it were, *shameless importunity*, which will take no denial. occ. Luke xi. 8.

Αναιρεσις, ιος, att. εως, ἡ, from the following *Αναιρεω*.

Murder. occ. Acts viii. 1. xxii. 20.

Αναιρεω, ω, from *ανα* emphatic or *up*, and *αιρεω* to take.

I. *To take away, abolish.* occ. Heb. x. 9.

II. *To slay, murder, to take off*, as we say in this sense. Mat. ii. 16. Acts ii. 23. v. 36. & al.

III. *Αναιρεσμαι*, Mid. *To take up to oneself, or to one's own care.* occ. Acts vii. 21; where Wetstein shews that *αναιρεσμαι* is in like manner used in opposition to *ἐκτιθεμι* to expose, by the Greek writers, speaking of children.

Αναίσιος, ου, ὁ, ἡ, from *α* neg. and *αἴσια* a crime. *Not criminal, guiltless, innocent.* occ. Mat. xii. 5, 7.

Ανακαθίζω, from *ανα* *up*, and *καθίζω* to sit. *To sit up.* occ. Luke vii. 15. Acts ix. 40.

Ανακαθιζω, from *ανα* again, and *καθιζω* to renew, which from *καινος* new.

To renew again. occ. Heb. vi. 6.

Ανακαινωω, ω, from *ανα* again, and *καινος* new.

To renew. occ. 2 Cor. iv. 16. Col. iii. 10.

Ανακαινωσις, ιος, att. εως, ἡ, from *ανακαινωω* to renew.

A renewing, renovation. occ. Rom. xii. 2. Tit. iii. 5.

Ανακαλυπτω, from *ανα* back again, and *καλυπτω* to hide, veil.

To unveil, to take away a veil or covering. occ. 2 Cor. iii. 14, 18.

Ανακαμπω, from *ανα* back again, and *καμπω* to bend.

I. *To bend back.* But in this sense it is not used in the N. T.

II. *To bend back one's course, to return.* occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15.

Ανακειμαι, from *ανα* emphatic, and *κειμαι* to lie.

I. *To lie, as a person dead.* Mark v. 40.

II. *To lie, lie down, recline*, which was the posture used in eating at table by the *latter Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour *ανακειται* is reclining at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman stands παρα τὸς πόδας αὐτοῦ πρὶν at his feet behind him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. page 365, &c. And at his last supper one of his disciples τὸν ανακειμενόν was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence *ανακειμενοι*, which properly denotes persons reclining at table (see Luke xxii. 27.), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

Ανακεφαλαιοομαι, ημαι, from *ανα* emphatic or *again*, and *κεφαλαιω* to reduce to a sum, from *κεφαλαιον* a head or sum total, which see.

I. In Mid. *To gather together again in one, to reunite under one head.* occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Macknight.

* See Bochart, vol. ii. 598. Campbell's Prelim. Dissertat. to Gospels, page 361, &c. and Note in Virgil. Delph. Æn. i. lin. 702.

II. In *Passa*. To be summed up, to be comprised. occ. Rom. xiii. 9; where see *Wetstein*.

Ανακλινω, from *ανα* emphatic, and *κλινω* to lay down.

I. To lay down. occ. Luke ii. 7.

II. In the active voice, To make to recline, put in a posture of recumbency, which the Jews in our Saviour's time used in eating. (Comp. under *Ανακειμαι* II.) occ. Mark vi. 39. Luke ix. 15. xii. 37. In the *passa*. To lean sideways, recline, or be reclined. occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29.

The above cited are all the texts of the N. T. wherein the word occurs.

Ανακοιτω, from *ανα* back, and *κοιτω* to strike, impel.

To beat or drive back, to hinder. occ. Gal. v. 7. "It hath been observed, says *Doddridge*, that *ανεκοιψε* is an *Olympick* expression, answerable to *ελεπελε*; and it properly signifies coming a-cross the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an *Olympick* term, though *Theophrastus*, *Eth.* Char. cap. 25, speaks of *τῶ κυβερνήτῃ* *ΑΝΑΚΟΙΠΤΟΝΤΟΣ*, a steersman interrupting the course of a ship; and in *Plutarch*, *Craus.* page 563, *Τὸν ἡνὶον* *ΑΝΑΚΟΙΠΤΕΙΝ* denotes stopping a horse, i. e. by laying hold on his bridle. See more in *Elsner* and *Alberti*. But in Gal. v. 7, very many MSS, among which six ancient, read *σνεκοιψε*; which reading is approved by *Wetstein*, and admitted into the text by *Griessbach*.

Ανακραζω, from *ανα* emphatic, and *κραζω* to cry.

To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. *קרא* to cry out, and *הרהר* to shout.

Ανακρινω, from *ανα* emphatic, and *κρινω* to judge.

I. To examine or question, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. To discern, judge. occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. To examine accurately, or carefully. occ. Acts xvii. 11.

IV. To inquire, ask questions, in general. occ. 1 Cor. x. 25, 27.

The LXX have once used it for the Heb. *חָקַר* to search out, explore.

Ανακρισις, *ιος*, att. *σως*, *η*, from *ανακρινω*.

A judicial examination. occ. Acts xxv. 20.

Ανακυντω, from *ανα* back again, or up, and *κυντω* to bend.

I. To lift, or raise up, oneself from a bending posture. occ. Luke xiii. 11. John viii. 7, 10. Thus used by *Theophrastus*, *Eth.* Char. cap. 11.

II. To lift up oneself, or look up, as persons in hope. occ. Luke xxi. 28. *Josephus*, *De Bel.* lib. vi. cap. 8. § 5, uses the phrase *ολισον* *ΑΝΑΚΥΠΑΝΤΕΣ* *εκ τῶ οὐρου*, recovering a little from their terror." *Raphelius*, on Luke xxi. 28, shews, that this V. is used likewise by *Herodotus*, *Xenophon*, and *Polybius*, for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also *Wetstein*, and *Kypke* on Luke, and *Duport* on *Theophrast.* page 377.

Αναλαμβάνω, from *ανα* up, and *λαμβάνω* to take.

I. To take up. *Αναλαμβάνομαι*, *pass.* To be taken up, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. comp. Acts x. 16.

II. To take up, and carry. occ. Acts vii. 43; where the correspondent Heb. word to *ανελαβεις* of St. Luke, and of the LXX, is *לָקַח*.

III. To take up, as on board a ship. occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the *Life of Homer*, ascribed to *Herodotus*, namely, in cap. vii. viii. xix. cited by *Wetstein*.

IV. To take up, or set, as upon a beast. occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than to take with one, or in one's company, as it does 2 Tim. iv. 11.

V. To take up, take, as armour. occ. Eph. vi. 13, 16. On the former of these verses, *Wetstein* (whom see) cites from *Josephus* and *Herodian*, *ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ*; from *Lucian*, *ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ*; and from *Philostratus*, *ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΟΜΕΝ*, Let us take the shield. The above-cited are all the passages of the N. T. where the V. occurs.

Ανα-

Αναλῆζω, from *ανα* *wp*, and obsol. *ληζω* to take.

To take wp. An obsol. V. Whence in the N. T. we have 2d aor. act. *ανελαζον*; particip. *αναλαζων*; 1st aor. pass. *ανεληφθην*. See under *Αναλαμβάνω*.

Αναληψις, *ιος*, att. *εως*, *η*, from *αναλαμβάνω*, or *αναληζω*.

A being taken up; or rather, according to Campbell (whom see), "*a removal*;" but perhaps best of all, according to Bishop Pearce (whom also see), "*a retiring*," i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51.

Αναλίσκω, from *ανα* away, and *αλίσκω* to take.

To take away, destroy, consume, occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of fire, so the LXX often use it for the same, answering to the Heb. *כלה* to eat, consume.

Αναλογία, *ας*, *η*, from *ανα* denoting distribution, and *λολος* account, proportion.

Proportion. occ. Rom. xii. 6. "*The measure of faith*, ver. 3, and *proportion of faith* in this verse, signifies the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also *Raphetius* and *Walfius*; the latter of whom embraces the too common interpretation of *αναλογια της wisdom* by the analogy of faith, or the general and consistent scheme or plan of doctrines delivered in the Scriptures. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, page 109—114, and comp. Macknight on Rom.

Αναλοισμας, from *ανα* denoting distribution, distinction, or repetition, and *λοισμας* to reckon, think, which see.

To consider accurately and distinctly, or again and again. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the V. in the like sense.

Αναλος, *ος*, *η*, *και το*—*ον*, from *α* neg. and *αλος* salt.

Without saltiness, not having the taste of salt. occ. Mark ix. 50.

Αναλωω, *ω*, from *ανα* away, and obsol. *αλωω* to take.

To take away, destroy. An obsol. V. from which in the N. T. we have 1st fut. *αναλωσω*; 1st aor. act. infinit. *αναλωσαι*; 1st aor. subjunct. pass. *αναλωθω*. See under *Αναλίσκω*.

Αναλυσις, *ιος*, att. *εως*, *η*, from *αναλυω*.

Departure. Comp. *Αναλυω* III. occ. 2 Tim. iv. 6.

Αναλυω, from *ανα* back again, or denoting separation, and *λυω* to loose.

I. *To loose*. It is particularly applied, by Homer, to loosing the cables of a ship, in order to sail from a port. See Odyss. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence

II. In the N. T. *To return, or depart*. occ. Luke xii. 36; where Wetstein shews, that this V. followed by *απο των δειπνων, εκ συμποσιω, &c.* is in the Greek writers likewise used for returning or departing from supper—from a banquet, &c. Comp. Judith xiii. 1.

III. *To depart*, i. e. out of this life. occ. Phil. i. 23. The V. is used for departing, not only 2 Mac. xii. 7, but by Polybius and Philostratus, cited by Elsner; so Chrysostom explains *αναλυσαι* by *εγλυθεν προς θρανον μεθισασθαι*, removing from hence to heaven; and Theodoret by *την εγλυθεν απαλασθην*, a departing hence." Comp. Suicer Thesaur. in *Αναλυω*. See also Bowyer's Conject. and Kypke in Phil.

Αναμαρτητος, *ος*, *ος*, *η*, from *α* neg. and *μαρτω* to sin, which see.

Without sin, sinless, guiltless. occ. John viii. 7.

Αναμνηστω, from *ανα* emphatic, and *μνηστω* to remain, wait.

To wait for, await, expect. occ. 1 Thess. i. 10.

Αναμνησκω, from *ανα* again, and *μνησκω* to put in mind.

I. Active. *To put in mind again, to remind*. occ. 1 Cor. iv. 17. 2 Tim. i. 6.

II. Pass. *To be put in mind again, to recollect, remember*. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32.

In the LXX this verb answers to the Heb. *זכר* to remember, and *הזכיר* to remind.

Αναμναω, from *ανα* again, and obsolete *μναω* to remind, put in mind or remembrance. Comp. under *Μναομαι*.

To remind. occ. 1 Cor. iv. 17. *Αναμναομαι*, pass. or depon. *To call in mind again,*

to

to remember. occ. Mark xi. 21. xiv. 72.

Comp. *Αναμνησκω*.

Αναμνησις, *ισ*, att. *σως*, *η*, from *αναμναιω*.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this εις την μνην αναμνησιν* for a memorial or remembrance of me. In which expression he seems to allude to the correspondent institution of the *Passover*. Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr. Bell, On the Lord's Supper, especially § vi, and Appendix, No. II.

Ανανεομαι, *σμαι*, from *ανα* again, and *νεω* new.

To be renewed. occ. Eph. iv. 23. Thus frequently used in the Apocrypha.

Ανανηθω, from *ανα* again, and *νηθω* to be sober.

To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. "This word," says *Quadrige*, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, page 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them.

This V. is applied by *Cebes* in his *Picture* (p. 18. edit. *Simpson*) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see *Elsner* and *Welstein*.

Ανανιππητος, *ς*, *δ*, *η*, from *α* neg. *αντι* against, and *πηω* to speak.

Not to be spoken against or contradicted, indisputable. occ. Acts xix. 36.

Ανανιππητος, Adv. from *ανανιππητος*.

Without gainsaying, or disputing. occ. Acts x. 29.

Αναξιος, *ς*, *δ*, *η*, from *α* neg. and *αξιος* worthy.

Unworthy. occ. 1 Cor. vi. 2.

Αναξως, Adv. from *αναξιος*.

Unworthily, irreverently, in an unbecoming manner. occ. 1 Cor. xi. 27, 29.

Αναπαυσις, *ισ*, att. *σως*, *η*, from *αναπαυω*.

Refreshment, rest. occ. Mat. xi. 29. xii.

43. & al. On Mat. xi. 29, we may re-

mark, that though the expressions in the latter part of the verse are certainly agreeable to the *Hebraical* and *Hellenistical* style (see Jer. vi. 16. Psal. cxvi. 7. Eccius. li. 26, 27.) yet we meet with the like in *Xenophon*, *Cyropæd.* lib. vii. (page 413, edit. *Hutchinson*, 8vo.) where *Cyrus* says, "Now since a most laborious war is at an end, *δοξαι μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεως τινοῦ ἀξίαν* *τυγχάνειν*, my soul also seems to think that she ought to obtain some rest."

Αναπαυω, from *ανα* again, and *παυω* to give rest.

I. To give rest again, to quiet, recreate, refresh. occ. Mat. xi. 28. 1 Cor. xvi. 18.

Philem. ver. 20. In pass. To be refreshed.

2 Cor. vii. 13. Philem. ver. 7.

II. *Αναπαυομαι*, mid. To rest, rest oneself, to take one's rest. occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where *αναπαυομαι* is in like manner applied to the Holy Spirit's resting upon Christ. So *εναπαυομαι* is used in the LXX of Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 K. ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is *נוח* or *נחה* to rest, remain.

Αναπειθω, from *ανα* back again, and *πειθω* to persuade.

To dissuade from a former, or persuade to a different opinion, "Primam persuasionem novis rationibus labefactatam evellere." *Wetstein*. "Persuadeo,—impello (in aliam opinionem nempe)." *Scapula*. occ. Acts xviii. 13.

Αναπεμνω, from *ανα* again, back again, and *πεμνω* to send.

I. To send again or back again. occ. Luke xxiii. 11. Philem. ver. 12.

II. To send, remit. occ. Luke xxiii. 7, 15.

Αναπεσω, from *ανα* emphat. and obsol. *πεσω* to fall.

To fall or lie down. An obsol. V. whence in the N. T. we have 1st aor. mid. imperat. *αναπεσαι*, Luke xvii. 7; 2d aor. act. *αναπεσον*, infin. *αναπεσειν*, particip. *αναπεσων*.

Αναπηρος, *ς*, *δ*, from *ανα* emphat. and *πηρος* maimed,

mained, which may be from the Heb. *פר* to break.

Maimed, having lost a limb or some part of the body. occ. Luke xiv. 13, 21.

Αναπίτω, from *ανα* emphat. and *πίτω* to fall.

I. To fall down. In this sense it is sometimes used in the profane writers, but not in the N. T.

II. To lie down in order to eat, either upon the ground, as Mat. xv. 35. (where see *Wetstein*). Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. *Ανασιμαί* II.

The LXX have once used it, Gen. xlix. 9, for Heb. *כרע* to bend down, crouch.

Αναπληρω, ω, from *ανα* up, or emphatic, and *πληρω* to fill, which see.

I. To fill, as a seat or place. occ. 1 Cor. xiv. 16; where see *Elsner* and *Wolffius*.

II. To fill up, complete. occ. 1 Thes. ii. 16.

III. To fill up, or supply, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that *Clement*, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, *ὃς ὁ* ΑΝΑΠΑΗΡΩΘΗΣ *αὐτῷ* τὸ ὕστερημα, by whom his want may be supplied." So *Lucian*, *Harmon*. tom. i. page 643, edit. *Bened.* has ΑΝΑΠΑΗΡΩΤ *τὸ ἐνδεον*, supply what is wanting."

IV. To fulfil a prophecy. occ. Mat. xiii. 14; — a law. occ. Gal. vi. 2.

Αναπολόγητος, ο, ὁ, ἡ, from a neg. and *απολογεομαι* to apologise, excuse.

Without apology, or excuse, inexcusable. occ. Rom. i. 20. ii. 1. *Wolffius* observes, that this uncommon word is used by *Polybius*, and *Cicero* ad *Attic.* xvi. 7.

Αναπύσσω, from *ανα* back again, and *πύσσω* to roll up.

To roll back, unroll, as a volume or roll of a book. The word refers to the form of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as * the copies of the *Old Testament* used in the *Jewish Synagogues* now are, long scrolls of parchment, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17.

* Several of these are to be seen in the *British Museum*.

See *Whitby* and *Doddridge* on the place, and *Leigh's* Crit. Sac. *Raphelius* on the above texts cites from *Herodotus*, lib. i. cap. 125, the very same phrase, ΑΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΑΙΟΝ unrolling the book." Comp. *Elsner*.

In the LXX this word is several times used for the Heb. *פרש* to spread out, and applied, 2 K. xix. 14, to *Hezekiah's* spreading out *Rabshakeh's* letter before the Lord. Comp. 1 Mac. iii. 49.

Αναπύω, from *ανα* intens. and *πύω* to kindle. To kindle, light, set on fire. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text *Wetstein* cites from *Plutarch*, *Sympos.* viii. page 730, E. Το ΠΥΡ Τῆς ΤΑΗΝ ἐξ ἧς ΑΝΗΘΘΗ, *μητέρα* καὶ *πατέρα* ἔσαν ἡδὺς, 'The fire eats up the wood from which it was kindled, and which is both its father and mother.'

Αναριθμητος, ο, ὁ, ἡ, from a neg. and *αριθμεω* to number.

Not to be numbered, innumerable. occ. Heb. xi. 12.

Ανασειω, from *ανα* emphatic, and *σειω* to move.

To move or stir up. In the N. T. it is used only for stirring up the multitude or people; and *Elsner* on Luke xxiii. 5, shews that *Dionysius Halicarn.* and *Diodorus Siculus* apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ανασκευάζω, from *ανα* back, and *σκευαζω* to prepare, which from *σκευος* a vessel, furniture.

To subvert, destroy. occ. Acts xv. 24, where *Kypke* cites *Plutarch* and *Thucydides* using it for the demolishing of buildings, and *Polybius*, *Demosthenes*, and *Euripides* applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with *αυαλαυνεῖς*, which is spoken of the same sort of false teachers, Gal. v. 12. See *Αυαλαῶν*.

Ανασπᾶω, ω, from *ανα* up or back again, and *σπᾶω* to draw.

To draw up or back again. occ. Luke xiv. 5. Acts xi. 10.

In the LXX of Hab. i. 15, it answers to the Heb. *העלה* to cause to ascend, bring up.

Αναστᾶις, ιος. att. *εως*, ἡ, from *ανίστημι* to rise.

I. A standing on the feet again, or rising, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. A

II. *A rising or resurrection of a dead body to life.* Heb. xi. 35. Comp. 1 K. xvii. 21. 2 K. iv. 34.

III. *A rising or resurrection of the body from the grave.* Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq.

In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קום to stand up, rise, and in the former is opposed to ישב sitting. It also occurs 2 Mac. vii. 14. xii. 43. and in both these places denotes the resurrection of the body from the dead.

Ανασάλλω, ω , from *ανασαλος* disturbed, overthrown, which is from *ανιστημι* in the sense of disturbing, overthrowing.

I. *To overthrow, subvert, destroy.* So *Hesychius* explains *ανασαλευς* by *αναποκλυεις*, and *ανασαλος* by *κατασπαρμηνος*. occ. Acts xvii. 6. (where see *Wetstein*), Gal. v. 12, where see *Kypke*, and comp. *Ανασκαναζω*.

II. *To excite, stir up, to sedition.* occ. Acts xxi. 38.

Ανασταυρω, ω , from *ανα* again, or up, and *σταυρω* to crucify, which see.

To crucify again or afresh, or rather, according to *Lambert Bos*, *Alberti*, and *Raphelius*, simply *to crucify, hang up on a cross*; for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see *Wetstein* and *Wolfius*. But comp. *Macknight*.

Αναστεναζω, from *ανα* emphatic, and *στεναζω* to groan, which see.

To groan deeply. occ. Mark viii. 12. The LXX use it, Lam. i. 4, for the Heb. נחן to sigh, groan.

Ανασπεω, from *ανα* again, and *σπεω* to turn.

I. *To overturn.* occ. John ii. 15.

II. *To turn back, return*; in which sense it is used both by *Polybius* and *Xenophon*, as may be seen in *Wetstein*. occ. Acts v. 22. xv. 16.

III. *Ανασπεφομαι*, *To be conversant, have one's conversation, in this sense to live.* Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18. χ , 33, *των οντων ανασπεφουμενων*, *Of those who were thus conversant, i. e. in reproaches and afflictions.* On Mat. xvii. 22, *Wetstein* shews that this

V. is joined with a N. of place, in the sense of *being or abiding*, by *Polybius*, *Xenophon*, *Plutarch*, and *Josephus*; and on Heb. xiii. 18, he cites from *Arrian*, *Epictet*. lib. iv. cap. 4. $\text{ΟΙ ΚΑΛΩΣ ΑΝΕΣΤΡΑΦΗΣ ΕΝ τωδς ΤΩ ΕΡΓΩ}$, *Because you have behaved well in this affair.*

Ανασπεφω, $\etaς, \eta$, from *ανισπεφα*, perf. mid. of *ανασπεφω*.

Behaviour, manner of life. Gal. i. 13. Eph. iv. 22. & al. freq. *Polybius* and *Arrian*, cited by *Wetstein*, use the N. in the same sense.

Αναλασσω, from *ανα* emphat. and *τασσω* to put in order.

Αναλασσομαι, mid. *To compose.* occ. Luke i. 1.

Αναίλλω, from *ανα* up, and *τελλω*, obsolete, *to arise*, which may be a derivative either from the Heb. לה denoting elevation, or from the N. להות irradiation of light, which from the V. לה to shine.

I. Intransitively, *To rise, spring, spring up, as the sun or solar light.* Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19.

II. Transitively, *To cause to rise.* occ. Mat. v. 45. Dr. *Hammond* on Mark xiv. 54, *Leigh* in the preface to his *Supplement*, page 2, and *Maclef* in his Heb. Grammar, page 107, gives this as an instance of a Greek Verb being applied in a transitive sense, in imitation of the Hebrew Conjugation Hiphil; yet *Homer* uses the 1st aor. transitively, Il. v. line 777, where, speaking of *Juno's* horses, he says,

$\text{Τοισιν δ' ἀμβροσίην Σιμοίς ΑΝΕΤΕΙΛΑΕ τιμεσθαι.}$

—*Simois caused to spring*
Ambrosia from his bank, whereon they browsed. COWPER.

So *Anacreon*, Ode liii. line 40, where he says the assembly of the gods caused the rose to spring (ANETEIAEN) from the thorn-bush that bears it. *Pindar* also and *Philo*, quoted by *Kypke*, use the V. in the like transitive sense. Comp. *Εξανατελλω*.

III. *To rise, spring*, as our Blessed Lord did, like a shoot, from the Tribe of Judah. occ. Heb. vii. 14. Comp. Isa. xi. 1.

IV. *To rise*, as a cloud. occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb. צמח to spring forth, or spread upon, as the light; צמח to bud, germinate; or to צמח to sprout up.

Αναίθημι,

Ἀναβήμι, from *ανα* emphatic, and *τιβήμι* to propose.

Ἀναβίεμαι, mid. To relate, communicate, declare, occ. Gal. ii. 2. Acts xxv. 14, where see *Kypke*.

Ἀναβόη, ης, ἡ, from *αναβέλομαι*, perf. mid. of the V. *αναβέλλω*.

I. The day-spring, or dawn. It is used only in a spiritual sense, but applied with the most striking propriety to the dawning of the gospel-day from on high, i. e. from heaven, by the birth of John the Baptist, previous to the rising of the SUN OF RIGHTEOUSNESS. occ. Luke i. 78.

II. *Ἀναβόη*, and plur. *Ἀναβόαι*, αι, That region, or those parts of the heaven or earth, where the solar light first springs up, and appears, the east. Mat. ii. 1, 2. (where see *Campbell*.) ii. 9. viii. 11. & al. Comp. Rev. vii. 2.

This word in the LXX very frequently answers to the Heb. מִזְרֵחַ the rising of the sun, and thence the east.

Ἀναβρεπω, from *ανα* emphatic, or again, and *τρεπω* to turn.

To subvert, overturn. occ. 2 Tim. ii. 18. Tit. i. 11.

Ἀναβρέφω, from *ανα* emphat. and *τρέφω* to nourish, nurse.

To nurse; bring up, educate. occ. Acts vii. 20, 21. xxii. 3.

Ἀναφανω, from *ανα* emphatic, and *φαινω* to shew.

I. To shew openly; but it occurs not in the active voice in the N. T.

II. *Ἀναφανομαι*, pass. To be shewn, or appear, openly. occ. Luke xix. 11. Acts xxi. 3, *Ἀναφανείς δὲ τὴν Κύπρον* we appearing as to Cyprus, for *αναφανισις* ἡμῖν τῆς Κύπρου Cyprus appearing to us. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, *Wetstein* cites from *Theophanes* (a Christian writer, however, of a late age) the similar expression, *ΑΝΑΦΑΝΕΝΤΩΝ αὐτὸν τὴν Γῆν*; and from *Virgil*, *Æn.* iii. line 291, *Aërias Phæacum abscondimus arces*, literally, *We hide the lofty towers of the Phæacians*, i. e. *They are hidden from us, or get out of our sight*, as we sail past them. So the English seaman says,

We opened such a bay, meaning, *It appeared to open to us*. See *Kypke*, and comp. *Πρῶσαι* II.

Ἀναφέρω, from *ανα* up, and *φέρω* to carry, bring, bear.

I. To carry, or bring up. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. To offer sacrifices, i. e. to bring them up on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see *Macknight*. Hence applied to Christ's offering himself as a propitiatory sacrifice. occ. Heb. vii. 27; and to the spiritual sacrifices, which Christians are to offer in and through him. occ. Heb. xiii. 15.

III. To bear sins by imputation really, as the ancient sacrifices did typically. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הָבִיא to cause to come; in the 2d, to הָעִיל to cause to ascend, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָשָׂא to bear, and כָּבַל to bear as a burden, *bajulare*, as in Isa. liii. 11, 12, which see.

Ἀναφωνέω, ω, from *ανα* emphatic, and *φωνέω* to cry out.

To cry out aloud. occ. Luke i. 42.

Ἀναχυσίς, ιος, att. *σως*, ἡ, from *αναχύνω* to pour forth, *ανα* emphatic, and *χύνω* to pour out.

I. A profusion, or pool of water, colluvies, palus. Thus *Elmer* shews it is applied by *Strabo* and *Philo*. Comp. *Wetstein* and *Kypke*. Hence

II. In a figurative sense, A sink or gulf of vice or debauchery. occ. 1 Pet. iv. 4, where see *Macknight*.

Ἀναχωρέω, ω, from *ανα* back again, or emphatic, and *χωρέω* to go, depart.

I. To go, or return back again. Mat. ii. 12, 13.

II. To depart. Mat. ix. 24. xxvii. 5. Comp. Mat. xv. 21.

III. To withdraw, retire. Mat. ii. 14, 22. John vi. 15. Acts xxiii. 19.

Ἀναψυξις, ιος, att. *σως*, ἡ, from *αναψύχω* to refresh.

A refrigeration, refreshing, or rather a being refreshed; for I apprehend with *Wolfius* that the times *αναψυξεως* of refreshing, and the times of the restitution of all things, are to be distinguished from each

each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19:2/ The LXX use the word for a *breathing* or *breathing time*, a *respite*, Exod. viii. 15, where it answers to the Heb. חַמַּר of the same import.

Αναψυχω, from *ana* again, and *ψυχος* cold.

I. To cool again, refrigerate, refresh with cool air, as the body when over-heated. (Comp. Καταψυχω.) It occurs not in the N. T. in this sense; but

II. Figuratively. To refresh, relieve, when under distress. occ. 2 Tim. i. 16.

In the LXX it is used only in the intransitive sense of *taking breath*, *being refreshed*, and answers (inter al.) to the Heb. שָׁנָה to take breath, and to מַרְרָה refreshment.

Ανδραποδιστης, σ, δ, from ανδραποδιζω to reduce to slavery, carry away for a slave, which from ανδραποδον a captive taken in war and enslaved, and this from ανηρ Gen. ανδρος a man's, and πωσ, Gen. πωδος, a foot, because he follows or waits at his master's foot.

A man-stealer, a kidnapper, one who steals men to make them slaves, or sell them into slavery. The Scholiast on Aristophanes, Plut. lin. 521, says, "An ανδραποδιστης is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them. So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10.

Ανδριζομαι, from ανηρ, Gen. ανδρος, a man. To behave or acquit oneself with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus De Bel. lib. v. cap. 7. § 3. uses ανδριζεσθαι for behaving courageously, and Homer, ανδρες εστε be men, that is, courageous, Il. v. line 529. & al. Comp. Wetstein.

This word is often used by the LXX, and most generally answers to the Heb. עָזָה to be strong, or to עָזָה to be robust, valiant.

Ανδροφονος, σ, δ, from ανηρ, Gen. ανδρος,

a man, and φονος, perf. mid. of φενοω to slay, which see under φονος.

Ανάν-σlayer, a murderer. occ. 1 Tim. i. 9.

Ανεγκλητος, σ, δ, η, from α neg. and εκκαλεω to accuse, blame, which see.

Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.

Ανεκδιηγήτος, σ, δ, η, from α neg. and εκδιηγεσθαι, to relate particularly.

Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

Ανεκκαλητος, σ, δ, η, from α neg. and εκκαλεω to utter.

Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ανεκλειπτος, σ, δ, η, from α neg. and εκλειπω to fail, which see.

Which faileth not, never failing, unfailing. occ. Luke xii. 33.

Ανεκλιδρος, α, εν, comparat. of ανεκλος tolerable, which from ανεχω to bear, which see.

More tolerable, more easy to be borne. Mat. x. 15. & al.

Ανελεειμων, σ, δ, η, from α neg. and ελεημων merciful, compassionate, which see. Unmerciful, incompassionate. occ. Rom. i. 31.

Ανελευθω, from ανα up, and the obsol. ελευθω to go.

To go up. An obsolete V. Whence in the N. T. we have 2d aor. ανεγλυθον by syncope for ανεγλυθον. occ. John vi. 3. Gal. i. 17, 18.

Ανελω, from ανα up, or away, and the obsol. ελω to take.

To take up, away, or off. An obsol. V. Whence in the N. T. we have 2 aor. ανεειλον, 2 aor. mid. ανεειλομην. See under Αναρπω.

Ανεμιζομαι, from ανεμος the wind.

To be impelled or driven by the wind. occ. James i. 6.

Ανεμος, σ, δ, from αημι to blow, or rather from ανεμαι perf. pass. of ανημι to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14.

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliii. 5, 6. Dan. vii. 2. Rev.

vii. 1. ארבע רוחות השמים *the four winds or spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force or action* of the *spirit or gross air* is in strict philosophical truth principally exerted at the * *western and eastern edges* of the earth in supporting its *diurnal motion*, and from the *northern and southern pole* in regulating its *declination*.

In the LXX, this word, except in two passages, always answers to the Heb. רוח. *Ανευδακλον*, α, το, neut. from α neg. and *ενδεχεται* it is *possible*, which see under *Ενδεχομαι*. *Impossible*. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and *ακ ενδεχεται*, Luke xiii. 33.

Ανεβηκω, from *ανα up*, and obsol. *εβηκω* to bring.

To bring up, offer, bear. An obsol. V. Whence in the N. T. we have 1st aor. act. *ανεβηκα*, particip. *ανεβηκας*; 2d aor. infinit. *ανεβηκειν*. See under *Αναφερω*.

* *Ανεξερευνητος*, α, ο, η, και το—ον, from α neg. and *εξερευνω* to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos. ix. 3. Obad. ver. 6. Joel i. 9. *Not to be searched out, inscrutable*. occ. Rom. xi. 33.

Ανεξικακος, α, ο, η, from *ανεχομαι* to bear, and *κακος* evil.

Enduring evil, either men or things, *patient, forbearing*. occ. 2 Tim. ii. 24.

Ανεξιχνιαστος, α, ο, η, και το—ον, from α neg. and *εξιχνιαω* to trace out, which from *εξ out*, and *ιχνος* the *footstep*, which from *νω* to come, and this from the Chald. ܐܝܢ to come or go.

Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8.

The LXX several times use the V. *εξιχνιαω* for the Heb. ܐܝܢ to search out minutely, and the N. *ανεξιχνιαστος* for ܐܝܢ ܐܝܢ there is no searching out.

Αναισχυνομαι, α, ο, η, from α neg. and *σταισχυνομαι* to be ashamed.

Not ashamed, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or,

* See Calcott's *Veteris & Vetræ Philosophiæ Principia*, page 6, —10; and Calcott, the Son's, *Remarks on Creation*, page 55, —57.

Not to be ashamed, that needeth not to be ashamed. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15. where see *Kypke*.

Ανεπιλαμπρος, α, ο, η, from α neg. and *επιλαμπρος* blameable, which from *επιλαμβανωμαι* to reprehend, blame.

Unblameable, blameless, irreprehensible. occ. 1 Tim. iii. 2. v. 7. vi. 14.

Ανερχομαι, from *ανα up*, and *ερχομαι* to go, come.

To go up. See *Ανελευθω*.

Ανεσις, ιος, att. *εως*, η, from *ανιμι* to loose, relax.

I. *Liberty, some degree of relaxation from bonds or confinement*. occ. Acta xxiv. 23.

II. *Remission or relaxation from uneasiness, expence or trouble, ease, rest*. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

Ανείλω, from *ανα emphatic*, and *είλω* to examine, which the Etymologist deduces from *ειλον*, το, the *truth, reality*, as if it were *ειλω* to search out the truth; but *ειλος*, α, ον, is from *εω* or *εμι* to be.

To examine strictly. occ. Acta xxii. 24, 29.

ANET, an Adv. governing a Genitive, from the Heb. ܠܝܢ without, or ܠܝܢܐ without him or it.

Without, not with. occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. *Wetstein* on Mat. shews that ANET ΘΕΟΤ is an expression used by *Homer* and *Lucian*.

In the LXX it twice answers to the Heb. ܠܝܢ.

Ανευθελος, α, ο, η, from α neg. and *ευθελος* fit. *Unfit, inconvenient, not commodious*. occ. Acts xxvii. 12.

Ανευρισκω, from *ανα emphatic*, and *ευρισκω* to find.

To find, find out by diligent seeking. occ. Luke ii. 16. Acts xxi. 4. *Raphelius*, in his Annotation on Luke ii. 16, remarks, that *ανευρισκειν* in the present tense is to seek diligently, *ανευρειν* in the 2 aor. to find out by diligent seeking. This he confirms by a passage from *Arrian*, Epictet. lib. ii. cap. 11, *Και διατι η ζητημεν αυτον, και ΑΝΕΥΡΙΣΚΟΜΕΝ, και ΑΝΕΥΡΟΝΤΕΣ λοιπον απαραβαλως χωμεθα?* Wherefore then do we not enquire and diligently seek after this (rule); and when by diligent enquiry we have found it, why do we not use it without deviation?"

Ανερχομαι;

Ἀνεχόμεαι, Mid. from *ἀνα up*, and *εχω to hold, bear*.

To bear, bear with, suffer. It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20; or much more frequently with a N. following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1, see *Wolffius* Cur. Philol. and *Welstein*.

Ἀνεψίος, *σ, δ*, probably from *ἀνεσθαι to be connected*, perf. pass. infin. of *ἀναίτω to connect*, which from *ἀνα emphatic*, and *αίτω to tie*, which see under *Ἀρτομαί*. A cousin-german, or nephew. occ. Col. iv. 10.

Ἀνέθον, σ, το.

Dill, a species of herb, so called perhaps from *ἀνα up*, and *ἄναι to run*, for * its stalk runs up to the height of a cubit and half. If it should not rather be derived from the Heb. *שמן to embalm*, on account of its fragrant smell, of which *Virgil*, *Eclog. ii. line 48*, has taken particular notice,

—*et florem jungit bene olentis anethi.*
And adds the flower of the fragrant dill.

occ. Mat. xxiii. 23. Comp. *Ἀνθος*.

Ἀνέχω, from *ἀνα up*, and *εχω to come*.
I. To come up, come to.

II. To appertain, belong to. Hence

III. *Ἀνηκει*, Impers. it appertaineth, it becometh, it is fit. occ. Col. iii. 18. Particip. neut. *Ἀνηκον, οντος, το*, What is fit, becoming. occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, *Τα ἑκ ἀνηκοντα*, Which are not convenient, is a Litotes, for, Which are highly inconvenient and improper. So *τα μη καθηκοντα*, Rom. i. 28. On which last cited text *Doddridge* remarks that *Homer*, in like manner, uses *αἰσεα sp̄a ungentle deeds*, for all the barbarous indignities which *Achilles* practised on the corpse of *Hector*, Il. xxii. line 395. Comp. *Ἀλυσίελης*.

Ἀνεμσος, σ, δ, ῆ, from *α neg.* and *ἡμερος mild*, which see under *Ἡμερος*.

Not mild, ungentle, fierce. occ. 2 Tim. iii. 3.

ANHP, *ανερος*, and *ανδρος, δ*, either from *ανω upwards* (see under *Ἀνθρωπος*), or perhaps from the Heb. *נר a lamp*, with *η emphatic* prefixed, according to that of

* See *Brookes's Nat. Hist. vol. vi. p. 106*.

Prov. xx. 27, *The spirit of man is נר * a lamp of Jehovah*. In which view it is remarkable that the ancient Greek poets, particularly *Homer*, frequently use *φως*, whose primary sense is *light* (from *φαιω to shine*), for a man.

I. *Man*, a name of the species. Luke xi. 31, 32. & al.

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. 1 Cor. xiii. 11. & al.

III. *A man*, as related to a woman, a husband. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq.

IV. The vocative plur. *Ἀνδρες* is used in addressing the discourse to men, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvii. 10.

V. It is used, as it were, pleonastically.

* And from this revealed truth, which no doubt was well known to the ancient believers long before the time of *Solomon* (see Gen. ii. 7), the heathens seem to have borrowed their accounts of the human soul, impiously attributing to their arch-idol, the heavens, the supporting of its spiritual life, and even making the human spirit or soul a part of their god, the heavens, air, or ether. Thus *Pythagoras*, as we are informed by *Diogenes Laertius* (in *Pythag.*), held that the human soul is a portion of the ether (*ἀπὸ τοῦ αἰθέρος*), and therefore immortal, because the ether is so: And *Cicero* (in the character of *Calo*) declares that *Pythagoras* and the *Pythagoreans* never doubted "but our souls were portions of the universal mind or god, quin ex universâ mente divinâ delibatos animos haberemus." De Senect. cap. 21. So *Horace*, Lib. ii. Sat. 2, line 79, calls the human soul—

—*Divinus particulam Auræ.*
A particle of Breath divine.

Virgil, *Æu. vi. line 746*.

Æthereum sensum, atque auræ simplicis IONÆM.
A sentient Ether, pure ærial FIRE.

And *Pliny* the naturalist speaks thus of *Hipparchus*, giving us thereby his own opinion. "The never enough commended *Hipparchus*, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our souls being a part of the heaven, Animasque nostras partem esse cœli." Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in *Wisd. ii. 2*. — See also *Leland's Advantage and Necessity of Christian Revelation*, Part I. ch. xii. p. 261, &c. 8vo, Of *Pythagoras*; and ch. xiii. p. 293, Note (g); and *Mrs. Carter's Introduction to her Translation of Epictetus*, § 19, and 31.

† Others deduce *φως*, when used in this sense, from *φω a living or breathing creature* (see Gen. ii. 7.), or from *φαιω to speak*.

Ἀνθρωπος

Ἀνθρ̄ προφητῆς a prophet, Luke xxiv. 19. Ἀνδρες̄ ἀδελφοί brethren, Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1. 16, 22. in Heb. and LXX.) But then it is no less true that the purest Greek writers use ἀνθρ̄ in the same manner. Thus Blackwall (Sacred Classics, vol. i. p. 29. 8vo.) produces from Homer, Il. 3. line 170, ΒΑΣΙΛΗΪ ἈΝΔΡΙ; from Thucydides, lib. i. 41, ἈΝΔΡΑ ΣΤΡΑΤΗΤΟΝ; and from Demosthenes, ἈΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from Herodotus, lib. i. cap. 90, edit. Gale, ἈΝΔΡΟΣ ΒΑΣΙΛΕΩΣ; and cap. 141, ἈΝΔΡΑ ΑΤΛΑΝΤΗΝ; and from Plato's Phædon, § 9, ΦΙΛΟΣΟΦΟΥ ἈΝΔΡΟΣ, so § 34.

Ἀνθι, see under Ἀντι I. 2.

Ἀνθιστημι, from ἀντι against, and ἵστημι to stand.

To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

Ἀνθομολογεσθαι, εἰμαι, Mid. from ἀντι in return, and ὁμολογεῖν to confess, acknowledge. With a Dat. of the person, To confess, return thanks, to. occ. Luke ii. 38; where Weistain explains this word by giving thanks to God ἀντ' εὐεργεσίας for the benefit bestowed, and cites from Plutarch Æmil. (misprinted Timol.) p. 260, B. ἈΝΘΟΜΟΛΟΓΕΙΣΘΑΙ τινα χάριν, to return thanks for a favour.

In the LXX the V. is used, Ps. lxxix. 13, for Heb. הִתְחַוּ to confess. Comp. Ezra iii. 11, where LXX render הִתְחַוּ וַיִּשְׁמְחוּ and they answered (each other) in praising and confessing to Jehovah, by Καὶ ἀπεκρίθησαν ἐν αὐτῷ καὶ ἀνθομολογήσας τῷ Κυρίῳ.

ΑΝΘΟΣ, εὐς, ὅς, το. The Greek Etymologists derive it from ἀνω up, and θῆν to run, because while growing it generally tends upwards: But may it not be more probably deduced from the Heb. הִנֵּחַ to embalm, make sweet? See Cant. ii. 13. A flower of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So Juvenal, Sat. ix. lin. 126—8,

———— Festinat enim decurrere velox
Flocculus angustæ miseræque brevissima vitæ
Portio; ———

Ἀνθρακία, ας, ῃ, from ἀνθραξ, αἶσος.

A heap or fire of live coals. occ. John xviii. 18. xxi. 9. On the former text Weistain shews that this word is used by Homer, Athenæus, Aristophanes, and Plutarch. Comp. Ecclesi. xi. 32.

ΑΝΘΡΑΞ, αἶσος, ῃ. May it not be compounded of the Heb. דָּחַק that which keeps or retains, and אֵשׁ fire?

A burning, or live, coal. occ. Rom. xii. 20.

Ἀνθρωπάρεστος, υ, ῃ, ῃ, from ἀνθρώπος a man, and ἀρεσκω to please.

One that is desirous of pleasing men, a man-pleaser. occ. Eph. vi. 6. Col. iii. 22.

The V. ἀνθρωπάρεσκω is used by Ignatius in the same view. Epist. ad Rom. § 2.

Ἀνθρωπίνος, η, ον, from ἀνθρώπος man.

Human, belonging to man, his manners, customs, nature, or condition. occ. Rom. vi. 19. 1 Cor. ii. 4, 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane writers. See Weistain.

Ἀνθρωποκλόνος, υ, ῃ, from ἀνθρώπος a man, and κλέω perf. mid. of κλέω to slay.

A man-slayer, a murderer. occ. John viii. 44. (where comp. Wisd. ii. 24, and see Campbell.) 1 John iii. 15.

Ἀνθρώπος, υ, ῃ, from ἀνω * ἀθεῖν τῇ ὀπί looking upwards with his countenance, or from ἀνω ὑπερὶ ὤμα turning his view upwards. Ovid, Metamorph. lib. i. having observed that † Prometheus, i. e. the divine Counsel (comp. Gen. i. 26.) formed man in the image of the all-ruling Gods, adds in those well-known lines, lin. 85, &c.

Pronaque cum spectant animalia cætera terram,
Os Homini sublime dedit: cælumque tueri
Jussit, & erectos ad sidera tollere vultus.

Whilst other creatures tow'rd's the earth look down,

He gave to Man a front sublime, and rais'd
His nobler view to ken the starry Heav'n.

Nor is this of Ovid to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus Cicero, in the character of a Stoic, observes, " God raised Men aloft from the ground, and made them up-

* Ἀθεῖν to look, behold, view attentively, may be derived from Heb. רָאָה Hiph. of רָאָה to observe.

† Πρωμῆδης from προμῆδιναι: to provide, take thought before-hand.

E

right,

right, that, by viewing the Heavens, they might receive the knowledge of the Gods. For men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the Heavens (superarum rerum atque cœlestium), the view of which belongs to no other animals." De Nat. Deor. lib. ii. cap. 56. edit. Olivet. And again, De Leg. lib. i. cap. 2. "Cum ceteras animantes ad pastum abjecisset, solum hominem erexit, ad cœlique quasi cognitionis domicilium pristinum conspectum excitavit. When God had made other animals prone to feed on the ground, he made Man alone upright, and raised him to a view of Heaven, as of his native and original habitation." So Agrippa in Dio. Hist. lib. lli. p. 315, Το ἀνθρώπινον τὸν, εἰς ἐκ τῶν οὐρανῶν γεγενησὶ καὶ εἰς θεῶν ἀφ᾿ ἑξῆος, ἂν ὅλον βασιλείῃ: The whole human race, as being sprung from the Gods, and destined to return to them, looks upward."

I. *Man*, a name of the species without respect to sex, Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21.

II. *Amen*, as distinguished from a woman. Mat. xix. 3, 5, 10.

III. *Every man, every one, any one*. 1 Cor. ix. 1. xi. 28. Gal. iii. 12.

IV. In the N. T. ἀνθρώπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28, 45, 52. Luke ii. 15. & al. Comp. Gen. ix. 5, 20. xiii. 8. xlii. 30, 33, in Heb. and LXX, and Ἀνρ V.—So *Raphetius* on Luke ii. 15, cites from *Arrian*, ΔΟΥΛΟΙΣ ἈΝΘΡΩΠΟΙΣ for *slaves*, ΝΟΜΑΔΕΣ ἈΝΘΡΩΠΟΙ for *shepherds*. See *Campbell's Preliminary Dissert. to Gospels*, p. 613.

Αὐθιπαρτω, from ἀνθιπαρτος.

To be proconsul, to have proconsular authority. occ. Acts xviii. 12.

Αὐθιπαρτος, α, δ, from ἀντι for, instead of, and ὑπαρτος superlat. of ὑπερ-ὑπαρτος, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme or highest authority in the Roman government.

A proconsul, a person sent as governor into a Roman province with consular power. In the time of the common-

wealth, the authority, both civil and military, of the proconsuls was very extensive. But *Augustus*, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of proconsuls; though they were denied the whole military power, and so fell short of the old proconsuls*. That this title of proconsul is with great accuracy given by St. Luke to *Sergius Paulus*, Acts xiii. and to *Gallio*, Acts xviii. 12, may be seen in *Doddridge's* notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. Ἀνθιπαρτος, and the V. αὐθιπαρτω in the same sense as St. Luke. See *Wetstein* on Acts xiii. 7.

Ἀνιμι, from ἀνα back, and ἵμι to send.

I. To send back; but it occurs not strictly in this sense in the N. T.

II. To lousen, unloose. occ. Acts xvi. 26. xxvii. 40; where comp. under Πηθάλιον.

III. To lessen, moderate. occ. Eph. vi. 9. So *Epictetus*, *Enchirid.* cap. 54, cited by *Alberti* and *Wetstein*, τὴν αἰδῶ—ΑΝΙΕΝΑΙ, to lessen the respect."

IV. To dismiss, leave. occ. Heb. xiii. 5.

Ἀνίλαως, ω, δ, ἦ, att. for ἀνίλαος, from α neg. and ἰλαός (att. for ἱλαός) merciful. Without mercy. occ. James ii. 13.

Ἀνίπλες, α, δ, ἦ, from α neg. and πλῆω to wash.

Not washed, unwashed. occ. Mat. xv. 20. Mark vii. 2, 5.

Ἀνίστημι, from ἀνα again, and ἵστημι to place, stand. See the remark under ἵστημι.

I. In the 2d aor. active, intransitively, To stand again, to rise from a sitting or recumbent posture. Mat. ix. 9. Mark i. 35.

ii. 14. xiv. 60. & al. freq. Acts xii. 7, Ἀνασθ. rise up, 2d aor. imperat. 2d pers. active, for ἀνασθῇ. So Eph. v. 14.

II. In the 2d aor. act. and 1st fut. mid. intransitively, To rise, or arise from the dead, applied to Christ, Mat. xvii. 9.

* See *Kennet's Antiquities of Rome*, p. 125, 6. *Lardner's Credibility of Gospel Hist.* Vol. I. Book i. ch. 1. § 11, and *Crevier*, *Hist. des Empereurs*, Tom. I. p. 25, 26, 49, 12mo.

xx. 19.

xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24. 1 Thessa. iv. 16. See 2 Mac. vii. 14. *Homcr*, II. 21. line 56. But in the 1st fut. und 1st aor. active, transitively, *To raise, cause to rise from the dead*. Acts ii. 24, 32. John vi. 39, 40. See 2 Mac. vii. 9. *Homcr*, II. 24. line 551.

III. *To rise from the spiritual death of sin*. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act*. Acts v. 36, 37. vii. 18. *Αἰσθαῖαι* pass. The same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear*. Mat. xxii. 24. Acts iii. 22, 26. xiii. 32. & al. On Acts ii. 30, observe that the words *κατα σαρκα ἀναστήσει τον Χριστον* are omitted in the *Alexandrian* and *Ephrem* MSS, and in the *Cambridge* one by correction, as also in the Vulg. Syriac, and other ancient versions, and that *Griesbach* accordingly rejects them from the text.

V. In the 2d aor. act. intransitively, it imports *hostility or opposition: To rise up, commence hostilities or opposition*. Mark iii. 26. Acts vi. 9.

VI. *To depart*. Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, *Kypke* cites the best Greek writers using the V. in this sense.

In the LXX it most frequently answers to the Heb. *קם* *to stand up, arise*.

Ανοητος, *σ, ό, η*, from *α neg.* and *νοω to consider*.

Inconsiderate, thoughtless, foolish. occ. Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3.

Ανοια, *α, η*, from *ανοος, mad, foolish*, which from *α neg.* and *νοος, mind, understanding*.

Madness, folly, want of understanding. occ. Luke vi. 11. 2 Tim. iii. 9.

Ανοίσω, from *ανα*, and *οίσω to open*, which is perhaps from the Heb. *הנה to remove*. From *ανοίσω* we have in the N. T. not only several tenses formed regularly, but also several after the attic dialect, as the 1st aor. *ἀνέσχεα*, John ix. 14. perf. pass. particip. *ἀνεσχημένος*, Acts xvi. 27. & al. freq. 1st aor. pass. *ἀνέσχεθης*, Luke i. 64. & al. and (with a triple augment)

ἠνέσχεθι and *ἠνέσχεσθαι*. Rev. xx. 12. infin. *ἀνέσχεσθαι*. Luke iii. 21. perf. mid. *ἀνέσχεα*. 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open, as a door or gate, &c*. Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.

II. *To open, as the mouth or eyes*. See Mat. v. 2. 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gen. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. *Elsner* in like manner cites from *Æschylus* ΟΙΦΕΙΝ ΣΤΟΜΑ. To which we may add from *Lucian*, Rhet. Præc. tom. ii. p. 448. edit. *Benec*. ΑΝΟΙΞΑΣ ΣΤΟΜΑ, and *Ad Indoct.* p. 557. ΑΝΕΟΙΓΜΕΝΟΙΣ—ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ, On Luke i. 64, comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. *Lexicon*, under *כח V*.

III. In the mid. and passive, *To be opened, as the heavens at the descent of the Holy Spirit on Christ*. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under *Σχιζω I*. See *Kypke* on 1 Cor. xvi. 9.

Ανοικοδομεω, *ω*, from *ανα again*, and *οικοδομεω to build a house*, which see.

To build up again. occ. Acts xv. 16. The Heb. words answering to this in the LXX of Amos ix. 11, are *נדד to fence, wall up*, and *בנה to build*.

Ανοίξω, *ιος, att. σω, η*, from *ανοίω to open*. *An opening, as of the mouth*. occ. Eph. vi. 19.

Ανομία, *α, η*, from *ανομος lawless*.

Transgression of a law, iniquity. Mat. vii. 23. 1 John iii. 4. & al. freq.

Ανομος, *σ, ό, η*, from *α neg.* and *νομος law*.

I. *Lawless, not having, knowing, or acknowledging a law*. occ. 1 Cor. ix. 21. where observe the paronomasia.

II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8. & al.

Ανομως, Adv. from *ανομος*.

Without having the law. occ. Rom. ii. 12; where *Alberti* observes, that *Isocrates* likewise applies *ανομως* in this unusual sense, *Paneg.* p. m. 94. *Τας Ἑλληνας ΑΝΟΜΩΣ ζωντας, και σποραδην οικον-τας*; The Greeks living without laws, and in scattered dwellings."

Ανρθωω, *ω*, from *ανα again*, and *ορθω to erect*.

E 2

I. To

I. *To make straight, or upright, again.* occ. Luke xiii. 13. comp. Heb. xii. 12.

II. *To erect again.* occ. Acts xv. 16.

Ανοσιος, α, δ, ι, from α neg. and οσιος holy. *Unholy, impious.* occ. 1 Tim. i. 9. 2 Tim.

iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ανοχη, ης, ι, from ανιχομαι to bear.

Forbearance. occ. Rom. ii. 4. iii. 26.

Ανταγωνιζομαι, from ανι against, and αγωνιζομαι to strive.

To strive against. occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Peregr. tom. ii. p. 759. edit. Bened. Τον ΑΝΤΑΓΟΝΙΖΕΣΘΑΙ και αυτω τω Ολυμπτω δυναμενον, Who was able to contend or engage with even the Olympian Jove himself. So Josephus, p. 1335, edit. Hudson.

Ανταλλαγμα, ατος, το, from ανηλλατμαι perf. pass. of ανταλλασσω to exchange, which from ανι instead of, and αλλασσω to change.

I. *A thing given in exchange for another, a compensation, price.* In this sense the word is used by the LXX, 1 K. xxi. 2. (Alex.) Job xxviii. 15. So in Josephus [Ant. lib. 14. cap. 16. § 3, edit. Hudson, cited by Kypke] Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ως ει τοσούτω πολλων φονη, βραχυ και την της οικουμένης ήγemonian ΑΝΤΑΛΛΑΓΜΑ, that he should esteem even the empire of the world but a small compensation for such a slaughter of the citizens."

II. *A ransom, a price paid to redeem from punishment or evil.* occ. Mat. xvi. 26. Mark viii. 37. comp. Psal. xlix. 8.

This word in the LXX answers to the Heb. כופר a price, תשלוח change or exchange, תוספת exchange, commutation, &c.

Ανταναπληρω, ω, from ανι in turn or correspondency, and αναπληρω to fulfil.

To fill up, or complete in turn, or in correspondency. occ. Col. i. 24, Ανταναπληρω τα υστερηματα των θλιψεων τε Χριστου εν τη σαρκι μου, I in my turn fill up what is wanting of the afflictions of Christ (in his members, comp. Acts ix. 4, 5.) in my own flesh, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so I in my turn fill up, &c. Or

rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ανι), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decomposed V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein.

Ανταποδιδωμι, from ανι in turn, and αποδιδωμι to render.

To recompense, repay, return, whether good or evil. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Eccclus. iii. 31. This verb in the LXX most commonly answers to the Heb. נָתַן to requite, הָשִׁיב to return, שָׁלַם to repay.

Ανταποδομα, αλος, το, from ανταποδιδωμι.

I. *Recompense, retribution, of good.* occ. Luke xiv. 12.

II. *Recompense, retaliation, of evil.* occ. Rom. xi. 9.

Ανταποδοσις, ιος, att. σως, ι, from ανταποδιδωμι.

Recompence, reward. occ. Col. iii. 24.

Ανταποκρινομαι, from ανι against, and αποκρινομαι to answer.

To answer in opposition, to reply against. occ. Luke xiv. 6. Rom. ix. 20.

This word in the LXX is used for the Heb. הָשִׁיב to return, and עָנָה to answer.

Ανταω, ω, from αντα over against, in the presence of, which from ανι against.

To meet, q. d. to come over against, obviam eo, obvius fio. This simple verb occurs not in the N. T. but is inserted on account of its compounds and derivatives.

Αντεπω, from ανι against, and πω to say. *To gainsay, contradict.* occ. Luke xxi. 15. Acts iv. 14.

Αντεχομαι, Mid. from ανι against, and εχω to hold, adhere.

It is construed with a Genitive.

I. *To hold any thing against some resisting force.*

II. *To hold fast, adhere to, notwithstanding resistance or opposite force.* occ. Mat. vi. 24. (where see Wetstein) Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famined during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, ΕΥΝΟΥΤΟΙΟ ΔΕ ΓΕΡΟΝΤΕΣ

ANTE-

ANTEXOMENOI των σιμων, Old men were beaten while they held fast their victuals." De Bel. lib. v. cap. 10. § 3.

II. To succour, support, as an infirm body by the hand from falling. occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, ΑΝΘΕΞΕΤΑΙ τὸ μὴ πρὸς τὸν θάνατον, He shall sustain him from falling to death." Comp. Acts xx. 35.

ANTI, perhaps from the Heb. ענה or ענה infin. ענה, to act upon, return, answer. A preposition which denotes answering, correlation, or correspondency to, or return for somewhat else.

I. Governing a Genitive.

1. For, in return for, for the sake of. Rom. xii. 17. Heb. xii. 16. & al.

2. For, upon account of, answerable to. Mat. v. 38. xvii. 27. John i. 16, χάριν αὐτοῦ χάριτος grace, for, answerable to (his) grace; for "the pronoun αὐτοῦ, which occurs after πληρωματος, must be understood as repeated after χάριτος.—The Word incarnate, says the Apostle, resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402. edit. 1790.

Αὐτὸ ὧν, an elliptical Attic expression for αὐτὸ τῶν ὧν, literally, On account of these things that, i. e. On this account that, because that, because. Luke i. 20. xix. 44. Acts xii. 23.

3. In the stead, or place, of. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In Composition it denotes,

1. Contrariety, opposition, as in ἀντίστροφος to stand against, oppose.

2. Acting in turn, return, or reciprocally, as in ἀντιμετροῦμαι to measure back again, ἀντιλαλοῦμαι to revile in return, or again.

3. Answerableness, or correspondency, as ἀντιδρῶν a correspondent ransom.

4. In the place or stead of, as in ἀνθυπατος a proconsul.

Ἀντιβάλλω, from αὐτί reciprocally, and βάλλω to cast.

To cast, or toss from one to the other by turns, as a ball, or &c. Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13.

Ἀντιδιατίθημι, from αὐτί against, and διατίθημι to dispose:

To oppose, or indispose. occ. 2 Tim. ii. 25, where ἀντιδιατίθεμενους means either those who directly oppose the Gospel, or those who are indisposed or disaffected towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιατίθεμενους in a very different manner from the ἀντισταμενους opposers, mentioned ch. iii. 8, from whom he was to turn away, ver. 5.

Ἀντιδικος, σ, ὅ, ῥ, from αὐτί against, and δικη a cause or suit at law.

I. An adversary, or opponent in a law-suit. So Herodian, lib. vii. cap. 17, has ΑΝΤΙΔΙΚΟΤΕ ἐν πρᾶγμασιν αἰσχροῖς, adversaries in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3.

II. It is applied to the Devil, the great adversary of man, and the accuser of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and Heb. and Eng. Lexicon in ἰσῶ.

Ἀντίθεσις, ιος, Att. τως, ῥ, from ἀντίτιθημι to oppose, which from αὐτί against, and τίθημι to place.

Opposition. occ. 1 Tim. vi. 20.

Ἀντιπαθίζημι, from αὐτί against, and παθίζημι to place.

To place against, or in opposition to; but in 2d aor. to stand against, resist. occ. Heb. xii. 4.

Ἀντικαλέω, ω, from αὐτί, in return, and καλέω to call.

To call or invite in return. occ. Luke xiv. 12. Thus applied by Xenophon in Wetstein.

Ἀντικείμεαι, from αὐτί against, and κείμεαι to be placed, to lie.

To be placed against, or in opposition; to be opposite, to oppose, be an adversary to. Luke xiii. 17. Gal. v. 17. 1 Tim. i. 10. & al.

Ἀντιπρῶτον, An Adv. governing a Genitive, from αὐτί against, compounded with πρῶτον the head, or Heb. מִפְּתִי to meet.

E 3

Opposite

Opposite to, over against. occ. Acts xx. 15.

Αντιλαμβάνομαι, Mid. from *αντι* mutually or against, and *λαμβάνω* to take hold.

I. With a Genitive following, *To take hold on another mutually, as by the hand*: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. Comp. Lev. xxv. 35, LXX, and Heb. and Eccclus. ii. 6.

II. *To take hold, as it were, on the opposite side.* occ. 1 Tim. vi. 2, *ὅς τῃς ευεργεσίας ἀντιλαμβάνομενοι taking hold on the glorious benefit of Christ's redemption on the other side*; for *ἀντιλαμβάνεσθαι*, says Piscator, properly denotes, *to support a burden with another person, and, as it were, on the other side.* In this view the expression beautifully represents the masters as laying hold on the benefit of the Gospel on one side, while their slaves also, who are now the Lord's freemen, have hold on it, in like manner, on the other. Elsner however observes, that *ἀντιλαμβάνεσθαι* often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, but rather let them do service, because *ὅς τῃς ευεργεσίας ἀντιλαμβάνομενοι they who receive the benefit (of their service) are believers, and beloved.* The structure of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that *ευεργεσία* signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the mild and equitable genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16. and Macknight on 1 Tim. vi. 2.

In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. ---ב קח to lay fast hold on, כח to support, כח to prop, and to עז to help. *Αντιλέγω*, from *αντι* against, and *λέγω* to speak.

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under Κολάζω.

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9;

in which last passage our translation renders it in the text *not answering again*, which includes the sense of *gainsaying*, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T.

Αντιληψις, ιος, att. *ως, ἡ*, from *ἀντιλαμβάνομαι* to support, help.

A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains *ἀντιληψις* by *αἰσθεσθαι τῶν ασθενῶν helping or supporting the infirm.* So Gennadius in *Ecumenius* interprets *ἀντιληψις* by *τὸ αἰσθεσθαι τῶν ασθενῶν καὶ προσελθὼν αὐτῶν helping the infirm, and taking care of them*; for which difficult and self-denying office, it is probable, persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. Vitringa, De Synagog. Vet. lib. ii. p. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii. thinks that *ἀντιληψις* denote them who had the gift of interpreting foreign languages. But to express these, the word seems strangely obscure. Macknight, whom see, explains it by "*Helpers*, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others."

Αντιλογία, ας, ἡ, from *ἀντιλέγω* to contradict. *Contradiction, opposition.* occ. Heb. vi. 16. vii. 7. xii. 3. Jude ver. 11.

Αντιλοιδορεω, ω, from *αντι* in return, and *λοιδορεω* to revile.

To revile again, or in return. occ. 1 Pet. ii. 23.

Αντιλυτρον, ος, τό, from *αντι* in return, or correspondency, and *λυτρον* a ransom.

A ransom, price of redemption, or rather a correspondent ransom. "It properly signifies a price by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another." So Aristotle uses the verb *ἀντιλυτρον* for *redeeming life by life.* See Scapula. occ. 2 Tim.

* Hyperius in Leigh's Crit. Sacra.

ii. 6.

ii. 6. comp. Mat. xx. 28. Gal. iii. 13.

Cæsar informs us, that the ancient *Gauls* practised human sacrifices on this very remarkable principle, that "the anger of the immortal Gods could be no otherwise appeased than by paying the life of one man for that of another." What is this but a corruption of the true tradition, that the *Seed of the Woman* was to give himself, or his life, a ransom for all? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first born? See 2 K. iii. 27. Mic. vi. 7. and comp. under *Μολοχ* and *Heb.* and *Eng. Lexicon* under *בנך* I.

Ανιμετρω, ω, from *αυλι* in return, and *μετρω* to measure.

To measure, or mete, back again, or in return. occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS, four of which ancient, read *μετρηθησεται*, which reading is adopted by *Wetstein* and *Griesbach*.

Ανιμισθια, ας, η, from *αυλι* in return, and *μισθος* a reward.

A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Ανιπαρελυθω, An obsolete Verb, from *αυλι* over against, and *παρελυθω* to pass by, whence in the N. T. we have 2 aor. act. 3d pers. sing. *ανιπαρηλθεν*.

To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, X Mat. xxvii. 6. John xviii. 28.

Ανιπαρρχομαι. See the preceding *ανιπαρελυθω*.

Ανιπαρ, Adv. joined with a Genitive Case, from *αυλι* against, and *παρ* beyond, on the further side.

* *Quod pro vitâ hominis, nisi vitâ hominis redatur, non posse aliter deorum immortalium numen placari arbitramur.* *Cæsar.* Comment. lib. vi. § 15.

Over against, on the opposite shore. occ. Luke viii. 26.

Ανιπτρω, from *αυλι* against, and *πτρω* to fall.

To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 51.

Ανιςτρατευομαι, from *αυλι* against, and *στρεω* to war.

To war, or make war, against. occ. Rom. vii. 23.

Ανιτασσομαι, from *αυλι* against, and *τασσω* to set in array.

Mid. To set oneself in opposition to, and, as it were, in array against. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5.

Ανιτυπος, η, ον, from *αυλι* denoting correspondency, and *τυπος*, a form, or figure.

I. Corresponding in form, like, similar. So *Hesychius*, *ανιτυπος*, ισος, ομοιος, and in *Nonnus* *ανιτυπα* ηδη similar manners. Hence in the N. T.

II. Figurative, typical, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage *Chrysostom*,

Ον γαρ εις χειροποιητα αγια εισηλθεν ο Χριστος, ανιτυπα των αληθινων. Αρα εκεινα εστιν αληθινα, ταυτα δε ΤΥΠΟΙ. For Christ is not entered into the holy places made with hands, which are the *ανιτυπα* of the true. These latter, then, are the true, the former are types." So the * ancient Christians used to call the bread and wine in the communion, the *ανιτυπα* of Christ's body and blood. But they who speak thus plainly reject the novel and monstrous doctrine of Transubstantiation.

III. *Ανιτυπον*, το, Antitypical, or an antitype, somewhat answering to, and represented by, a type, or emblem. occ. 1 Pet. iii. 21.

Ανιχριστος, ο, ος, from *αυλι* against, and *Χριστος* Christ.

An opposer of Christ, an antichrist; and with O prefixed, THE antichrist. occ. 1 John ii. 18, 22. iv. 3. 2 John ver. 7. On all which texts see *Macknight*.

Ανιλω, ω, from *ανλος*, ο, ος, a sink, which may be from the Heb. *נָוָה* infin. of *נָוָה*

* See *Suicer's Thesaurus* in *Ανιτυπον* I.

† It seems worth remarking on this occasion, that the sea is called, both by *Homer* and *Æschylus*, *ανλος*. Comp. *Eccles.* i. 7.

to return, compounded perhaps with *ὑπο* to cast down, because it returns the moisture, &c. downwards to the earth whence it came.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by *Lucian*, *Cataplus*, tom. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See *Heb.* and *Eng. Lexic.* under *ἄνω*.

This verb in the LXX answers thrice to the Heb. *נָטַח* to draw water, once to *נָטַח* to draw out.

Ἀνέλαμα, ατος, τό, from *ἠνέλαμαι* perf. pass. of *ἀνέλω*.

Something to draw water with, a pitcher. See Gen. xxiv. 15—29, and *Heb.* and *Eng. Lexicon* in *ἄνω*. occ. John iv. 11.

Ἀντιορθάμω, ω, from *ἀντί* against, and *ορθάμω* the eye.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by *Clement* in his 1st Epist. to the Corinthians, § 34. edit. *Russell*. Comp. *Wisd.* xii. 14. and *Wetstein* on Acts xxvii. 15.

II. Applied to a ship, *To bear* (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "on the *pru* of the ancient ships was placed a round piece of wood, called sometimes *ορθάμω* the eye of the ship, because fixed in its fore-deck."

Ἀνυδρός, ε, ό, ή, from α neg. and *ὕδωρ* water.

Without water, dry. occ. Mat. xii. 43. Luke xi. 24. 2 Pet. ii. 17. Jude, ver. 12.

Ἀνυποκρίτος, ε, ό, ή, from α neg. and *ὑποκρίνομαι* to pretend, feign, which see. *Without hypocrisy or simulation, unfeigned*.

Rom. xii. 9. James iii. 17.

Ἀνυποτακτός, ε, ό, ή, from α neg. and *ὑποτακτός* subject, which from *ὑποτάσσω* to subject.

I. *Not subject, not put in subjection*. occ. Heb. ii. 8.

II. *Not subject, disobedient to authority, refractory, disorderly*. occ. 1 Tim. i. 9. Tit. i. 6, 10.

Ἀνω, An Adv. from the Prep. *ἀνω*, in the sense of ascent, upwards.

1. *Up, upwards*. John xi. 41. Heb. xii. 15.

2. *Above*. Acts ii. 19.

3. With the article *ὁ*, it is used as a N. denoting *what is above, high, exalted*. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them ἕως ἀνω up to the higher part, or brim*. Comp. *Κατω* II.

Ἀνωθεν, ε, τό, so called because *ἀνω* της γης above the ground.

An upper room, or chamber. occ. Mark xiv. 15. Luke xxii. 12.

Ἀνωθεν, An Adv. of place or time, from *ἀνω* above, and the syllable *θεν* denoting from.

1. *From above*. John iii. 31. James i. 17. & al.

2. *From the beginning, or first rise*. occ. Luke i. 3. Acts xxvi. 5. So *Josephus*, Ant. lib. xv. cap. 7. § 8. *φίλοι γὰρ ἈΝΩΘΕΝ ἦσαν*, for they were his old friends." See *Wetstein* in Luke.

3. *Again, anew, as before*. occ. Gal. iv. 9. John iii. 3, 7. It is plain that *ἀγὰν*, and not from above, is nearly the true meaning of *ανωθεν* in the two last-cited texts, because it appears from ver. 4, that *Nicodemus* understood our Saviour in this sense; and though there is an ambiguity in the Greek word *ανωθεν*, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to *Nicodemus*. But *Kypke*, whom see, remarks that *ανωθεν* is a much more emphatical word than *δευτερον*, ver. 4, and signifies "Denuo, inde à primis initiis, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with *παλιν* again, *Macknight*, whom also see, renders *ανωθεν* from the first, of their conversion namely. So *Gulen*, cited by *Wetstein*, *ἡδη — ἸΑΑΙΝ ἈΝΩΘΕΝ ἀρχαμενος*, now beginning again from the very first "and, *γὰρ πάλιν ἸΑΑΙΝ ἈΝΩΘΕΝ ὑπὸ τὸν αὐτὸν*, writing again from the beginning on the same things. Comp. *Wisd.* xix. 6, in the Greek. The Syriac version in all the

* See *Potter's Antiquities of Greece*, vol. ii. p. 140, 1st edition, and *Beza* on Acts xxvii. 15.

the three texts has *אנעו* *anew*, from the beginning.

4. With a preposition it is used in the sense of a N. *The top*, or *upper part*. Mat. xxvii. 51. Mark x. 38. Comp. *Ανω* 3. *Ανωτερος*, η, ον, from *ανωτερος* *upper*, *higher*; Comparative from *ανω* *up*, *upwards*.

Upper, *higher*. occ. Acts xix. 1, where it means *higher up in the country*, further or more distant from the sea, as the districts of *Phrygia* and *Galatia* here intended (comp. Acts xviii. 23.) were. So *Josephus*, Contr. Apion. lib. i. § 12. 'Οι δὲ ταύτης (Θαλασσης namely) *ΑΝΩΤΕΡΩ* τὰς δίκης *εχοντες*, Those who had their habitations further up from sea." And De Bel. lib. i. Proem. § 1, he uses τὰς *ΑΝΩ* *βαρβαρῶν*, for the inland barbarians." See more instances of the like expression in the learned *Hudson's* Note on this place. To what he has adduced I add, that in *Herodotus*, lib. i. cap. 95, we have likewise τῆς *ΑΝΩ* *Ἀσις* the higher Asia, for that part of it which was further from the sea. Comp. *Wetstein* on Acts.

Ανωτερος, α, ον. Comparat. of *ανω* above.

The higher, the upper; hence

Ανωτερον, Neut. used adverbially.

- I. Higher, to a higher place. occ. Luke xiv. 10.

- II. Above, before. occ. Heb. x. 8.

Ανωφελης, εος, υς, δ, και η, και το—ς, from a neg. and *ωφελεω* to profit.

Unprofitable. occ. Tit. iii. 9. *Ανωφελης*, το, *Unprofitableness*, the Neut. being used for a Substantive, as usual. occ. Heb. vii. 18.

In the LXX it answers to the Heb. *לֹא יוֹצֵא*, and *לֹא יוֹצֵא* it doth not profit.

Ἀξίον, ης, ι, from *αγω* or *αγνυμι*, 1st fut. *αξω*, to break, say the Greek Etymologists; but may it not rather be from the Heb. *פָּחַ* to urge, hasten; or from *פָּחַ* to divide, cut off?

An asc. occ. Mat. iii. 10. Luke iii. 9.

Ἄξιος, α, ον, from *αγω*, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they *asert* bring or draw down the beam to a level or horizontal position. Comp. under Sense IV.

- I. *Worthy*, *deserving*, *meriting*, whether absolutely, as Mat. x. 11, (see *Alberti* and

Elmer), or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing worthy of*, or *deserving death*, has (in *Herod's* opinion) been done by him, *ΕΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΤΤΩΙ*. *Raphelius*, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. *Wetstein*.

- II. In a passive sense, *Deserved*, *due*. Luke xxiii. 41.

- III. *Worthy*, *fit*, *suitable*. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3.

- IV. *Worthy to be compared*, *comparable*, such as being put in the opposite scale, as it were, may draw down (* *αγειν*) the beam. Thus *Homer*, Il. viii. lin. 234, 5.

—Νυν δ' οὐδ' ἴσος Ἀχαιοῖσι μῆνιν
ἔστροφος,—

But now we're not a poize
To Hector single.—

Comp. *Ecclus*. xxvi. 15.

Οὐκ ἄξια—*απος*, Not comparable to, not to be compared with. occ. Rom. viii. 18. *Raphelius* shews, that in *Herodotus* the phrase *οὐκ ἄξιος*, joined with a genitive, or with the verb *συμβληθῆναι* to be compared, followed by a dative, signifies not comparable to, not worthy to be compared with, or sometimes with a genitive, not worth; and that both *Herodotus* and *Polybius* use the preposition *προς* in comparisons. But I have not yet met with an instance, in any Greek writer, of *ἄξιος* being construed with *προς* in the same sense as in this text of St. Paul. *Wetstein*, however, cites from *Plato's* *Protag.* the similar phrase *ΑΝΑΞΙΑ ἡδονῇ ΠΡΟΣ λυγρῇ*, pleasure not comparable to sorrow." The modern Greek version in Rom. viii. 18, has *οὐκ ἴσος ἈΞΙΑ ΠΡΟΣ*.

The LXX use *αργυριον ἄξιον* (answering to the Heb. *כֶּסֶף הַכֹּל* full money) for the

* "ἄξιον enim *προς* το *ἀξιον* est autem *αγειν* *προς* τας *καθάρματα*, & idem valet quod *βαλαν* pendere; *αγω*, *αξω*, *ἄξιος*. Illud igitur est *ἄξιον*, quod *αξω*, h. e. *καθάρματι*, τῷ *ζυγῳ*, lancem, in quā ponitur, traq. hit ac deprimit." Dupont in *Theophrast.* Char. Ethic. cap. iii. p. 248, 5.

money

money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and *αξιος* followed by a genitive in that version, denotes comparable to, Prov. iii. 15. viii. 11.

Αξιω, *ω*, from *αξιος* worthy.

I. To esteem, count, or reckon worthy or deserving. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29.

II. To think fit or proper. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. To count worthy or fit, to account, or accept, as worthy. occ. 2 Thess. i. 11.

Αξιος, Adv. from *αξιος* worthy.

Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10. & al.

Ασφατος, *α*, *δ*, *η*, *και* *ρο*—*εν*, from *α* neg. and *οπατος* visible.

Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27.

Απαγγελλω, from *απο* from, and *αγγελω* to tell.

I. To declare, tell from some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciate. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 38. Mark vi. 30. Luke ix. 36. xiv. 21.

III. To tell, declare. Luke viii. 47. xiii. 1. & al.

This word in the LXX generally answers to the Heb. *הודיע* to declare.

Απαγχω, from *απο* intens. and *αγχω* to strangle, which from Heb. *קטל* to strangle. To strangle, kill by strangling, or hanging. Hence *Απαγχωμα*, Mid. To strangle, hang oneself. occ. Mat. xxvii. 5. The verb *αγγχεσθαι* is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. *קטל*; and so it is by the profane writers, particularly by Theophrastus, Eth. Char. 12. Παις—*ωληγας* λαβων *ΑΠΗΓΕΑΤΟ*, a servant having been beaten *hanged himself*," on which passage the learned Dupont declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphaelius cites from Arrian, Epictet. lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, *ΑΠΕΛΘΩΝ ΑΠΗΓΕΑΤΟ*, where it can have no other sense than, as Mrs. Carter trans-

lates it, "he goes and hangs himself," Comp. Wolffius, Le Clerc, Scott and Wetstein on Mat.

Αραγω, from *απο* from, and *αγω* to carry, lead.

I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2.

II. Passive, To be led or carried away to prison, punishment or death. So Hesychius, *απαγεσθαι, εις θανατον ελκεσθαι*. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shews that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from Galen he cites, *Εκελευσεν αυτον ΑΠΑΧΘΗΝΑΙ τεθηκομενον*, He ordered him to be led away to die;" and from Achilles Tatius, *Πα τοιουν ο δημοιος? ΑΠΑΓΕΤΩ ττον λαδων*: Where now is the executioner? Let him take this man away," i. e. to dispatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to milder punishments; and such an one he thinks was inflicted on the soldiers there mentioned.

III. To lead, or tend, as a way. occ. Mat. vii. 13, 14; where Wetstein produces from Stephanus, *ΤΗΝ 'ΟΔΟΝ ΤΗΝ εκ Θεσπιων ΕΙΣ Πλαταιας ΑΠΑΤΟΤΕΣΑΝ*, The way leading from Thespiae to Plataeae."

Απαιδευτος, *α*, *δ*, *η*, from *α* neg. and *αιδευω* to instruct.

Unlearned. occ. 2 Tim. ii. 23.

Απαιρω, from *απο* from, and *αιρω* to take away.

To take away. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35.

Απαιτω, *ω*, from *απο* again, or intens. and *αιτω* to ask.

I. To require, ask again. occ. Luke vi. 30.

II. To require, demand. "Απαιτω, says Casaubon on Theophrast. Eth. Char. xi. is to ask as a favour, *απαιτω* to demand as a debt. So the orator Andocides, *Ταυτα υμας, ει μιν βουλευς, ΑΙΤΩ· ει δε μη βουλευς, ΑΠΑΙΤΩ*. These things, if you are willing, I ask of you; if not, I demand them." occ. Luke xii. 20, But God said unto him, Thou fool, this night *απαιτωσιν* do THEY require (Eng. Marg.) thy soul of thee. Of whom must we understand

derstand this? Who are **THEY** that can require the ψυχὴν *soul* or *life* of any man, but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, See now that I, even I, am ἡ ἮΕ, (the very Essence) עֲפֻדִּי הָיִיתִי, and there are no **ALEIM** with me; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not **Aleim** then the Noun, though not expressed, with which the V. plur. **αυταισιν** agrees? As the V. **δωσασιν** **THEY** shall give, may likewise, Luke vi. 38. (comp. Prov. xix. 17.) and perhaps **παρεδωτο** **THEY** committed, and **αἰησασιν** **THEY** will ask, Luke xii. 48. So the Heb. הָיִיתִי, when denoting the true God, is sometimes joined with plural verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under הָיִיתִי II. 1.

Απαλγω, ω, from **απο** denoting privation, and **αλγω** to feel pain, which from **αλγος** pain, and this perhaps from Heb. **רָחַק** to putrefy.

To grow or become insensible, void of, or past, feeling. occ. Eph. iv. 19. So Phavorinus has ΑΠΑΛΓΟΥΝΤΑΣ—**απο** πολλὰς ῥιγὰς losing their feeling through intense cold." But Raphaelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks, that Hesychius explains it by **μηκετι θελοντες ποτειν** being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphaelius is of opinion were intended by the Apostle to be included in this dreadfully emphatic word **απαλγμοτος**. See also Elsner, Wolfius, and Wetstein.

Απαλλάσσω, att.—**σλω**, from **απο** from, and **αλλάσσω** to change. It denotes in general change of place or condition.

I. To dismiss, let go, set free, deliver. occ. Luke xii. 58. Heb. ii. 15.

II. **Απαλλάττομαι**, Mid. To depart, remove from. It is applied figuratively to diseases: occ. Acts xix. 12.

Απαλλοτρίω, ω, from **απο** from, and **αλλοτρίω** to alienate, which from **αλλοτρίος** alien, strange, foreign.

To estrange, alienate entirely, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See

Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. **נָחַץ** to disperse (whence the N. **נָחַץ** foreign, a stranger), and to **נָחַץ** to be separated.

Ἀπαλος, η, σ, according to the Etymologist and Eustathius, from **ἀψη**, the touch, which from **ἀπτομαι** to touch, which see. Yielding to the touch, soft, tender. occ. Mat. xxiv. 32. Mark xiii. 29.

In the LXX it constantly answers to the Heb. **רַך** soft.

Απαυλω, ω, from **απο** from, and **αυλω** to meet.

To come (i. e. from some other place) into the presence of, to meet. Mat. xxviii. 9. Luke xiv. 31. & al. Wetstein on Luke cites Appian, Polybius and Arrian, applying this verb in like manner to meeting in hostility.

Απαυλῆσις, ις, att. **εως**, η, from **απαυλω**.

A meeting. **Εἰς** **απαυλῆσιν** to the meeting, to meet. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius

cites from Polybius, **ΕΞΗΓΕΣΑΝ ΕΠΙ ΤΗΝ ΑΠΑΝΤΗΣΙΝ**.

Ἀπαξ, Adv. from a collective, and **was** all.

I. Once, once for all. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude ver 3. On Heb. ix. 7, comp. 3 Mac. i. 11; and observe that Wolfius cites Herodotus using the very phrase **ἈΠΑΞ ΤΟΤΕ ΝΕΝΑΤΤΟΤ**. In 1 Pet. iii. 20, for **ἀπαξ ἐξεδεχετο** the Alexandrian and another ancient MS. with many later ones, and several printed editions, have **ἀπὲξεδεχετο**, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. Once, one time. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18.

III. Entirely, thoroughly. Jude, ver. 5; where join **ἀπαξ** with **εἰδοντας**; and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12.

The above-cited are all the passages of the N. T. wherein the word occurs.

Απαράβατος, σ, δ, η, from a neg. and **παράβαίνω** to pass.

Which passeth not from one to another (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains **παρά-**

βατον

ἔαρον by ἀδιαδοχον not successive. occ. Heb. vii. 24, where see *Wolfius*.

Ἀπαρξινuasος, α, δ, η, from a neg. and παρξινuasω to prepare.

Unprepared, not ready. occ. 2 Cor. ix. 4.

Ἀπαρξινουαι, ουαι, from αρο from, and αρξινουαι to deny.

I. To deny or renounce another, to deny one has any connection or acquaintance with him, as Peter did Christ. Mat. xxvi. 34, 35. (comp. ver. 72, 75.) Luke xii. 9.

II. Joined with ταυρον oneself, To deny oneself, renounce one's own natural inclinations and desires. occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23.

Ἀπαρτι, Adv. from αρο from, and αρτι now.

From this time, from henceforth. occ. Rev. xiv. 13. Comp. Αρτι 5.

Ἀπαρτισμος, α, δ, from ἀπαρτισμα perf. pass. of ἀπαρτιζω to perfect, which from αρο intensive, and αρτιζω to perfect, finish, from αρτιος perfect, complete, which see. A completion, finishing, perfecting. occ. Luke xiv. 28.

Ἀπαρχη, ης, η, from αρο from, and αρχη the beginning.

I. The first-fruits, i. e. the first of the first-ripe fruits, ראשית, as it is expressed, Exod. xxiii. 19, which (besides the sheaf of ראשית first-fruits offered at the pass-over for the whole people of Israel, Lev. xxiii. 10, and the בכורים first-ripe fruits of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17.) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשית, never to בכורים.

II. The first-fruits in a figurative sense. It is applied

1. To Christ risen from the dead, as the first-fruits of them that slept, and whom the full harvest of those who are Christ's shall follow *. occ. 1 Cor. xv. 20, 23. The resurrection of Christ in this respect was † typified by the sheaf of first-fruits which

* Τῷ δὲ ἀπαρχῇ πάντως ἀκολουθεῖ το φθῶμα, says *Theodoret*.

† See Bishop *Pearson* on the Creed, Art. V.

was waved before the Lord on the morrow after the sabbath of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγάλη ἑμαρτα under Μεγας IV.

2. To the gifts of the Holy Spirit, which believers obtain in this life as a * foretaste and earnest of their eternal inheritance. occ. Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5.

3. To the Jewish believers, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. occ. James i. 18.

4. To believers, first converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the true believers during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of more plentiful harvest that should follow. See Rev. xiv. 4, where see *Vüringa*, Bp. *Newton*, and *Johnston*.

6. It intimates the patriarchs and ancestors of the Jewish people, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Ἄπας ἀπαρα, ἀπav, from α collect. or ἅμα together, and was all.

I. All, the whole, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. All, the whole in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

ΑΠΑΤΑΩ, ω, from α neg. and πατος, a highway, according to some, but rather from the Heb. דמח, Hiph. of מח to seduce, for which the LXX have frequently used ἀπαταω.

To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26.

Ἀπατη, ης, η, from ἀπαταω.

Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22. & al.

Ἀπατω, ορος, δ, from α neg. and πατηρ a father.

* Τῷ τῷ μελλόντι ᾧ γινώσκοντι says *Chrysostom*.

Without

Without father, i. e. of a priestly family. occ. Heb. vii. 3. See *Elsner*.

Απαυγασμα, αρος, το, from απαυαζω to emit, or *eradiate, light or splendour*, "lucem edo, splendorem reddo," *Hederic*; and this is compounded of απο from, and αυγαζω to shine.

Light or splendour emitted or radiated, eradiation, effulgence, "Effulgentia, splendor," *Hederic*. So *Hesychius* explains απαυγασμα by ηλιος φεγγος the light or splendour of the sun; *Suidas*, by απαυγη η εκλαμψις emitted splendour or effulgence; the Vulgate renders it by splendor, and the Syriac version by מַפְרָץ, which is a derivative from the V. פָּרַץ to spring forth, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the Son is styled Απαυγασμα της δοξης—αυρου, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his divine nature and glorious appearances previous to his taking human nature upon him.

"The whole structure of the words, i. e. in the three first verses of Heb. i. says the learned *Elsner* (*Observat. Sacr. on the place*)—"The whole structure of the words shews that Christ was the Απαυγασμα and Χαρακτηρ of the Father, before that being made man he expiated our sins; for thus run the words: 'Ος υπ απαυγασμα κ. τ. λ. *Who when he was* (cum esset) *the effulgence of his glory, &c. having by himself purged our sins, sat down on the right hand,*" &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, 'Ος εν μορφη κ. τ. λ. *Who being in the form of God,—emptied himself, &c.—wherefore God hath very highly exalted him.*"—Thus *Elsner*.

I add, that both in the Old and New Testament the Logos or Divine Word, and his offices and acts, are described to us by the light, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 2. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the peculiar presence of the same Divine Person was occasionally demonstrated to men by the attendance of his emblem, a preternatural light or glory. See Exod. iii. * 2. (comp. Acts vii. 30.

* Observe, that the fire mentioned in this text

35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. i. 13—15. And besides these occasional manifestations of the glory of the Lord, the appearance of the God-Man over the Cherubim in the Holy of Holies of the tabernacle, and temple, was constantly accompanied with the like preternatural splendour or brightness. This is evident from St. Paul's calling those sacred emblems the cherubim of GLO- RY, Heb. ix. 5, and from the description of the Man over the Cherubim in Ezek. i. 26, 27. The same Prophet, ch. x. 4, describes the glory of Jehovah, i. e. the appearance of the God Man in Glory, as going up from the Cherub (whereon he was, ch. ix. 3,) and standing over the threshold of the house; and then he adds, *And the house was filled with the cloud, and the court was full of THE BRIGHTNESS OF THE GLORY OF JEHOVAH*, כבוד יהוה, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥΓΑΣΜΑ (or—ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΤΡΙΟΥ. It is probable, therefore, that when St. Paul, writing to the Hebrews or converted Jews, gave the Son of God this title, he alluded to this very text of Ezekiel, and thus referred to his divine character and glorious appearances before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus *) should, among other personal attributes of Wisdom, entitle her, ch. vii. 25, 26, ΑΠΟΡΡΟΙΑ ΤΗΣ το πάλου παροφης ΔΟΞΗΣ ελκινρης, a bright efflux, emanation or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ΑΠΑΥΓΑΣΜΑ φωρος, αιδιο, the effulgence of the eternal light. Much less ought we to wonder that Clement, the companion and fellow-labourer of St.

was a fire which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed light together (without the mixture of spirit)—could not appear otherwise but like fire." *Hutchinson's Works*, vol. vi. p. 39.

* I know not of any writer who has proved this point so convincingly as the learned *Whitaker*, in his *Origin of Arianism disclosed*, p. 131, &c. 131, &c. 160, &c.

Paul,

Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΙΔΙΤΑΓΜΑ της μεγαλωσυνης αυτης, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the Son by the Apostle to the Hebrews. See *Swicer's Thesaurus* in Απαιγασμα.

Απειδω, from απο intensive, and ειδω to see.

To see or perceive clearly. occ. Phil. ii. 23.

Απειθια, ας, η, from απειθης.

I. Unbelief, want of true faith. occ. Rom. xi. 30, 32. Heb. iv. 11.

II. Resistance of persuasion, contumacy, obstinacy, disobedience. occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts απειθια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of disbelief, or of disobedience accompanying unbelief. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than απισια, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Απειθω, ω, from α neg. and τιθω to persuade.

I. Not to believe, to disbelieve, as implying also disobedience. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18.

II. To disobey, as through unbelief. Rom. ii. 8. 1 Pet. iii. 20. ii. 9. where join τω λογω with απειθαρες, as ch. iii. 1. iv. 17. See *Bowyer*. These two senses seem almost to coincide, (comp. απειθια); only the word sometimes refers more to the inward, sometimes more to the outward act.

Απειθης, σος, υς, ο, η, from α neg. and τιθω to persuade, or πειθομαι to obey.

I. Unbelieving. occ. Luke i. 17.

II. Disobedient. Acts xxvi. 19. Rom. i. 30. & al. In the LXX it several times answers to the Heb. מרד rebellious.

Απειλω, ω.

To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23.

It is by some deduced from απο from,

and the obsolete ελεω to withdraw (which from the Heb. מלת to cast to a distance), because threats are used to withdraw men from their purpose. I know not however whether the primary sense of απειλω be not to boast, vaunt, "αυχειν, καυχασθαι," *Scapula*, as the V. is used by *Homer*, II. viii. line 150,

Ὡς πού' απειλοῖ ———

Thus will he vaunt;

and if so, it may be best derived from the Heb. תנח to be elated, proud, arrogant.

Απειλη, ης, η, from απειλω to threaten.

A threat, threatening, menace. occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Απειμι, from απο from, and ειμι to be.

To be absent. 1 Cor. v. 3. Col. ii. 5. & al.

Απειμι, from απο from, and ειμι to go.

To go, go away. occ. Acts xvii. 10, where observe that απησαν is the 3d pers. plur. plu-perf. mid. according to the attic dialect for απηισαν. See *Milner's Greek Grammar*, under ειμι among the anomalous Verbs, p. 342, 3d edit.

Απειρατος, υ, ο, from α neg. and πειραζω to tempt.

Not to be tempted, incapable of being tempted. occ. James i. 13.

Απειρος, υ, ο, η, from α neg. and πειρα experience.

Unexperienced, unskilful. occ. Heb. v. 13.

Απειδεχομαι, from απο intens. and εκδεχομαι to expect.

To wait for with earnest expectation and desire, to expect earnestly. occ. Rom. viii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28.

Απεκδυμαι, Mid. from απο from, and εκδυω to put off.

I. To put or strip off, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. occ. Col. iii. 9.

II. To strip, divest, of power or authority. occ. Col. ii. 15.

Απεκδυσις, ιος, att. αως, η, from απεκδυμαι, A putting, or stripping, off. occ. Col. ii. 11. See *Swicer*, *Thesaur.* in Απεκδυσις.

Απελαυνω, or απελαω, ω, from απο from, and ελαυνω or ελαω to drive.

To drive away. occ. Acts xviii. 16.

Απελεγμος, υ, ο, from απηλεγμαι perf. pass.

pass. of ἀπελεγχῶ to refute, confute; which from ἀπο intensive, and ελεγχῶ to refute.

I. *Refutation, confutation*, in which sense it is used in the profane writers.

II. *Disgrace, disrepute*. occ. Acts xix. 27.

Ἀπελευθερός, ὁ, ὁ, ἡ, from ἀπο from, and ελευθερος free.

A man freed from slavery, a freed-man; a man not born, but made, free. It is the Greek word for the Latin *libertus*: so *Scapula* cites from *Arrian* on *Epictetus*, ΑΠΕΛΕΥΘΕΡΟΣ τῷ Νερῶνι, Nero's freed-man; and *Josephus* De Bel. lib. vi. cap. 9. § 2. mentions ἅνα των ΑΠΕΛΕΥΘΕΡΩΝ one of (Titus's) freed-men, unum ex libertis. *Hudson*. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So *Ignatius*, in his *Epist.* to the Romans, § 4, edit. *Russell*, applies this word to himself, but if I suffer I shall be ἀπελευθερός Ἰησοῦ, Jesus' freed-man.

Ἀπελευθῶ, from ἀπο from, and obsol. ελευθῶ to go.

To go away, or forth. An obsolete verb, whence in the N. T. we have 2d aor. ἀπῆλθον (by syncope for ἀπηλθον) infin. ἀπελθεῖν, particip. ἀπελθών, pluperf. mid. attic. ἀπεληλυθεις, John iv. 8. 1st. fut. mid. ἀπελευσθαι. See under Ἀπερχομαι.

Ἀπελπίζω, from ἀπο denoting privation, and ελπίζω to hope.

To despair. occ. Luke vi. 35, Μηδὲν ἀπελπιζέσθαι, Nothing, or nowise, despairing. It does not appear that ἀπελπίζω ever signifies *to hope from or again*, as our translators, after the printed copies of the Vulgate (inde sperantes) reader it; but the constant classical meaning of this verb is *to be hopeless, despair*, of which *Wetstein* has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle ἀπελπισμένοις hopeless, for the Heb. עֲנִיָּה indigent. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Eccles. xxii. 21. xxvii. 24. 2 Mac. ix. 18. For further satisfaction, see *Campbell's Note* on Luke vi. 35.

Ἀπὼς, Adv. from ἀπο from, at, and εἰς before.

1. *Over against*. occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of*. occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18.

3. *In opposition to, against*. occ. Acts xvii. 7.

Ἀπενεῖκω, from ἀπο from, or away, and obsolete ενεῖκω to carry. An obsolete V. whence in the N. T. we have 1st aor. ἀπενεῖκα, 2d aor. infin. ἀπενεῖκειν, 1st aor. pass. infin. ἀπενεχθῆναι.

I. *To carry or lead away*. occ. Mark xv. 1. comp. Rev. xvii. 3. xxi. 10.

II. *To carry, convey*. occ. Luke xvi. 22. 1 Cor. xvi. 3.

Ἀπεικῶ, from ἀπο from, and εἶπω to speak. *To renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage *Raphelius* shews that *Herodotus* often uses the same form of the V. i. e. the 1st aor. mid. ἀπεικαμένην, in the same sense.

Ἀπεραιός, ὁ, ὁ, ἡ, from ἀ neg. and περαιῶν to finish, which from περας a bound, end. *Endless, infinite, or useless, ending in nothing*. occ. 1 Tim. i. 4, where see *Elser, Wetstein, Kypke* and *Macknight*.

Ἀπερίσπαστος, Adv. from ἀπερίσπαστος without distraction, which from ἀ neg. and περισπᾶω to distract, which see.

Without distraction, or distracting care.

That this is the true sense of the word, *Raphelius* has confirmed by citations from * *Arrian* and *Polybius*; agreeably to which *Herychius* explains it by ἀμεριμνῶς without carefulness, ἀπορίστως without anxiety (so *Ecumenius*), and ἡσυχῶς quietly. occ. 1 Cor. vii. 35.

The Adj. ἀπερίσπαστος occurs *Eccles.* xli. 1, which see, and comp. ver. 2.

Ἀπερίμητος, ὁ, ὁ, ἡ, καὶ το—ον, from ἀ neg. and περιμήτος circumcised, which from περιμενῶ to circumscribe, which see.

Uncircumcised. occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xlii. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see *Heb.* and *Eng. Lexicon* in ἔνυ.

In the LXX it always answers to the Heb. עָרֶבֶת having the superfluous foreskin uncircumcised; except in Josh. v. 7, where ἀπερίμητος occurs for the Heb. עָרֶבֶת לֹא כָּרָא they had not circumcised them.

Ἀπερχομαι, from ἀπο from, and ερχομαι to go.

I. *To go, go away, depart*. Mat. ii. 22.

* See Mrs. Carter's Note (r) on her Translation of *Arrian's Epictetus*, book iii. esp. 32. § 8.

viii.

- viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.
- II. *To go forth.* Mat. iv. 24.
- III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4.
- Ἀπέχω, from ἀπο *from*, and έχω *to have*, *be*.
- I. *To receive, obtain from another, so to have.* Mat. vi. 2, 5. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. *Josephus* applies this V. as in Mat. vi. Ἀλλ' εἰώ μιν ἈΠΕΧΩ της ασεβειας ΤΟ ΕΠΙΤΙΜΙΟΝ, But I indeed receive or have the reward of my wickedness." De Bel. lib. i. cap. 30. § 6. And *Wetstein* on Mat. cites from *Plutarch*, Solon, p. 90. F. the very phrase ΤΟΝ—ΜΙΣΘΟΝ ἈΠΕΧΕΙ; and on Phil. iv. 18, from *Arrian*, *Epicet.* lib. iii. cap. 2. ἈΠΕΧΕΙΣ ἀπ᾽ αὐτά.
- II. *To be distant, or at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6.
- III. Ἀρᾶται, impersonally, *It is enough, sufficient.* occ. Mark xiv. 41. q. d. I have exhorted you enough to watchfulness. I need not now give you any further directions on this subject." Ἀρᾶται is used in the same sense (though an unusual one) by *Anacreon*, Ode xxviii. line 33,
- ἈΠΕΧΕΙ' ἴδμεν γὰρ αὐτὸν
'Tis now enough; Himself I see.
- Comp. *Wetstein*.
- IV. Ἀρᾶσθαι, Mid. *To keep oneself from, to abstain or refrain from.* Acts xv. 20, 29.
- Ἀπίστω, w, from a neg. and πίστις *faith, belief*.
- I. *Not to believe, to disbelieve.* occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3.
- II. *To be unfaithful.* occ. 2 Tim. ii. 13. where it is opposed to πιστός *faithful*. See *Doddridge* on the place, but comp. Rom. iii. 3.
- Ἀπίστια, as, ἡ, from a neg. and πίστις *faith*. *Want of faith, unbelief.* Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24.
- Ἀπίστος, s, ὁ, ἡ, καὶ το—ov, from a neg. and πιστός *credible, believing*.
- I. In a passive sense, spoken of a thing. *Not to be believed, incredible.* occ. Acts xxvi. 8.
- II. *Not to be trusted, unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See *Macknight*.
- III. In an active sense, *Not believing.* Mat. xvii. 17. John xx. 27. Hence
- IV. It denotes one who disbelieveth the Gospel of Christ, an unbeliever, an infidel. 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.
- Ἀπλός, s; οη, η; οον, ov; from a denoting unity, or together, and πλῶ to be. Comp. Ἀπλότης.
- I. *Simple, uncompounded.* In this sense it is used in the profane writers.
- II. Applied to the eye, *Clear*. "It is opposed to an eye overgrown with film, which would obstruct the sight." *Doddridge*.—"Sound. Both *Chrysostom* and *Theophylact* represent the Greek word as synonymous here with ὁσίης, sanus." *Campbell*. occ. Mat. vi. 22. Luke xi. 34.
- Ἀπλοῦς, ἡλες, ἡ, from ἁπλός.
- I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views.* occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.
- II. *Bountifulness, liberality*, springing from simplicity or sincerity of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see *Kypke*. In the LXX this N. answers to the Heb. נָכוֹן *uprightness*, and to טָהוֹר *integrity*.
- Ἀπλως, Adv. from ἁπλός.
- Bountifully, liberally.* occ. James i. 5.
- ΑΠΟ (by apostrophe, before a vowel with smooth breathing, ἀρ'; with an aspirate one, ἀφ'; Lat. ab; Germ. ab, af; Sax. of; Eng. of, off), perhaps from the Heb. אֶמֶן denoting the first author, or original. But, when ἀπο implies motion, may it not be best derived from the Heb. הָיוּ *to fly away*?
- I. A preposition governing a genitive case.
1. From. See Mat. i. 17, 24. iii. 7, 13. viii. 1, 11. Mark vii. 4, where observe that ἀπο ἀλοῦς is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market, or after market*. Thus ΑΠΟ ΔΕΙΠΝΟΥ *after supper*. *Theophrast.* Char. Eth. cap. 24. Comp. Sense 3, *Homer* Il. viii. line 53. and see *Raphelius, Elsner, Wolfius* and *Kypke*. Acts xvi. 33. "washed from the stripes, i. e. the blood from them." Bp. *Pearce*.
2. From,

2. *From, out of.* Mat. vii. 4. xiv. 29.
3. *From, after, of time.* Mat. ii. 16. Luke ii. 36. John xi. 53.
4. *From, since, of time.* Rom. i. 20. (Comp. Ecclus. xvi. 26.) Acts xxiv. 11; where observe ἀφ' ἧς agrees with δυοδεκαῆς ἡμέρας understood.
5. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 41. xviii. 7. John xxi. 6, where Kypke shews that this sense of ἀπο is common in the Greek writers.
6. *From, of, denoting the matter.* Mat. iii. 4.
7. *From, by, by means of.* Mat. vii. 16.
8. *Of, by, denoting the efficient cause.* Mat. xii. 38. xvi. 21. Mark viii. 31. Gal. i. 1. James i. 13. Rom. ix. 3. comp. Αναθημα I. This use of ἀπο is not uncommon in the * Greek writers, particularly in Pausanias. Thus in his Corinthiads, Καὶ ταύτας (παρθένους) φασὶν ΑΠΟ τῶν ἀντιστοιχούντων κατελευσθῆναι. And these virgins, they say, were stoned by those of the opposite faction." So in his Messenics, Η καὶ ΑΠΟ τῶν σκυλευομένων εἰς ἐμπνεονίων διεφθιγοντο. Or were even killed by those who were stripped, but still breathed."
9. *Through, by the space of.* Rev. xiv. 20.
10. *At, at the distance of.* John xi. 18. xxi. 9. Rev. xiv. 20. Josephus uses it in the same sense, De Bel. lib. iii. cap. 8. § 7. Στρατοπεδεύεται μὲν ΑΠΟ τριακοντῆς τῆς Τίβεριδος σταδίων. He encamps at thirty furlongs distance from Tiberias." So cap. 9. § 7. and lib. v. cap. 2. § 1. See many more instances from the Greek writers in Kypke on John xi. 18.
11. *Of time, At the distance of, at, on.* Acts x. 30. ἀπο τέταρτης ἡμέρας at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.
12. *Of, some of, as if τι were understood.* Luke xxiv. 42. Acts v. 2, 3.
13. *Before, in presence of, coram, answering to the Heb. מִלְּפָנֶיךָ.* 1 John ii. 28. So repeatedly, Ecclus. xli. 17, 18.
14. *Of, belonging to, a place.* John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.
15. *Redundant, Απο μακροθεν, Mat. xxvi. 58, where see Wetstein. Απο ανωθεν, Mat. xxvii. 51. Mark xv. 38.*

* See Vigeri Idiotism. cap. ix. sect. 1. reg. 16.

II. In composition it denotes

1. *Removal or passing, as αποπλεω to sail from or away.*
2. *Separation or privation, as αποκοπήω to cut off, αποκεφαλίζω to behead, αποθεσις a putting off.*
3. *Back again, as αποδιδωμι to give back, render, αποκαθιστημι to restore.*
4. *Intenseness, as απεκδεχομαι to expect earnestly.*

Αποβαίνω, from απο from, out, and βαίνω to go, come.

- I. *To go or come out of a ship.* occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke.

II. *To happen, to come, or turn out, as we say; so the Latin evenio to happen (whence our English event, &c.) is in like manner from e out, and venio to come.* occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke.

Αποβαλλω, from απο from, and βαλλω to cast. *To cast off, or away.* occ. Mark x. 50. Heb. x. 35.

Αποβλεπω, from απο intensive, and βλεπω to look.

To behold, or look earnestly or attentively; respicio, suspicio. occ. Heb. xi. 26. So in Xenophon, Hist. Græc. lib. vi. we have 'Η ση παρὶς Εἰς σε ΑΠΟΒΛΕΠΕΙ, Thy country looks earnestly at thee." See Wetstein and Kypke.

Αποβλητός, ὁ, ἡ, καὶ το—ον, from αποβελῆσαι 3d pers. perf. pass. of αποβαλλω. *That is to be rejected.* occ. 1 Tim. iv. 4.

Αποβόλη, ἡς, ἡ, from αποβέβολα perf. mid. of αποβαλλω.

- I. *A casting off, rejection.* occ. Rom. xi. 15.
- II. *A loss.* occ. Acts xxvii. 22.

Απολινομαι, from απο from, and γινωμαι to become.

To die; in which sense it is frequently used by the Greek writers, particularly Herodotus. See Raphelius and Wetstein. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Απογραφή, ἡς, ἡ, from απογράφω, which see. *An enrolment or register of persons and estates.* occ. Acts v. 37. Luke ii. 2. 'Αυτὴ ἡ ἀπογραφή πρῶτῃ ἐγένετο ἡγεμονευόντος τῆς Συρίας Κυρηνίου. In the first edition, I embraced the explanation of this difficult passage, which is given, and at large illustrated, by Lardner in his

Credibility

Credibility of Gospel Hist. pt. i. book 2. ch. 1. namely, "This was the first enrolment of Cyrenius, governour of Syria, i. e. who was afterwards governour of Syria, and best known among the Jews by that title." But I am since convinced, by Dr. George Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer, (whom see.) "This first register took effect (*ἐγένετο*, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xxii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) when Cyrenius was president of Syria." And this effect is what Acts v. 37, refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. lib. xviii. cap. 1. § 1.

Ἀποσπαῶ, from *ἀπο* intens. and *γραῶ* to write.

I. To enrol, register. occ. Luke ii. 1, 3, 5. This is a term referring to the Roman polity, and particularly to their *Census*; for what the epitome of *Livy* expresses by *census actus*, a census was taken, *Dio* denotes by *ἀποσπάσας πονηράτο*, he made enrolments. And we learn from *Florus*, the Roman historian, that * the business of the *Census* was "to make a distinct register of every one's estate, dignity, age, employment and office." Such was the *Ἀποσπαφή* or *Census* now made by *Augustus Cæsar*. See more in *Grotius* on Luke ii. 1. in *Lardner* as cited under *Ἀποσπαφή*, in *Prideaux Connect.* pt. ii. book 9. anno 5. and in *Bp. Chandler's Vindication of Defence of Christianity*, vol. ii. p. 437.

II. To be registered, enrolled, in a figurative and spiritual sense. occ. Heb. xii. 23. Comp. Num. iii. 40, 42, 43.

Ἀποδεικνύω, *ἀποδεικνύμι*, and obsol. *ἀποδεικν*, from *ἀπο* intensive, and *δεικνύω* or *δεικν* to shew.

I. To shew openly or publicly. occ. 2 Thess. ii. 4. On which text *Wetstein* shews that the Greek writers apply the V. in

like manner to a declaration of dignity. Thus, among other passages, he cites from *Strabo*, ΑΠΕΔΕΙΞΕΝ αὐτον βασιλῆα, He declared him king;" and from *Diodorus Siculus*, Συνθρονον ἑαυτον ΑΠΟΔΕΙΚΝΥΝΤΟΣ τῇ βασιλείᾳ τοῖς δωδεκα θεοῖς, The king shewing or declaring himself of equal dignity with the twelve gods."

II. To shew openly or publicly, to exhibit, as upon a stage. occ. 1 Cor. iv. 9.

III. To point out, or shew plainly or publicly. occ. Acts ii. 22, where see *Wetstein*.

IV. To *πρῶτε*, evince, demonstrate. occ. Acts xxv. 7.

Ἀποδείξις, *ις*, att. *εως*, ἡ, from *ἀποδεικνύω*. Proof, demonstration. occ. 1 Cor. ii. 4.

Ἀποδεκατω, *ω*, from *ἀπο* from, and *δεκατω* to tithe.

I. To pay the tithe or tenth. occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12.

II. To take, or receive, tithe from, to tithe. In this sense, occ. Heb. vii. 5.

So in the LXX *ἀποδεκατω* answers to the Heb. *נָתַן* in the senses both of paying tithe, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12;—and of receiving it, 1 Sam. viii. 15, 17.

Ἀποδεχτός, *δ*, ἡ, καὶ τὸ—ον, from *ἀποδεχομαι*.

Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4.

Ἀποδεχομαι, from *ἀπο* intensive, and *δεχομαι* to receive.

I. Of persons, To receive kindly or hospitably. occ. Luke viii. 40. Acts xv. 4. xviii. 27.

II. Of God's word, To receive or embrace heartily. occ. Acts ii. 41.

III. Of benefits, To receive or accept gratefully. occ. Acts xxiv. 3.

Ἀποδημῶ, *ω*, from *ἀποδημος*.

To go from one's own people, to go or travel abroad, or into a foreign country. Mat. xxi. 33. & al.

Ἀποδῆμος, *ς*, *δ*, ἡ, from *ἀπο* from, and *δῆμος* a people.

Going from one's people, going abroad, or into a strange country. occ. Mark xiii. 34.

Ἀποδίδωμι, from *ἀπο* from or back again, and *δίδωμι* to give.

I. To give, bestow. 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, To give, bear. Acts iv. 33.

III. Ἀπο-

* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." *Flor.* lib. i. cap. 6. Comp. *Cicero*, De Leg. lib. iii. cap. 3.

III. Αποδομαι, Mid. *To sell, give from oneself, as it were, for a price.* Acts v. 8. vii. 9. Heb. xii. 16.

IV. *To reward, recompense, render, whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14.*

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8.

VI. *To pay, as a debt.* Mat. v. 26. xviii. 25, 26.—tribute, &c. Rom. xiii. 7. Mat. xxii. 21.—hire. Mat. xx. 8.

VII. Αποδομι λόγον, *To give or render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon. Ὑμιν τοῖς δικασταῖς βυλομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΤΝΑΙ, *To you, the judges, I will give an account.* Comp. Λόγος IX.

VIII. With a Dat. of the Person, Αποδομι ὅρκους, *To render or perform one's oaths to.* Mat. v. 33. Comp. Deut. xxiii. 21, 23.

IX. Αποδομι καρπον, *To return, i. e. to produce, or yield, fruit, as a tree.* Rev. xxii. 2. This is a pure Greek phrase used by *Herodotus* (lib. i. cap. 193.) and *Pausanias*, but by them applied to the earth. See *Welstein*, and comp. Heb. xii. 11.

Αποδιριζω, from απο *from*, and διριζω *to divide, separate*, which from δια denoting *separation*, and ὀριζω *to limit*, which see.

To separate from, other Christians namely. occ. Jude ver. 19.

Αποδοκιμαζω, from απο *from*, and δοκιμαζω *to prove*.

To reject, disallow. Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. *Isocrates* ad Demon. cap. xxi.—Τὰς ψευδομένους ΑΠΟΔΟΚΙΜΑΖΟΜΕΝ, *We disapprove liars.*

Αποδοχη, ης, ἡ, from αποδεχομαι perf. mid. of αποδεχομαι.

Acceptation, acceptance, reception. occ. 1 Tim. i. 15. iv. 9. comp. Αποδεχομαι.

II. *Elsner* on 1 Tim. i. 15, shews that the phrase αποδοχης αξιον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also *Welstein*.

Αποθεινω, from απο intensive, and θεινω *to smite, strike*, which see.

An obsolete V. whence in the N. T. we

have 2d aor. απεθανον, subj. αποθανω, infin. αποθανειν, particip. αποθανων, 2d fut. mid. αποθανημαι. This V. would regularly signify *to strike off, or violently*; but is used both by the sacred and profane writers in a passive or neuter sense only, for *dying, being dead*, q. d. *being smitten violently, or to death, being cut off.* See under Αποθνησκω, and comp. Θεινω.

Αποθεσις, ιως, att. εως, ἡ, from αποθήημι *to put away*.

A putting away or off. occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Αποθηκη, ης, ἡ, from αποθήημι *to lay up*.

A repository, particularly for corn, a granary. Mat. iii. 12. vi. 26. & al.

Αποθησαυριζω, from απο intensive, and θησαυριζω *to treasure*.

To treasure up in safety and security. occ.

1 Tim. vi. 19. comp. (Mat. vi. 19, 20.

This verb is used by *Arrian*, *Epictet.* lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655; and by *Lucian*, *Pseudomant.* tom. i. p. 877, edit. *Bened.*

Αποθλιζω, from απο intensive, and θλιζω *to press*.

To press closely, to squeeze. occ. Luke viii. 45.

Αποθνησκω, from απο *from*, or intens. and θνησκω *to die*.

I. *To die* a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. Απεθνησκεν, 3d pers. sing. imperf. was *a-dying*, Luke viii. 42, where *Welstein* shews that the Greek writers use this form of the V. in the same sense. Thus *Arrian*, *Epictet.* lib. ii. cap. 23. p. 249. edit. *Cantab.* 'Ὅτε ΑΠΕΘΝΗΣΚΕΝ, *When it was a-dying;*' and *Maximus Tyrius*, xxiv. 9, Μεμφεται τῇ Ξανθίππῃ οδυρομένην ὅτι (read ὅτε) ΑΠΕΘΝΗΣΚΕ, *He blames Xanthippe for bewailing when he was a-dying.*

II. Αποθανειν τη αμαρτιᾳ, *To be dead to sin*, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death, Rom. vi. 2. comp. Col. iii. 3: But when the expression is applied to Christ, it means *to die for, or on account of, sin*, i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp.

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Heb.

Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, *Macknight*, whom see, understands τῇ αμαρτίᾳ as the dative of the instrument or cause, dead by sin, so ζῇ τῷ Θεῷ living by God; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to αμαρτία and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθανεῖν, *To be dead to the law*, i. e. To have no more dependance on mere legal righteousness for justification and salvation, than a dead man would have, as being oneself crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with *Macknight*, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live by God*. Comp. under Sense II.

IV. *To die, or undergo a dissolution*, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See *Clement's* 1st Epist. to the Corinthians, § 24. *Cudworth's* Intellectual Syst. vol. ii. p. 795. edit. *Birch*, and *Scheuchzer*, *Phys. Sacr.* on both texts.

Ἀποκαθίστημι, or Ἀποκαθίστανω, from ἀπο back again, and καθίστημι or καθίστανω to constitute.

I. *To restore, as to health or soundness*. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See *Wetstein* on Mat. and *Elmer* on Mark.

II. *To restore, reform*, applied to the reformation wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12. Comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore lost dominion or authority*. occ. Acts i. 6, where *Kypke* shews that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing.

IV. In Pass. *To be restored, brought, or sent back again*. occ. Heb. xiii. 19; where see *Wetstein*.

Ἀποκαλύπτω, from ἀπο from, and καλύπτω to hide, conceal.

I. Properly, *To remove a veil or covering, and so to expose to open view what was before hidden*.

II. *To make manifest, or reveal a thing be-*

fore secret or unknown. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al.

This word in the LXX generally answers to the Heb. הָרַם to remove, or turn back a garment or covering, so to uncover, reveal.

Ἀποκαλύψις, ιός, att. εως, ἡ, from ἀποκαλύπτω.

I. *A revelation or manifestation of a thing hidden or secret*. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φως εἰς ἀποκαλύψιν ἐθνῶν. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee εἰς φως ἐθνῶν* for a light of the Gentiles, and with that of Ps. xcvi. 2, *Before the Gentiles ἀποκαλύψις τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested his righteousness, it may seem that the words φως εἰς ἀποκαλύψιν ἐθνῶν are put by transposition, which St. Luke frequently uses, for φως ἐθνῶν εἰς ἀποκαλύψιν a light of the Gentiles for revelation or manifestation, namely of the righteousness of God. Comp. Rom. i. 17, and see *Grotius* in *Pole Synops.* on Luke; or else the words may be cleared by pointing them, φως, εἰς ἀποκαλύψιν, ἐθνῶν. See *Bouyer's* Conjectures.

II. It denotes the glorious appearing, manifestation, or coming of our Lord to judgement. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

Ἀποκαρδομία, ας, ἡ, from ἀπο from, and καρα the head, (which from Heb. כָּרַע to bend) and δοναω to expect, which from Chald. כָּר to look, look out.

Attentive or earnest expectation, or looking for, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. *Polybius*, cited by *Wetstein*, uses the V. ἀποκαρδομῶν for earnestly and solicitously observing or attending to; as *Josephus* likewise does, De Bel. lib. iii. cap. 7. § 26, and καρδομῶν, for earnestly expecting or waiting for, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. *Xenophon* and *Herodotus* also apply the latter verb in the same sense as *Josephus*. See *Blackwall's* Sacred Classics, vol. i. p. 236, and more in *Wetstein* on Rom.

Απο-

Αποκαλλάσσω, from *απο* from, and *καλλάσσω* to change, reconcile.

To change from a state of enmity to one of friendship, to reconcile. occ. Eph. ii. 16. Col. i. 20, 21.

Αποκαταστάσις, *ισ*, att. *σως*, ἡ, from *αποκαθίστημι*.

Restoration, restitution, regulation. occ. Acts iii. 21, "where, by the times of the restitution of all things, is understood the day of judgement, and of the end of the world, (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be restored to the bodies of the dead, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly renewed in the blessed. 2dly, Because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (*non agniti*) in this world, and of his power which the wicked seemed for some time to have eluded or escaped, and of his justice, in virtue of which he will then render to every one according to his works. 3dly, Because the truth of the divine predictions, promises, and threatenings shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question. 2 Pet. iii. 3, 4." Thus *Stockius*. But *Raphelius*, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that *ἀποκατάστασις* properly signifies a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults. This learned and accurate critic shews that *Polybius* applies the word in this view. Comp. 1 Cor. xv. 24, 25.

Αποκείμεις, from *απο* from, and *κείμεις* to lie, be laid,

I. To be laid up, locally. occ. Luke xix. 20.

II. To be laid up, reserved, appointed. occ. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. *Elsner* on Col. i. 5. shews that this verb is applied, in the profane as well as in the sacred writers, to such things as are not only certain, but of great value. Comp. *Kypke*.

Αποκεφαλίζω, from *απο* from, and *κεφαλῇ* the head.

To cut off the head, behead. occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9.

(according to the *Complutensian* edition) for יִכְרְטוּ אֶת רִאשָׁתוֹ they cut off his head, and in the apocryphal psalm cli. 6. And *Raphelius* and *Alberti* cite several passages from *Arrian*, where that author applies it in the same sense. Comp. *Wetstein* and *Kypke* on Mat.

Αποκλίσσω, from *απο* back again, and *κλίσσω* to shut.

To shut to, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סָגַר, Gen. xix. 10. & al.

Αποκοπῶ, from *απο* from, off, and *κοπῶ* to smite.

I. To smite, or cut off. occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being cut off by excommunication (see *Kypke* and *Mac-knight*), or rather, according to *Elsner* and *Wolfius*, being cut off from all opportunity, hope, and power of disturbing the Galatian christians. *Elsner* shews that ἀποκοπιεσθαι is in this view applied by *Polybius* to hopes, and *Wolfius*, that *Xenophon* uses it for cutting off, or dislodging enemy's troops from an elevated post. But comp. under *Οφθαλμ.*

Αποκριμα, *αλος*, το, from *αποκριμαι*, perf. of *αποκρινομαι*.

A sentence, decision, occ. 2 Cor. i. 9. So *Hesychius* explains *αποκριμα* by *κατάκριμα* condemnation, *ψηφον* sentence. See *Wolfius*.

Αποκρινομαι, Mid. and Pass. from *απο* from, and *κρίνω* to separate, discern, judge.

I. Pass. To be separated, selected, in the profane writers.

II. Mid. and Pass. To answer, return answer, which ought to be done with discretion, Mat. iii. 15. iv. 4. xxvi. 23, 33. & al. freq. *Wetstein* on Mat. iii. 15, remarks, that, according to the (old) grammarians, *ἀποκριβεις* does not denote answering, but disjoined or separated. *Lucian* however uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety* in speaking. "To a person of whom *Demonax* had asked a question, και *ὑπεραττικως* ΑΠΟΚΡΙΘΕΝΤΙ, and who had answered him too attically, he said, Friend, I asked you Now, but you answer me (*ἀποκρίνη*) as in the days of

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Agamemnon."

Agamemnon." *Demonax*, tom. i. p. 1008.

- III. *To take occasion to speak or say*, not strictly in answering, but in relation or reference to some preceding circumstance. See Mat. xi. 25. xii. 38. xviii. 4. xxii. 1. xxvi. 25. 63, Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. ענה *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

Αποκρισις, ιος, att. εως, ἡ, from ἀποκρίσσαι 2d pers. perf. pass. of ἀποκρίνομαι. *An answer*. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9.

Αποκρυῖω, from ἀπο *from*, and κρυῖω *to hide*.

To hide, conceal. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

Αποκρυφός, ος, ὁ, ἡ, και το—ον, from ἀποκρυφαι perf. act. of ἀποκρυῖω.

I. *Hidden, concealed*. occ. Mark iv. 22. Luke viii. 17.

II. *Laid up, as treasure in a coffer*. occ. Col. ii. 3. So in *Theodotion's* version of Dan. xi. 43, this word answers to the N. מְכֻסִּים *hidden treasures*; and in LXX of Isa. xlv. 3, to מְכֻסִּים which likewise denotes *hidden treasures*; so in 1 Mac. i. 23, or 24, we meet with the phrase ΤΟΥΤΕ ΘΗΣΑΥΡΟΥΤΕ ΤΟΥΤΕ ΑΠΟΚΡΥΦΟΥΤΕ.

Αποκτείνω, from ἀπο intens. and κτείνω *to kill*, which from the obsolete κτεω the same (whence in the profane writers, imperf. κτελα, κτελας, κτελα, fut. κτείσω, &c.) and this from the Heb. כָּחַ *to break in pieces, destroy*, whence also the Eng. *to cut*.

I. *To kill, murder, butcher*. It generally implies *crudelty and barbarity, trucidare*. Mat. x. 28. xiv. 5. xxi. 35, 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, *Wetstein* and *Griesbach*, agreeably to many MSS, and some editions, read ἀποκτενομένων. The former observes, after *Mill* (Proleg. p. 109), that ἀποκτενομένων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS, or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and

Gentiles by his cross, Eph. ii. 16. comp. vcr. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the letter of the divine law doth by condemning to death and destruction, 2 Cor. iii. 6.

Αποκύνω, ω, from ἀπο *from*, and κύνω *to be pregnant*, which see.

I. Properly, *To bring forth young*, as females do. In this sense it is used by the profane writers, but not in the N. T. See *Wetstein* on James i. 15.

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23.) So τικτείνω, which properly denotes *to bring forth as the female*, is * often spoken of the male, and St. Paul applies ὠδινω, *to be in labour*, to himself. Gal. iv. 19. *Lucian*, *Philopatr.* tom. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus. Η Αφροδιτη ει μελα τυ Έρμυ συνοδευσει, και Έρμαφροδιτης ΑΠΟΚΤΗΣΟΣΤΕΙ.

Αποκυλῶ, from ἀπο *from*, and κυλῶ *to roll*.

To roll away. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.

It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. גָּלַ, or גָּלַל *to roll*, and is in all these, as in the texts above cited from the N. T. applied to a stone.

Απολαμβάνω, from ἀπο *from*, and λαμβάνω *to take*.

I. Act. and Mid. *To receive, get, obtain*. See Luke vi. 34. xv. 27. xvi. 25. xviii. 30. xxiii. 41. Col. iii. 24.

II. *To receive, as a guest, to entertain*. 3 John ver. 8.

III. Mid. *To take aside*. occ. Mark vii. 33; where see *Wetstein* and *Kypke*, and comp. 2 Mac. vi. 21.

Απολαύσις, ιος, att. εως, ἡ, from ἀπολαύω *to enjoy*, from ἀπο intens. and obsolete λαύω *to enjoy*, which perhaps from the Heb. מָל denoting the cleaving or adherence of the mind or affection to an object, whence מֵל a particle of wishing, *O that!* See Heb. and Eng. Lex. under מָל IV. and מָל V.

* See *Vigerus*, De Idiotism. cap. v. § 5.

Enjoy.

Enjoyment, fruition. occ. Heb. xi. 25.

1 Tim. vi. 17; where see *Wetstein*.

The LXX have once used the V. ἀπο-
λαυω, for the Heb. מָלַךְ *to be satiated*,
drunken; Eng. transl. *to take one's fill*.
Prov. vii. 18.

Απολείπω, from ἀπο *from*, and λείπω *to leave*.

I. *To leave, leave behind.* occ. 2 Tim. iv. 13, 20.

II. *To leave, forsake.* occ. Jude ver. 6.

III. Pass. *To be left, remain.* occ. Heb. iv. 6, 9. x. 26.

Απολείχω, from ἀπο *from*, and λείχω *to lick*, which may be either from the Heb. לָחַץ (for which the LXX have thrice used the simple V. λείχω, and as often the compound εκλείχω), or rather from לָחַץ *to lick*, *lap*, as a dog, which in like manner the LXX rendered twice by λείχω, and once by εκλείχω.

To lick, as a dog. occ. Luke xvi. 21.

Απολω, from ἀπο intensive, and absol. ολω *to destroy*.

To destroy, destroy utterly. An obsolete V. whence in the N. T. we have 1st fut. απολεσω, 1 aor. απωλεσα, 2 fut. απολω, perf. mid. attic partic. neut. απολω-
λος, 2 aor. mid. απωλομεν, 2 fut. mid. απολουμεν. See under Απολλυω.

Απολλυω, or απολλυμι, from ἀπο intens. and ολλυω *to destroy*, which seems derived from Heb. הָלַךְ *to slay*.

I. *To kill, destroy*, whether temporally, Mat. ii. 13. xxvii. 20. Mark xi. 18. John x. 10. & al.—or eternally, Mat. x. 28. xviii. 14. & al. Mid. and Pass. *To be destroyed, to perish*, whether temporally, Mat. xxvi. 52. (comp. ch. ix. 17. Heb. i. 11.) Mark iv. 38. Luke xi. 51. xv. 17. & al.—or eternally, John iii. 15, 16. x. 28. Rom. ii. 12. 1 Cor. i. 18.

II. *To lose.* Luke xv. 4. Mat. x. 39. xvi. 25. *Herodotus* uses the phrase ἐκ ΑΠΟ-ΔΕΣΕΙ ΤΗΝ ΨΥΧΗΝ *will not lose his life*, lib. i. cap. 112. Pass. and Mid. *To be lost.* Mat. xv. 24. xviii. 11. Luke xv. 4, 6, 24.

III. Απολλυν, ὁ, *The destroyer.* occ. Rev. ix. 11; on which chapter the reader will do well to compare *Vitringer's Comment.* and *Bishop Newton's Dissertation* on Proph. vol. iii. p. 96, &c. and then judge for himself.

Απολογεσθαι, ἑμαί, Depon. from ἀπο *from*, and λογος *a speech*.

I. *To defend oneself by speech* from some accusation, *to speak in defense*, or *plead in favour of oneself*, *to apologize*. It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, *To apologize, excuse.* occ. Rom. ii. 15.

Απολογία, ας, ἡ, from απολογεσθαι.

An apology, a verbal defense, or excuse. Acts xxii. 1, xxv. 16. 2 Cor. vii. 11.

Απολω, from ἀπο *from*, and λωω *to wash*. *To wash, wash away*, abluc. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the baptismal washing or ab-lution. occ. Acts xxii. 16. 1 Cor. vi. 11.

Απολυτρωσις, ιος, att. εως, ἡ, from ἀπο-
λυτρω *to redeem as a captive*, which from ἀπο *from*, and λυτρω *to redeem*.

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively the spiritual redemption of men by the blood of Christ from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution or death.* occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. απολυτρωω for Heb. פָּדָה *to redeem*, Exod. xxi. 8, which see; and for נָקַם *to vindicate*. Zeph. iii. 1.

Απολυω, from ἀπο *from*, and λυω *to loose*.

I. *To louse, set loose, release*, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 21, 26. & al.—of obligation to punishment, Mat. xviii. 27. Luke vi. 37.

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23. Απολυομαι, Mid. and Pass. *To depart*, Acts xxviii. 25. *Polybius*, as *Raphelius* has shewn, uses the verb in the same sense. Comp. Heb. xiii. 23, where see *Macknight*.

III. *To dismiss, suffer to depart*, from the body, or out of this life. So *Elsner* cites from *Porphyrus*, απολυειν τε σωμαλος—
from *Ælian*, απολυειν τε ζην, and απο-
λυν

λυειν εκ των τε σωματος δεσμων, to dismiss from the bonds of the body. occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and *Whitby, Wetstein* and *Kypke* on Luke.

- IV. To divorce a wife, discharge or dismiss her by loosing the bond of marriage. Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, To put away a husband; an instance of which we have in *Salome*, *Herod the Great's* sister, of whom *Josephus*, Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband *Costobarus*, περιποιεῖ μὲν εὐθὺς αὐτῷ γραμματίον, ΑΠΟΛΥΣΟΜΕΝΗ τον γάμον, she immediately sends him a bill of divorcement to dissolve the marriage." Comp. *Βιζλίου* II. and *Joseph*. Ant. lib. xviii. c. 6. § 4, and lib. xx. c. 6. § 3. *Dodridge's* note (g) on Mark x. 12, and *Calmel's* Dictionary in DIVORCE.

Απομασσομαι, Mid. from απο from, and μασσω to wipe off, which may be from the Heb. נָסַח to remove, or perhaps from נָסַח to wipe, the aspirate η being as usual changed into the σ.

To wipe off. occ. Luke x. 11.

Απονεμω, from απο from, and νεμω to give, attribute.

To allot, give. occ. 1 Pet. iii. 7. comp. Τιμη I.

Απονιπτομαι, Mid. from απο from, and νιπτω to wash.

To wash, as the hands, occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate*, in washing his hands, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governour, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who held that the hands were polluted by human blood (comp. under Καθαρίζω IV.) and were to be cleansed by washing with water. Thus in *Homer*, Il. vi. line 266, *Hector*, when returned from battle, tells his mother,

that he feared to offer libations to *Jupiter* with unwashed hands, for that it was not lawful for one polluted with blood to perform religious services to that god.

ΧΕΡΣΙ Δ' ΑΝΙΠΤΟΙΣΙ Δαί λιβειν αἵθερα οἶνον
Αζύμαϊ· ὡς πη τρι παλαινιφί Κρονίωτι
ΑΙΜΑΤΙ καὶ λυθρῷ ΠΕΠΑΛΑΓΜΕΝΟΝ πυλῖτα-
σθαι.

So *Aeneas*, in *Virgil*, Æn. ii. line 719, speaking of the *Penates* or household gods, &c.

Me bello è tanto digressum & crude recenti
Attrahere nefas; donec me flumine vivo
Abluero.——

In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war;
'Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spill.
DRYDEN.

And the Scholiast on *Sophocles' Ajax* Flagel. line 665, says, Εδος ην παλαισις, δταν η ΦΟΝΟΝ ΑΝΘΡΩΠΟΤ η αλλας σφαλας εποιουν. ΤΑΤΑΙ ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΙΝ ΤΟΤ ΜΙΑΣΜΑΤΟΣ. It was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution." See also *Elser* and *Wolffius* on Mat. xxvii. 24.

Αποκίπλω, from απο from, and κίπλω to fall.

To fall off. occ. Acts ix. 18.

Αποπλαναω, ω, from απο from, and πλαναω to seduce.

To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10.

Αποπλέω, ω, from απο from, and πλέω to sail.

To sail away. occ. Acts xiii. 4. xiv. 26. xxvii. 16.

Αποπλυνω, from απο from, and πλυνω to wash.

To wash, as nets. occ. Luke v. 2.

Αποπνίω, from απο intensive, and πνίω to choak.

To choak, suffocate, "to choak by exclusion or interception of air." Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to corn choaked by thorns. For "not only animals,

mals, says the learned Dr. Derham*, but even *trees and plants*, and the whole *vegetable race*, owe their *vegetation and life* to this useful element† (the air)—as is manifest from their glory and verdure in a *free air*, and their becoming pale and sickly, languishing and dying, when by any means *excluded from it*." What a proper emblem, therefore, is this wonderful element of that blessed Spirit, who, in conjunction with the *Divine Light*, is the *Lord and Giver of spiritual Life*! How cautious should we be, lest the *cares or pleasures of this life*, or the *deceitfulness of riches*, or the *lust after other things*, intercept his gracious influences from the good seed of the word sown in our hearts, and make it *unfruitful*! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a *free communication* with the *vivifying air*, we behold a striking emblem of many among Christians, —perhaps of *ourselves*! *Raphaelius*, on Mat. xiii. 22, cites a similar passage from *Xenophon's* Economics, where he applies the simple verb *ανίσω* in the same manner, 'Τῇ ΠΙΝΗΘΙ συνεξομωσα τῷ σπῳ, Wood springing up with corn chokes it.'" See also *Wetstein* on Mat. xiii. 7.

Απορομαι, υπαι, from *απορος*; *perplexed*, *not knowing which way to go*, and this from a neg. and *ωρος* a way, passage, from *ωσσω* to pass through, which see.

- I. To hesitate, be at a stand, as not knowing one's way, or which way to go.
- II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20.

Απορα, ας, η, from *απορος*, which see under *Απορομαι*.

* Physico-Theology, book i. ch. 1. comp. book 10, at the beginning; and Nature Displayed, vol. iii. p. 181. English edit. 12mo.

† How strongly does the Orphic Hymn to *Ηρα, Juno*, or the *Δι*, express this physical truth!

—Παροισθηα

Χωρις γαρ σιθις υδιν οδως ΖΩΗΣ φησιν εσω.

Mother of All! without whom nought e'er knew

The breath of Life.———

Perplexity. occ. Luke xxi. 25; where see *Wetstein*.

Απορίσσω, from *απο* from, and *ρίσσω* to cast.

To cast from or out, to cast. occ. Acts xxvii. 43; on which text *Bos Ellipsa* in 'Eauls, remarks that *aslag* is understood, and produces a parallel ellipsis from *Lucian*, Ver. Hist. lib. i. tom. i. p. 732. ΑΠΟΡΡΙΨΑΝΤΕΣ αψηχουσα, casting *hauis*; ourselves namely, into the sea, we swam." See also *Alberti*, *Wolfius*, *Wetstein*, and *Kypke*.

Απορριμω, from *απο* from, and *ερριμω* to bereave, properly of parents, from *ερ-ραιο*; an orphan, one bereaved of parents, or of somewhat else dear and dear.

To bereave, properly of parents. occ. 1 Thess. ii. 17. 'Απορριμωσμεν; may perhaps mean, saith *Chrysostom*, bereaved, deprived, as a father bereaved of his children*. But this word *απορριμωσμεν* is applied properly to children wanting their parents; and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children; (ver. 11.) or of a nurse to her infants, (ver. 7.) Not they, saith the Apostle, were made orphans (*απορριμωσμεν*), but as helpless young children, who have been unthinkingly reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." *Theodoret* and *Theophylact* concur in the same interpretation.

Απορριμωσμαι, Mid. from *απο* from, and *ερριμω*; furniture, baggage.

To pack up one's baggage. occ. Acts xxi. 15, *απορριμωσμεν*, taking what was necessary for the journey," saith *Ecumenius*. *Raphaelius*, however, explains this word by sarcinas deponere ut expeditiores simus, laying down or leaving one's baggage for the sake of greater expedition; and cites *Polybius* using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is *απορριμωσμεν* having laden our baggage, as the word is frequently used in the Greek

* Thus *Blener* on John i. 18, cites from *Diogenes Halicarn.* lib. i. p. 69, ΟΡΦΑΝΟΝ ΤΕΚΝΟΝ εποιη, He made him childless." Comp. *Kypke* on 1 Thess. writers.

writers. See *Mill*, *Wetstein*, and *Griesbach*.

Αποσκιασμα, ατος, το, from **αποσκιασμα**, perf. pass. of **αποσκιαζω** to shadow, overshadow; which from **απο** from, and **σκιαζω** to shade, overshadow; from **σκια** a shade, shadow, which see.

A shadowing, overshadowing, or else a shadow, adumbration, slight appearance. occ. *James* i. 17; where I am well aware that * several learned men understand the expression **αποσκιασμα τροπης**, as an allusion to the various shadows cast by the Sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that **τροπη** is used in the Greek writers for the solstice; but I can find no proof that **αποσκιασμα** ever signifies the casting of a shadow, as the Sun does, by shining on an opaque object. *Raphelius*, therefore, explains **αποσκιασμα** of the shadow which the earth casts when the Sun is under it, and **τροπη** of the Sun's turning not from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So *Arrian*, *Epictet*. lib. i. cap. 14. speaks of that small part of the universe **δρον υιον τ' επεχυσθαι απο ΣΚΙΑΣ ην η γη ποιει**, which may be covered by the shadow, which the earth makes." And *Budæus*, *Comm.* p. 1180, teaches us that the very word **αποσκιασμα** is used for the earth's shadow by which the moon is eclipsed: *Το της γης ΑΠΟΣΚΙΑΣΜΑ, ω δη εμπισσεν η σεληνη εκλειπει*. Thus *Raphelius*. *Wolffius*, however, is not satisfied with this exposition, but interprets **τροπη** to mean not a turning, but, as he shews it is used by *Antonius*, a change, and so would interpret **αποσκιασμα τροπης** a shadow, adumbration, or appearance of change, such as the natural Sun is subject to from clouds, mists, and eclipses. He adds from *Henry Stephens*, that *Gregory Nazianzen* has applied **αποσκιασμα** in this sense, where he mentions **το της αληθειας ινδαλμα και ΑΠΟΣΚΙΑΣΜΑ**, the appearance and adumbration of the truth."

* See *Hammond*, *Lambert*, *Boss*, and *Wetstein* on the place, *Stanhope* on the Epist. for the 4th Sunday after Easter, vol. iii. *Univ. Hist.* vol. x. p. 470. *Bp. Bull's Harmon. Apostol.* *Dimert. Poster.* cap. xv. § 20.

Comp. 1 John i. 5, and see more in *Wolffius* on *James* i. 17.

Αποσπaw, w, from **απο** from, and **σπaw** to draw.

I. To draw forth or out, as a sword from its sheath. occ. *Mat.* xxvi. 51.

II. Pass. To be withdrawn, retire, occ. *Acts* xxi. 1. *Luke* xxii. 41, where see *Wetstein* and *Kypke*, the latter of whom remarks and proves that in the Greek writers it often imports hurrying, and putting a kind of force on oneself.

III. To draw away, withdraw, seduce. occ. *Acts* xx. 30. On which passage *Elsner* shews that both *Lucian* and *Ælian* use this V. for drawing away disciples from their master.

Αποσασια, ας, η, from **απιστημι** to depart.

I. A local departing, or departure. In this sense it is used by the profane writers.

II. A falling off, or defection in matters of religion, an apostasy. occ. *Acts* xxi. 21. 2 *Thess.* ii. 3, where see *Macknight*, and *comp.* 1 *Tim.* iv. 1.

Αποσασιον, s, το, from **απιστημι** to depart.

I. Properly, A departure.

II. A divorce, or dismissal of a woman from her husband, or the deed or instrument of such divorce. occ. *Mat.* v. 31. xix. 7. *Mark* x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כְּרִיתוֹ divorce.

Αποσφαλw, from **απο** from, and **σφαλw** to cover, which from **σφη** a roof.

To uncover, remove a covering. occ. *Mark* ii. 4, **απεσφασαν την σφη**. Eng. Trans. they uncovered the roof, i. e. according to *Bp. Pearce**, they opened the trap-door, which used to be on the top of the flat-roofed houses in Judea, (*comp.* 2 *K.* i. 2. *Deut.* xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or, according to *Dr. Shaw's* explanation, they removed the veil, which, agreeably to the custom still preserved in the East, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure†. But with regard to

* See his *Miracles of Jesus vindicated*, part iv. p. 77—79, small 8vo, and his Note on *Mark* ii. 4, in his Comment on N. T.

† See *Shaw's Travels*, p. 208—212.

Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποελαΐειν is to *unroof*, *break up the roof*; and that the verb is twice used by Strabo, cited by Elsner and Wetstein, in this sense, which also best agrees with the following word ἐξορυσσάντες in Mark. As to Dr. Shaw's explanation, there is no proof that *σῆν* ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Καλυμμα, Καταπερασμα; but it's usual meaning is the *roof* or *flat terrace of a house**, and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, ch. v. 18—20, seems to be this. Jesus, after some days absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room † in which Jesus was, *Καὶ ἐξορυσσάντες*, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid; as was necessary for the purpose, they let down the paralytic's mattress, *διὰ τῶν κεραμῶν* through the tiles or roof, into the midst of the room, before Jesus.

Αποελλω, from ἀπο *from*, and ελλω *to send*.

- I. *To send from* one place to another, to *send* upon some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than ἀμπεω. See Dr. Geo. Campbell's Note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. lib.

* See Maximus, cited by Wetstein.

† See Whitby's Note on Mark ii. 4.

‡ Si, quod mihi placet, tegulæ fuerunt asserculis impositæ, detegi facillè poterat tectum, & per aperturam factam lectulus unâ cum ægro demitti." Scheuchzer Phys. Sac. in Mat. ix. 2, whom see, and his Plate, No. 674.

xvii. cap. 7, at the end, and De Bel. lib. 1. cap. 33. § 7, at the end, and see Wetstein.

- II. *To send away*, *dismiss*. Mark xii. 3, 4.

III. *To send*, or *thrust forth*, as a sickle among corn. Mark iv. 29. This last use of the word seems *hellenistical*; the LXX, in like manner, apply the decompounded verb εξαποσελλω to a sickle, Joel iii. 13.

In the LXX, this word most commonly answers to the Heb. שלח *to send*, which is likewise a very general word.

Αποσερω, ω, from ἀπο *from*, and σερω *to deprive*, which may be from the Heb. שרע *to set*, and נע *naked*, or from Chald. סור *to destroy*; or rather, I think, a corruption from the Heb. דמסר *to diminish*, to which the word σερισχω *to deprive*, answers in the LXX of Eccles. iv. 8.

- I. *To deprive*, *wrong*, or *defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Αποσερωμαι, υμαι, pass. of persons, *To be defrauded*. occ. 1 Cor. vi. 7.—of a thing, *To be kept back by fraud*. occ. James v. 4.

- II. Αποσερωμαι, Pass. joined with a genitive, *To be destitute*, *devoid of*. occ. 1 Tim. vi. 5.

In the LXX it answers to the Heb. גרע *to diminish*, Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and to שרע *to oppress*. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Αποστολη, ης, η, from ἀποστολα, perf. mid. of αποσελλω *to send*.

The office of an apostle of Christ, *apostleship*. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. Αποστολος.

Αποστολος, ος, ο, from ἀποστολα, perf. mid. of αποσελλω *to send*.

- I. A messenger, a person sent by another upon some business. John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and Macknight on both texts.

- II. It is applied to Christ, who was by the Father sent into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

- III. And most frequently, An apostle, a person sent by Christ to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1.

i. 1. & al. freq. *Herodotus*, lib. i. cap. 21. uses this word for a *public herald* or *ambassador*.

Ἀποσπάλιζω, from *απο* from, and *σπῆμα*, *alos*, *the mouth*.

To draw or force words, as it were, *from the mouth* of another, *to incite* or *provoke to speak*; otherwise, *To question* *magisterially*, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. *Luke* xi. 53, where see *Pole Synops. Wolfius, Doddridge, Wetstein* and *Kypke*, and *Suicer Thesaur.* in *Ἀποσπάλιζω*.

Ἀποσπέρω, from *απο* from or back again, and *σπέρω* to turn.

I. *To turn away*. occ. *Acts* iii. 26. *Rom.* xi. 26. 2 *Tim.* iv. 4.

II. *To pervert, incite to revolt*. occ. *Luke* xxiii. 14. comp. ver. 2.

III. *To return, put back*. occ. *Mat.* xxvi. 52.

IV. *To return, bring back*. occ. *Mat.* xxvii. 3.

V. *Ἀποσπέρωμαι*, Pass. with an accusative following, which seems governed of the preposition *κατά* understood. (Comp. under *Ἀπολπεῖω*.) *To turn* or *be turned away from*, *to slight*, *aversari*. occ. *Mat.* v. 42. 2 *Tim.* i. 15. *Tit.* i. 14. *Heb.* xii. 25. *Josephus* uses it in the same manner, *De Bel.* lib. ii. cap. 19. § 6. ΑΠΕΣΤΡΑΜΜΕΝΟΣ ὁ Θεός σὴν καὶ τὰ Ἁγία, God being now *averse* to, or *turned away from*, even his own holy temple; and lib. vi. cap. 3. § 4. Καὶ τὴν ἐμὴν ἈΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ, And ye *turn away from* my sacrifice." For other instances of a similar construction in the Greek writers see *Elner, Alberti*, and *Wetstein*.

Ἀποσείω, *ω*, from *απο* from, or *intens.* and *σειώ* *to shudder with horror, to hate*, which is from the N. *Σιύξ*, *seulos*, ἡ, *a shuddering* or *shivering, from intense cold*. And is not this derived from the Heb. **pnw* *to be still*, properly as the sea after

* Whence also the name of the river *Σιύξ* *Styx*, feigned to be in the *infernal* regions; but there really was one so called in *Arcadia*, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water, it is reported, that *Alexander the Great* was poisoned at *Babylon*. See *Prideaux Connect.* pt. i. book 2. an. 323, and the authors there quoted.

astorm, and thence applied (in the Greek I mean) to that *convulsive motion* we call *shuddering*, which is evidently occasioned by some *stop* or *check* given to the *perspiration*, or to the *circulation* of the blood, or of the nervous fluid by *cold*, or &c.? *To abhor, reject with horror*. occ. *Rom.* xii. 9, where see *Kypke*.

Ἀποσυναγωγός, *ς, ὁ*, from *απο* from, and *συναγωγή* an assembly, a *synagogue*.

Expelled from or *put out of the congregation, assembly* or *society*, and so deprived of all civil intercourse or communication with the Jews, and by consequence of the liberty of entering their *synagogues* of worship also. occ. *John* ix. 22. xii. 42. xvi. 2.* Thus the man mentioned *John* ix. became *Ἀποσυναγωγός*, by the officers of the Jewish *Sanhedrim* taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, *Luke* vi. 22, that men *ἀπορίσσει* shall separate them, that is, from their *society*, both civil and religious. Comp. *Ezra* x. 8. And thus *Theophylact* explains *ἀποσυναγωγός* *κοινοῦσιν*, *Luke* vi. 22, by *τῶν συνεδρίων καὶ ἐκδοξίων, καὶ ὅλως τῆς αὐτῶν κοινωνίας ἀπορίσσειν*: They shall separate you both from their honourable assemblies, and even entirely from their society."

Ἀπολάσσωμαι, Mid. from *απο* from, and *τάσσω* to order.

I. With a Dative of the Person, *To take leave*, *bid adieu* to, *bid farewell*, *valedicere*. occ. *Luke* ix. 61. *Acts* xviii. 18, 21. 2 *Cor.* ii. 13. comp. *Mark* vi. 46. *Salmasius* pretends that the word in this sense is *barbarous* and *vulgar*. The † elegant *Josephus*, however, uses it exactly in this sense concerning *Elisha*, who, after *Elijah* had cast his mantle upon him, desired leave to go and salute his parents; which when *Elijah* had permitted, ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΤΤΟΙΣ *ἐπειὶ* *having taken leave of them*, he followed him." *Ant.* lib. viii. cap. 13. § 7. See also *Wetstein* on *Mark*, who cites *Callisthenes*

* See *Hammond* on *John* ix. 22, and *Vitrings* de *Synagog.* Vet. lib. iii. pars 1. p. 739, &c.

† See *Josephus*, *Ant.* lib. xx. cap. 10. § 2, and *Contr. Apion*, lib. i. § 9.

and

and *Libanius* using the V. in the same sense, with a Dat. of the Person. Comp. also *Kypke* on Luke.

- II. With a Dat. of the Thing, *To renounce, bid adieu to*. Luke xiv. 33. Thus applied also by *Plutarch*, *Iamblichus*, *Philo* and *Josephus* cited by *Kypke*.

Αποτελειω, ω, from *απο* intensive, and *τελειω*, to complete.

To perfect, accomplish. occ. James i. 15.

Αποτιθημι, Mid. *Αποτιθεμαι*, from *απο* from, and *τιθημι* to lay.

- I. *To lay off or down*. occ. Acts vii. 58.

- II. *To lay aside, put off*, in a figurative sense. occ. Rom. xiii. 12. (where see *Macknight*) Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.

Απολινασσω, from *απο* from, and *τινασσω* to shake, which seems a derivative by transposition from the Heb. *וָשַׁלַּח* to set loose or free, which word the LXX have rendered by *απολινασσω*, 1 Sam. x. 2. *To shake off*. occ. Luke iv. 5. Acts xxviii. 5.

Απολω, from *απο* again, and *τιω* to pay, which see.

To pay, repay. occ. Philem. ver. 19.

Απολομαιω, ω, from *απο* intensive, and *τολμαιω* to dare.

To dare very much, be very bold. occ. Rom. x. 20. *Josephus* uses this V. transitively in the same view, Ant. lib. 15. cap. 10. § 3, *ταυτα δε ΑΠΕΤΟΛΑΜΩΝ*, they had such great boldness." See also *Wetstein*.

Απολομια, ας, η, from *απολομος* severe (used by *Polycarp*. Epist. ad Philip. § 7.), which from *απορτομομα*, perf. mid. of *αποτμνω* to cut off, which from *απο* from, and *τεμνω* to cut.

- I. *A cutting off*, so used in the profane writers.

- II. *Severity*, as of a man cutting off dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice. comp. ver. 19, 20, 24, &c. *Plutarch*, De Lib. Educ. p. 13. D. *Δει δε τας πατερας την των επισημητων ΑΠΟΤΟΜΙΑΝ τη πραοτητι μιλνυναι*, Fathers ought to temper the severity of reproofs with mildness." See more in *Wetstein* and *Kypke*.

Απο'ομας, Adv. from *απολομος*.

Severely, with severity, cutting off, or cutting, as it were, to the quick. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5.

Tit. i. 13. On 2 Cor. xiii. 10, observe, that *υμιν* is understood, That, being present, *I may not use or treat (you)* with severity. Comp. under *Χρᾶω* IV. On Tit. i. 13. comp. *Plutarch* cited under *Απολομια* II.

Απολτρω, from *απο* from, and *τρω* to turn. *Απολτρεπομαι*, Mid. followed by an accus. probably governed by the preposition *κατα* understood, *To turn away from*. occ. 2 Tim. iii. 5. Comp. under *Αποσφρω* V.

Απεςια, ας, η, from *απᾶν*—*εσα*—*ον*, particip. of *απειμι* to be absent.

Absence. occ. Phil. ii. 12.

Αποφρω, from *απο* from, and *φρω* to carry. *To carry away*. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. See *Απνεψω*.

Αποφωσω, from *απο* from, and *φωσω* to flee. Governing either a gen. or an accus. *To flee away from, escape*. occ. 2 Pet. i. 4. ii. 18, 20.

Αποφωτομαι, from *απο* from, and *φωτομαι* to utter.

To utter, declare, speak, particularly pithy and remarkable sayings, as *Elsner* on Acts ii. 4, shews that the V. is used by *Diogenes Laertius*, and *Iamblichus*; and *Kypke* shews that it is applied particularly to oracles or prophetic responses, by *Plutarch*, *Strabo*, *Josephus* and *Philo*. occ. Acts ii. 4, 14. xxvi. 25.

Αποφορλιζω, from *απο* from, and *φορλιζω* to lade, which from *φορτιον* a burden, from *φω* to carry.

To unlade, as a ship. occ. Acts xxi. 3; where see *Wetstein*.

Αποχρησις, ιος, att. *εως*, η, from *αποχρησμαι* to abuse, consume by use, or simply to use, (see *Suicer* Thesaur.) which from *απο* from, or intens. and *χρησμαι* to use.

An using, or use. occ. Col. ii. 22, *α ες παντα εις φθοραν τη αποχρησει*—*quæ omnia sunt in interitum ipso usu*, Vulg. So our translation, *All which things are to perish in the using*. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by *Hammond*, *Doddridge*, and *Kypke*. But see *Wolffius* on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.

The new interpretation, which *Macknight* has given of the words in Col.

ii. 22,

ii. 22, appears to me not only quite unsuitable to St. Paul's nervous lively style, but also inconsistent with the plain meaning of the Greek—*ἀ εἰ πάντα*. But let the reader consult that very able and respectable commentator, and judge for himself.

Αποχωρεω, ω, from *απο* from, and *χωρεω* to go.

To depart, go from. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Αποχωρίζομαι, from *απο* from, and *χωρίζω* to separate, which from *χωρίς* apart, which see.

To depart. occ. Acts xv. 39. Rev. v. 14.

Αποψνχω, from *απο* denoting privation, and *ψνχη* breath, life, or soul.

To expire, die. occ. Luke xxi. 26. *Elsner* shews that *Arrian* uses the V. in the same sense, *Epictet.* lib. iii. cap. 26. p. 369, and *Aptian De Bel. Civ. lib. iv. p. 973*, and cites from *Sophocles Ajax Flagell.* lin. 1656, the full phrase, *ΑΠΕΨΤΕΝ βίον* he breathed out his life. Comp. *Welstein* and *Kypke*.

Απροσίλος, σ, δ, ἡ, και το—ον, from a neg. and *προσίλος* accessible, which from *προσείμι* to approach, and this from *προς* unto, and *εἰμι* to go or come.

That cannot be approached, inaccessible. occ. 1 Tim. vi. 16.

Απροσκοπος, σ, δ, ἡ, from a neg. and *προσκοπη* an occasion of stumbling, which see.

I. Intransitively, *Not stumbling or falling*, i. e. figuratively, in the path of duty and religion. occ. *Phil. i. 10.* But *Chrysostom* seems to have understood it in this text transitively, as in the III^d sense below; and thus *Macknight*, whom see, understands it.

II. Applied to the conscience, *Not stumbling or impinging*, as it were, against any thing, for which, as St. John speaks, *our heart condemn us*, occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and *Heb. and Eng. Lexic.* *לֹא כָפַר* V.

III. Transitively, *Not occasioning*, or *causing others to stumble*, giving them no occasion to fall into sin. occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In *Ecclus. xxxii. 21* or 22, *ὁδὴ ἀπροσκοπή*, or (as some copies read) *ἀπροσκοπή*, is used for a plain way, where there are no stumbling stones.

Απροσωπολήπιως, Adv. from a neg. and

προσωπολήπιος, a respecter of persons, which see.

Without accepting or respect of persons, impartially. occ. 1 Pet. i. 17. This word is used in the same sense by *Clement*, in his 1st Epist. to the Corinthians, § 1.

Ἀπλαιοσ, σ, δ, ἡ, from a neg. and *πλαιοσ* to stumble.

Free from stumbling or falling. occ. Jude ver. 24; where *Welstein* cites from *Xenophon*, *ΑΠΤΑΙΣΤΟΣ ἵππος*, A horse that does not stumble; and from *Plutarch* the same word applied to the successful *Pericles*.

ἈΠΤΟΜΑΙ, Mid. or Deponent, from *απτω* to connect, bind, which may be either from the Heb. *דָּבַק* to bind close, or from *עָבַק* to wrap, involuce.

I. To touch. Mat. viii. 3. ix. 20.

II. To lay hold on, embrace. John xx. 17, *Lay not hold on me (now)*, as the V. is applied by the LXX, Job xxxi. 7. *Mary Magdalene* was probably going to prostrate herself at his feet, and embrace them, as the other women did. Mat. xxviii. 9. See *Kypke* on John, and comp. Mark x. 13, and *Wolfius* there.

III. To touch, have to do with. occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by *Aristotle*, *Epictetus*, *Plutarch*. See *Gataker* in *Pole Synops.* *Welstein* and *Kypke* on the text.

IV. To take, as food. occ. Col. ii. 21; on which text *Raphelius* cites *Xenophon* applying this V. to food. Thus *Memor. Socrat.* lib. ii. cap. 1. § 2. *Σίλη* ἈΠΤΕΣΘΑΙ is to take food; and in *Cyropæd.* lib. i. p. 17, edit. *Hutchinson*, 8vo. ΑΠΤΟΤ ἈΠΤΕΣΘΑΙ is used for taking bread, as *Σίλη* also is for taking other sorts of food. It seems, therefore, that in Col. ii. both *μὴ ἀψη* and *μὴ διψῆς* may be best referred to food. See *Wolfius*, *Welstein* and *Kypke*.

V. To touch, hurt. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as *Raphelius* and *Elsner* have shewn. In the LXX this word generally answers to the Heb. *נָגַח* to touch, and that in all the above senses.

ἈΠΤΩ, from Heb. *נָחַם* to heat through. To light or kindle, as a lamp or fire. occ. Luke viii. 16 xi. 33. xv. 8. xxii. 55.

Ἀπώ-

Απωθεομαι, and Απωθουαι, from απο *from*, and ωσω *to thrust, drive*; which from Heb. *uṣ* *to move hastily*, in the Hiph. sense.

To thrust away, repel, reject. occ. Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19.

Απωλεια, ας, η, from απολω or απολλυμι *to destroy*.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.

In 2 Pet. ii. 2, for απωλειαις of the common printed editions, very many MSS, three of which ancient, have ασελγειαις; which reading is confirmed by the Vulg. Inxurias, and other ancient versions, and has accordingly been given in several editions, is approved by Wetstein, and received into the text by Griesbach. "But the common reading (says Macknight) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write, ασελγειαις for απωλειαις. But no transcriber would substitute απωλειαις, or a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him."

II. *Destruction, waste.* occ. Mat. xxvi. 8. Mark xiv. 4.

Απων, οσα, ον, Particip. Pres. of απειμι, which see.

Being absent, absent. 1 Cor. v. 3. 2 Cor. x. 11. & al.

ΑΡΑ, ας, η, from Heb. ארר or ארר *to curse*, for which the LXX have used the verb αραιωμαι, Num. xxii. 6. xxiii. 7; and the compound καταραομαι, Gen. v. 29. xii. 3. & al. freq. and the decompositions επικαταραομαι and επικαταραλος, Num. v. 19. Gen. iii. 14. & al. freq.

I. *A curse, cursing.* occ. Rom. iii. 14.

II. Αρα, as an Adv. denotes *affirmation or asseveration*.

Indeed, in truth. It generally implies an *inference* from somewhat preceding, and may frequently be rendered *Then indeed, therefore*. See Acts viii. 22. Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal.

ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant*. This seems to be always *affirmative, emphatic, or illative*.

Αρα, from αρα denoting an *inference*, and γε *truly*.

Therefore indeed, then indeed. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Αρσω, ω, from αρσος *idle*.

To linger, loiter. occ. 2 Pet. ii. 3, where Kypke shews that Polybius and Plutarch in like manner apply to things this V. which properly relates to persons.

Αρσος, η, ον, contracted of αρσος, which from α neg. and ρσον *work*.

I. *Not at work, idle, not employed, inactive.* occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable.* occ. Mat. xii. 36. comp. 2 Pet. i. 8, and Kypke. In the latter text the Vulg. rendering αρσος by vacuos preserves the *ambiguity* of the original. Comp. Eph. v. 11. Symmachus uses the word αρσον for the Heb. מוגל *polluted*, Lev. xix. 7.

Αρσυρος, υς; εη, η; εον, ον; from αρσυρος *silver*.

Made of silver, silver. occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Αρσυριον, ο, το, from αρσυρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. Cumberland, to 2s. 4½d. of our money, but according to Michaelis, to no more than 11d. * Mat. xxvi. 15. xxvii. 3, 5. & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money in general*, because *silver money* seems to have been the most ancient, as Isidorus also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18, Wetstein cites from Diogenes Laert. the same phrase, ΑΡΤΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic drachms, which, at 7½d. each, would amount to 1562l. 10s. of our money.

* See Heb. and Eng. Lexic. 3d edit. under ἄρτιον IV. Ἀρτυ-

Ἀψυχοκτοῦς, α, ὁ, from *ἄψυχος* *silver*, and *κτείνω*, perf. mid. of *κτείνω* to *beat*.
A silversmith. Observe that our Eng. word *smith**, Saxon *smið*, is from the V. *smiþan*, or *smiðan* to *strike*, *smite*, which from the Heb. *סָחַק* to *cut off*, *destroy*, or from *סָחַק* to *destroy*, *demolish*.
 occ. Acts xix. 24.

Ἀψυγός, α, ὁ, from *ἄψος* *white*.

I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy believers, as being built into Christ's church will abide the fire of persecution. occ. 1 Cor. iii. 12. Comp. under *Πυρ* V.

As † *silver* is called in Heb. *כֶּסֶף*, on account of it's pale colour; so there is little doubt but the Etymologists are right in deducing it's Greek name *ἄψυγος* from *ἄψος* *white*, which seems a corrupt derivative from the Heb. *יָרֵחַ* the moon or lunar light, which is of this colour. Thus in the Heb. the moon or lunar orb is called *לְבָנָה*, from *לבן* *white*, and *Virgil*, *Æn.* vii. lin. 8, 9,

— *Nec candida cursum
 Luna negat, splendet tremulo sub lumine pontus.*

— The moon was bright,
 And the sea trembled with her silver light.

DRYDEN.

From which circumstance of colour, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the moon, calling it by her name *Luna*, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon to silver*. Thus *Milton*:

— The moon
 Rising in clouded majesty, at length
 Apparent queen unveil'd her peerless light,
 And o'er the dark her silver mantle threw.
Paradise Lost, b. iv. lin. 606, &c.

Ἀψιος, ὁ, from *Ἀρης* *Mars*, the supposed God of War, which from the Heb. *עָרִץ* *violent*, *destructive*, or from *חָרַס* to *break*, *destroy*, q. d. *harass*.
Of or belonging to Mars, Mars'. occ. Acts xvii. 19, 22. comp. *Παῖος*.

* See *Junius Etymol.* Anglican.

† So the Eng. name *silver* seems of the same root as the Greek *σεῖω* to shine.

Ἀπεισμία, ας, ἡ, from *ἄπεισσω* to please.

A pleasing. occ. Col. i. 10. "It denotes not so much the event, as the desire and intention, of pleasing*." Comp. Rom. xv. 2. Gal. i. 10.

The LXX use it in the plur. Prov. xxxi. 30, for Heb. *חַן* *grace* or *gracefulness*, by which one pleases others.

Ἀπεισκω, 1st fut. *ἄπεισω*, from *הִרְצֵה* (the Hiph. of the Heb. *רָצָה*) which would signify to conciliate or gain the affections. So the LXX several times render the N. *רָצוֹן* *will*, *pleasure*, by *ἄπεισιν* *pleasing*. from this V. *ἄπεισσω*.

To please. Mat. xiv. 6. Rom. xv. 1, 2, 3. 1 Cor. vii. 32. & al. On 2 Tim. ii. 4, observe, that in like manner *Xenophon*, *Cyropæd.* lib. iii. p. 172. edit. *Hutchinson*, 8vo, applies this V. to soldiers behaving so as to gain the approbation of their commanders.

Ἀπεισός, ἡ, ὁ, from *ἄπεισσω*.

Pleasing, agreeable, grateful. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in Exod. xv. 26.

Ἀπειή, ἡς, ἡ, q. † *ἄπειή* *pleasing*, from *ἄπεισσω* to please, or rather from *Ἀρης* *Mars*, the supposed God of War (see under *Ἀπειος*); for in *Homer* *Ἀπειή* generally denotes military virtue, strength, or bravery; and if, as *Monsieur Goguet* (*Origin of Laws*, &c. vol. ii. 392.) observes, the word *Ἀπειή* be afterwards used to signify virtue in general, it is because the Greeks, for a long time, knew no other virtue than valour.

Virtue. It is applied both to God and man.

I. *Virtue, excellency, perfection*. occ. 1 Pet. ii. 9. *Arrian* *Epictet.* lib. iii. cap. 24. p. 343. *Τὰς ἀμὰς ἈΠΕΤΑΣ εἰς ἑαυτοὺς*—*καὶ αὐτὰ ὁμνέουσιν*, They recount my virtues, and celebrate me."

II. The virtue, force, or energy of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. *Δουραμῖς*, and see *Alberti*, *Wolfius*, and *Wetstein*.

III. *Human virtue* in general. occ. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. occ. 2

* *Davenant* in *Pole Synops.*

† See Note 3 in init. lib. v. *Xenophon* *Cyropæd.* edit. *Hutchinson*.

Pet.

Pet. i. 5. In this sense the word is often used in the Greek writers, and so the *απειη* of St. *Peter* will correspond with the *αυδρισεσθαι* of St. *Paul*. **1 Cor. xvi. 13.** See *Hammond*. *Απειη* in the LXX answers twice to *τη glory*, thrice to *την praise*, as our translators render *απελας*, **1 Pet. ii. 9.**

Απειω. See under *Απεισχω*.

Αριθμεω, ω, from *αριθμος*.

To number, reckon by number. occ. *Mat. x. 30.* *Luke xii. 7.* *Rev. vii. 9.*

Αριθμος, σ, δ, from *αριθμος* coaptation, conjunction; from *αειω* to adapt, join together, compose; which see.

A number, according to that of *Euclid*, *Αριθμος, το εκ μοναδων συσκευμενον πλεθος*. Number is a multitude composed of units." *Luke xxii. 3.* *John vi. 10,* *τον αριθμον ωσει παντακισχιλιοι* in number (κατα being understood) about five thousand." So in *Herodotus*, lib. i. cap. 14. *χειρηρας ΑΡΙΘΜΟΝ ΕΞ goblets in number six;* and *Josephus*, in his *Life*, § 66, *τετρακισχιλιοι ΤΟΝ ΑΡΙΘΜΟΝ*, four thousand in number," and § 75, *περι εκατον και εννεακοντα οκτας ΤΟΝ ΑΡΙΘΜΟΝ*, being about one hundred and ninety in number," and in many other places.

Αριστω, ω, from *αριστον*, which see.

To dine. occ. *Luke xi. 37.* *John xxi. 12, 15.* See *Kypke* on ver. 12, and comp. under *Αριστον*.

Αριστερος, α, ον.

The left, as opposed to the right. occ. **2 Cor. vi. 7.** So *η αριστερα* is the left-hand, *χειρ* being understood, as *δεξιτερη* in *Homer* is the right-hand. occ. *Mat. vi. 3.* *Αριστερα, τα*, The left-hand side, *μνη* parts being understood. occ. *Luke xxii. 33.* The left-hand side, according to the superstition of the * *Grecian* heathen, was accounted unlucky, and of evil

* The omens that appeared to the east, says *Abp. Potter*, were accounted fortunate by the *Grecians*, *Romans*, and all other nations, because the great principle of all light and heat, motion, and life, diffuses his first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter.

The *Grecian* augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon their right-hand, and the west upon their left: and that they did so, ap-

omen, and † it was a part of the same superstition to call such things by more auspicious names. Thus, according to *Eustathius*, they called the left *αριστερος*, from *αρις* the best, *καὶ ευσημισμων*. Comp. *Ευωνυμος*, and see *Wetstein* in *Mat.*

Αριστον, σ, το, q. *αριστον* indefinite, because taken at no certain time, or rather from *ηρι* early (which from the Heb. *הר* the light); because this meal was taken early in the morning (comp. *John xxi. 4, 21.*); so the Latin *prandeo* to dine, and *prandium* dinner, is derived from *πρην* (*Doric* for *πρωι*) early, and *ειω* to eat.

Dinner, a meal eaten in the morning. So *Xenophon*, *Cyropæd.* lib. vi, p. 353. edit. *Hutchinson*, 8vo. *Αυριον δε ΠΡΩΙ—πρωιων μιν χει ΑΡΙΕΤΗΑΙ και ανδρας και ιππους*—To-morrow morning early the men and horses ought first to take some food." occ. *Mat. xxii. 4.* *Luke xi. 38.* *Lxx. 12.*

The LXX have used the N. *αριστον*, **2 Sam. xxiv. 15.** for the Heb. *למחר*, but I think erroneously.

Αρξέλος, η, ον, from *αρκεω*.

Sufficient, enough. occ. *Mat. vi. 34.* **x. 25.** **1 Pet. iv. 3.** As to the construction of *Mat. vi. 34*, (comp. ver. 25.) where the N. fem. *κακια* is construed with the neut. *αρξελον*, *Raphelius* observes, that

pears from a passage of *Homer*, who brings in *Hector* telling *Polydamas* that he regarded not the birds:

Εἰτ' ἔτι διζί' ἡμεῖς πρὸς ἡμ' ἡλίων τι.

Εἰτ' ἔτ' ἀριστερὰ τοῖς πῶσι ζῶον ἡμεῖσι.

Il. xii. ver. 339.

Ye Vagrants of the Sky! your wings extend,
Or where the Suns arise, or where descend;
To right or left unheeded take your way—

POTR.

For this reason, the signs which were presented to them (the *Grecians*) on the right hand were accounted fortunate, and those on the left unlucky." *Antiquities of Greece*, vol. i. book ii. cap. 13.

† "All boding words they had always a superstitious care to avoid; inasmuch that instead of *δομαθριον*, i. e. a prison, they would often say *αικμα* a house, for *αἰδμας* (an ape) *καλλια* (a beauty), for *μυνας* (an abominable crime) *αδς* (a sacred thing), for *ιμνους* (the furies) *ιμμηδεις* or *σιμμαι* *δαι* (the good-natured or venerable goddesses), and such like." *Potter's Antig. of Greece*, vol. i. book ii. cap. 17.

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it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6. for a similar expression, and produces from *Xenophon De Re Equest.* ΑΠΠΟΝΟΗΤΟΝ γὰρ ΟΡΓΗ, anger is heedless;" and from *Plutarch Pædag.* cap. iv. § 3. 'Η μὲν γὰρ ΦΤΕΙΣ ἀνευ μαθήσεως ΤΤΦΛΟΝ, 'Η δὲ ΜΑΘΗΣΙΣ δίχα φουσῶς ΕΛΛΙΠΕΣ, 'Η δὲ ΑΣΧΗΣΙΣ χωρὶς ἀμφοῖν, ΑΤΕΛΕΣ. For genius without instruction is blind (or a blind thing), and instruction without genius imperfect, and exercise without both, useless." Comp. *Wetstein* on Mat. vi. 34. In such expressions the neuter N. χῆμα, κῆμα, or πῆμα is understood.

ΑΡΚΕΩ, ω, from Heb. עָרַךְ to dispose, order, adjust.

I. To suffice, be sufficient, satisfy. occ. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where *Kypke* shews that both *Euripides* and *Sophocles* use ἀρκῆν for giving assistance, helping, and *Josephus* [p. 1292, ad fin. edit. *Hudson*] for helping sufficiently.

II. Ἀρκέομαι, ἔμαι, Pass. governing a dative.

To be satisfied, content with. occ. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐν. occ. 3 John ver. 10.

Ἀρξλος, υ, ό, η, from ἀρξλος idle, sluggish, or from ἀρκῶ to suffice.

The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his sluggishness, and particularly from his remaining in his den for several of the winter months in an unactive sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in *Bochart*, vol. ii. 810. Or else his Greek name ἀρξλος may be derived from ἀρκῆν, q. ἀρκῆλος, because he is, as it were, self-sufficient while he continues so long without external nourishment. Concerning both the circumstances just mentioned, I shall add the testimony of a late * writer. "Soon after Michaelmas the bear seeks his den, which is his winter quarters; this he finds under some mountain, where the

rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches and boughs of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with heavy sleep, that by shooting at him, and even wounding him, he will hardly awake; and what is most surprising is, that he will lie there the whole winter without eating or drinking; and yet, according to all accounts, when he goes out in the spring of the year, he is found to be fatter." So that he might say with the dormouse in *Martial*,

*Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit.*

I doze the winter through, and fatter keep
When I am nourish'd with nought else but sleep.

Ἀρμα, αλος, το, from ἤματι, perf. pass. of ἀρω to fit, join fitly together.

A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. Acts viii. 28, 29, 38. Rev. ix. 9.

ΑΡΜΑΓΕΔΔΩΝ, Heb. from הָר אֶמְגִּדוֹן a mountain, and מְגִדּוֹ (Zech. xii. 11.) מְגִדּוֹ Megiddo.

Armageddon, or the mountain of Megiddo. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See Judges v. 19. 2 K. ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and *Vitrina* in Rev.

Ἀρμολῶ, from ἄρμος a compages or joining fitly together.

I. To adjust, join fitly together. In this sense it occurs in the profane writers (see *Scapula's Lexic.*) but not strictly in the N. T.

II. Ἀρμολοῦμαι, Mid. To contract, espouse, or betroth; or rather, To fit, prepare. occ. 2 Cor. xi. 2, Ἐποσάμην γὰρ ὑμᾶς κ. τ. λ. For I have prepared you, to present (you as) a chaste virgin to Christ. So LXX in Prov. xix. 14, Παρά δι Κυρίου ἈΡΜΟΖΕΤΑΙ γυνὴ ἀνδρὶ, But by the Lord a wife is fitted to a husband. In the Greek writers the active V. ἀρμολῶ is used for a father betrothing his daughter

* *Pontoppidan's Nat. Hist. of Norway in Modern Travels*, vol. i. p. 221, 2. Comp. Dr. *Brookes's Nat. Hist.* vol. i. p. 195.

ter to a man, and the middle ἀρμολογῶμαι for a man's betrothing a woman to himself (see the passages cited in *Wetstein*); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore, best to exclude the nuptial sense from 2 Cor. xi. 2.*

Ἀρμος, s, δ, from ἡμαῖ perf. pass. of ἀρῶ to fit, join fitly together.

A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀρνεομαι, εμαῖ, from ἀρῶ to take away.

I. To deny. Luke viii. 45. John i. 20. Acts iv. 16.

II. To deny, renounce, disown, whether a person, Mat. x. 33. xxvi. 70. Acts iii. 13. vii. 35. Tit. i. 16.—or to a thing, 1 Tim. v. 8. 2 Tim. iii. 5. Tit. ii. 12. Rev. ii. 13. See *Kypke* on Acts iii. and on 2 Tim.

Ἀρνιον, s, το, a diminutive of ἀρῶ a lamb.

I. A lamb, a young lamb, a lambkin.

II. In the N. T. it signifies figuratively the weakest or feeblest of Christ's flock. occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to Christ himself, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6, 8. & al. freq.

* For the above observations I am indebted to an excellent MS Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly School-master at Bishop Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

"Ἀρμολογῶμαι, Apto, adapto, accommo, aptè compono. Plutarch, Solon. τὴν νόμον ἈΡΜΟΖΕΤΑΙ τὴν νόμον; leges aptat, accomodat, civibus. Et in Themist. ἈΡΜΟΤΤΟΜΕΝΟΣ ὡς θαλάσσης civilatis animos ad res navales disponens; & ita simplicius interpretari possumus, 2 Cor. xi. 2, ἡμῶσιν &c. adaptavi enim vos (christianis doctrinis & virtutibus imbui, institui, paravi, composui, ornavi) ut viri tanquam virginem puram sistam, nempe Christo. Omnes interpretes ἡμῶσιν sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiâ inter ἡμῶσιν & ἀρμολογῶμαι. Pater enim dicitur ἀρμολογῶν, Euripid. Elect. ver. 24. Domi Eleccrum tenebat Ἀγνίσκος, ὃς ἡΡΜΟΖΕ νυμφῶν τινα, nec sponso aliovi despondebat; sponsus verò ἀρμολογῶν sibi deponere, sponsam sibi matrimonio jungere. *Ælian H. A.* lib. xii. c. 31, *Eurysthenes et Procleas* ἡΡΜΟΖΑΝΤΟ τὴν ὁμοειδῆ τῶν ἀνδρῶν ὁμοειδῆ. Hinc putare liceat senum hunc minus convenire huic loco. Præterea Infinitivus ἀρμολογῶν huic verbi significationi minus accomodat, quoniam Accusativus aliis cum Dativo reperitur."

Ἀρολογῶ, ω, from ἀρῶ plough.

To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10.

Ἀρῶν, s, το, from ἀρῶ to plough, which from Chald. ארע (from Heb. ארע) the earth, or rather perhaps from the Heb. (הרעה, the Hiph. of) רע to break.

A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a careless, irresolute person, which may be much illustrated by a passage of *Hesiod, where he is directing the ploughman,

Ὅς κ' ἴσῃ μελίσσῳ θύειαν ἀνὰ κ' ἱλαυνῇ,
Μηκέτι παύσιναι μεθ' ἡμετέρης, ἀλλ' ἔτι ἴσῃ
Θυμῷ ἐχέει. — *Erf. και Ημ.* lin. 441—3.

Let him attend his charge, and careful trace
The right-line'd furrow, gaze no more about,
But have his mind intent upon the work.

In three passages out of four, wherein the LXX use the word ἀρῶν, it answers to the Heb. ארע, and cannot signify the whole plough, but only a part of the iron work thereof, and most probably the coulter. See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἀρπάζη, ης, ῆ, from ἡρπασον, 2d aor. of ἀρπάζω.

I. Actively, The act of plundering or pillage. occ. Heb. x. 34.

II. Passively, Rapine, plunder, the thing unjustly seized. occ. Mat. xxiii. 25. Luke xi. 39.

Ἀρπάζμος, s, ὅ, from ἡρπασμῶν, perf. pass. of ἀρπάζω.

Rapine, robbery, an act of rapine or robbery. So *Hederic*, "Ipsa rapiendi actio, raptus." occ. *Phil.* ii. 6; where it is said of Christ, that when he was in the form of God, namely in his glorious appearances under the Patriarchal and Mosaic dispensations, οὐκ ἀρπάζμον ἡγήσατο, he thought it not robbery (as our translators, rightly, I think, render the expression) to be equal with, or as, God. (For proof of this, see interal. Gen. xvi. 11, 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the Son of God, have, however, dissented from this plain interpretation, and have

* See *Whitby's* Note on Luke ix. 62.

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translated

translated the Greek words by "he did not arrogate to himself to be equal with God, i. e. he made no ostentation of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.) or, "he did not eagerly covet to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Sermon. 5. p. 96.) But I must confess that, after diligent search, I cannot find the phrase 'ΑΠΙΑΓΜΟΝ 'ΗΓΕΙΣΘΑΙ ever applied in either of these senses by any ancient Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus bishop of Tricca in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says, οὐχ 'ΑΠΙΑΓΜΑ, ὅς 'Ερμῆος 'ΗΓΕΙΤΑΙ τὸ ὑπαίμα, he does not regard the offer as a prey (prize) or treasure-trove," which is as near as I can translate the Greek. (See Whitby and Weststein.) But observe, that the original word here is not 'ΑΠΙΑΓΜΟΝ, but 'ΑΠΙΑΓΜΑ, which latter signifies not the act of robbing or plundering, but the plunder, spoil, or prey itself, "Quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with 'Απῆμα in the Greek writers*; but in them 'Απῆμας is a word of very rare occurrence. Plutarch however uses it, De Lib. Educ. tom. ii. p. 11, 12. τὸν ἐκ κρήνης καλόμενον 'ΑΠΙΑΓΜΟΝ, where it certainly denotes the action.

'ΑΠΙΑΖΩ, from the Heb. חָרַץ to strip, spoil.

I. To snatch, take away with haste and violence. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23.

II. To seize, take by force or violence. Mat. xi. 12. John vii. 15.

* See inter al. Plutarch, tom. ii. p. 330, D. Josephus, Ant. lib. xi. cap. 5. § 6. So Ecclesi. xvi. 13 or 15.

III. To seize, as a wild beast doth its prey, and so to tear and devour. occ. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גָּזַל to ravage, or פָּרַץ to tear in pieces.

'Απῆαξ, αἶος, ὁ, ἡ, τὸ, from ἀπῆαζω.

I. Rapacious, ravenous, as wolves. occ. Mat. vii. 15. 'Απῆαξ in the Greek, and rapax in the Latin writers, are the usual epithets of wolves. For instances see Wetstein.

II. Rapacious, given to rapacity or extortion, an extortioner. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

ΑΡΠΑΒΩΝ, αἶος, ὁ. This is plainly in Greek letters the Heb. word עֲרָבָה a pledge (from the root עָרַב to be surety), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.

A pledge or earnest, which stands for part of the price, and is paid before-hand to confirm the bargain. See Hesychius explains it by ὑποδομα somewhat given before-hand. It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. occ. 2 Cor. i. 22, (where see Kypke and Macknight.) v. 5. Eph. i. 14, where see Macknight.

In the LXX it is thrice used, namely Gen. xxxviii. 17, 18, 20. and always answers to the Heb. עֲרָבָה.

ΑΡΡΑΦΟΣ, α, ὁ, ἡ, from a neg. and ραφή a seam, which from εἰρᾶφα, perf. act. of ραίω to sew.

Without seam, having no seam. occ. John xix. 23.

Αρρήτος, α, ὁ, ἡ, the same as Αρρηγ, of which it seems a corruption.

A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Αρρητός, α, ὁ, ἡ, καὶ τὸ—ον, from a neg. and ῥητός utterable, from ῥέω to speak, utter.

Either,

Either, *Not before spoken*; or, *not utterable, not to be uttered, not possible, or lawful, to be uttered*. *Vitrina*, Obs. *Sacr. lib. iii. cap. 20. § 8*, whom see, shews that the Greek writers use the word in both these senses. Comp. also *Wolffius* and *Welstein*. occ. *2 Cor. xii. 4*.

Ἀρῶσος, α, ὁ, ἡ, from α neg. and ῥωσος strong, from ῥωσσω to strengthen.

Infirmi, sick, an invalid. occ. *Mat. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30*.

Ἀρῆς, αρῶς, ὁ, ἡ.

A lamb.—occ. *Luke x. 3*. *Ἀρῆς* may be derived either from the Heb. רץ to move swiftly, run, as lambs remarkably do of their own accord, comp. *Pa. cxiv. 6. 2 Sam. vi. 14*; or from רר a mountain or hill, on which sheep and lambs love to feed, see *Exod. iii. 1. Ezek. xxxiv. 13, 14. Mat. xviii. 12*. So *Theocritus*, *Idyll. iii. line 46*,

—π ἄρεισι μέλας ποιμῖνον.

Whilst on the hills he tends his sheep.

And *Idyll. viii. line 2*.

Μελάς ποιμῖν (ως φαῖνι) κατ' ἄρειν μακρὰ Μινταλαῖας.

They say *Mencas* on the mountainous height
His flock was feeding—

And *Corydon* in *Virgil*, *Eclog. ii. line 21*.

Mille mea Siculis errant in montibus agnæ.

My thousand lamkins on the mountains rove.

And hence it is that the Italians call a sheep *montone*, whence the French *mouton*, and our English *mutton*. See *Bochart*, vol. ii. 515, 516. *Eustathius*'s derivation also of *aps*, from *apa* prayers, because in making *vows* and *prayers*, lambs used to be sacrificed, deserves to be mentioned. Comp. *Ἀμνος*.

Ἀρσενόκοιτος, α, ὁ, ἡ, from *αρσεν* a male, and *κοιτῆ* a bed.

One that lieth carnally, or abuseth himself, with a male, a sodomite. occ. *1 Cor. vi. 9. 1 Tim. i. 10*. comp. *Lev. xviii. 22*.

ἈΡΕΗΝ, σνος, ὁ, ἡ, καὶ το—σν, from the Heb. רץ violent, forcible; so the Greek *αρσεν* in the profane writers sometimes signifies stout, strong, valiant, as the French *mâle* also frequently doth, and as we sometimes use *masculine* in English. *Male*, as opposed to *female*, from his

greater *strength and courage. It occurs in the masc. plur. thrice in *Rom. 1. 27*; and in the neut. sing. *αρσεν, γυνος, sex* being understood, *Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28*.

APTEMIS, ἰδος, ἡ.

Artemis, Diana. occ. *Acts xix. 24, 27, 28, 34, 35*. A heathen goddess said to be the daughter of *Jupiter* and *Latona*, and twin-sister to *Apollo*. This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by *Ἀρτέμις* or *Diana* †, generally meant the *Moon*; and even among the ancient *Orphic* hymns we find one addressed to *Ἀρτέμις* under this character. And indeed the word *Ἀρτέμις* itself may import as much, for it may be derived from † אור light, and תם to perfect, because, according to the observations of the Son of *Sirach*, *Eccles. xliii. 7, 8*, she not only decreaseth in her perfection, but also increaseth wonderfully in her changing—shining in the firmament of heaven. When therefore the Heathen say that *Apollo* or the *Sun* and *Ἀρτέμις* were the twin-children of *Jupiter* and *Latona*, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (*Gen. i. 14, 16*), according to which the *Sun* and *Moon* were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (*Jupiter* had begun to act on *Latona*, i. e. the before-hidden matter of their orbs? For *Latona*, or, as the Greeks called her,

* Thus *Milton* in his comparative description of *Adam* and *Eve*—

For contemplation he and valour form'd,
For softness she and sweet attractive grace—
Par. Lost, b. iv. lin. 297.

† See *Vossius* de Orig. et Prog. *Idol. lib. ii. cap. 23, 26*.

‡ However, when by *Ἀρτέμις* the ancient Heathen meant, as they sometimes did, the whole expanse of the heavens, this name may perhaps be best deduced from ἄρ to flow, and ἔρρι to bind; and to shew that the celestial fluid in its several conditions "acts only by means of mechanical impulses, and a connection with even the most extreme or lowest parts of nature, a chain was carried down from each hand of the image (of the *Ephesian Diana*) and connected with it's feet," as *Mr. Jones* has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

G 3

Αἴψα,

Αγλω, is a plain derivative from the Heb. *אָל* or *אָל* to *hide, involve*.

I cannot forbear adding on this occasion, that in the *Orphic* hymn above-mentioned is clearly preserved a remarkable point of true philosophy, namely the effect of *Αἰσμος* or the *Moon* in *vegetation*, where he says,

—ΑΓΟΤΕΑ ΚΑΛΟΤΕ ΚΑΡΠΟΤΕ ἀπο γαῖης.
Thou bringest from the earth the goodly fruits.

Does not this exactly agree with the *precious things put forth by the Moon*, or *streams of light from the Moon*, Heb. *אֲשֶׁר*, of which *Moses* speaks, Deut. xxxiii. 14? Comp. *Heb. and Eng. Lexic.* under *גִּישׁ V*.

"The Temple of *Diana*, at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was * four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one *Erostratus*, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuary of Greece." Appendix to *Boyse's Pantheon*, 2d edit. p. 241. Comp. *Complete Syst. of Geography*, vol. ii. p. 77. This latter temple was (according to *Trebellius Pollio* in *Gallien*. cap. 6.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of *Galienus*, about the middle of the third century.

As to the cry of the *Ephesian* populace, mentioned Acts xix. 28, *ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ τῶν Ἑσσην*, *Elser* and *Wolffius* observe, that this was an usual form of praise among the Gentiles when they magnified their Gods for their beneficent and illustrious deeds; and cite a very

* See *Pliny Nat. Hist.* lib. xxxvi. cap. 24. The length of *St. Paul's Cathedral*, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where 'tis widest, including the north and south porticoes, 311. *Complete System of Geography*, vol. i. p. 94.

similar passage from *Aristides*, p. 320. *Ἦν καὶ βοή πολλή των τε παρόντων καὶ ἐπιόντων, το πολυμνηστον δὲ τῶ το βωνίων ΜΕΓΑΣ Ὁ ΑΣΚΑΛΗΠΙΟΣ!* And there was a great cry, both of those who were present, and of those who were coming, shouting in that well known form of praise, "*Great is Æsculapius!*"

Αἰσμων, *ονος*, *δ*, from *αἰλω* to *suspend, hang up*, which perhaps from *ἡλται*, 3d pers. perf. pass. of *αἰω* to *lift up*.

The meaning of this word is dubious, but it seems to denote either a *sail* in the fore-part of the ship, or the top-sail which hung towards the head of the mast, occ. Acts xxvii. 40.

ΑΡΤΙ, Adv. perhaps from the Heb. *עַתָּה* now, *י* being inserted after the Chaldee and Syriac manner, as in Chaldee כִּרְס from Heb. כִּס *a throne*, in Chald. פִּרְסָן from Heb. פֶּנֶן *a banquet*, in Syriac שְׂרִיש from Heb. שֵׁשֶׁת *a sceptre*, and in many other instances produced by *Bochart*, vol. i. 572.

1. Now, at present. Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. Nov I. 1.

2. Now, already. Mat. ix. 18; where see *Wetstein*.

3. Now, lately. 1 Thess. iii. 6.

4. 'Εως ἄρτι, Until now, to this present time. Mat. xi. 12. John v. 17.

5. Ἀπ' ἄρτι, From this present time, henceforward. Mat. xxiii. 39. xxvi. 29. John i. 51.

Ἀρτισεννης, *ς*, *δ*, *γ*, from *αρτι* now, lately, and *γεννης*, born, which from *γεννω* to bring forth.

Lately born, new born. occ. 1 Pet. ii. 2; where *Wetstein* cites ΒΡΕΦΟΣ ΑΡΤΙΓΕΝΝΗΤΟΝ from *Lucius*, who also uses the adj. *αρισεννης* twice in his *Pseudomantis*.

Αἰλιος, *ς*, *δ*, *γ*, from *αἰω* to fit.

Complete, sufficient, completely qualified. occ. 2 Tim. iii. 17; where see *Wolffius* and *Wetstein*.

Απλος, *ς*, *δ*, from *απω* to raise, lift up, either because it renews, and *απει* raises man's exhausted strength (see *Ps.* civ. 15.); or because *ηλται* it is itself raised or puffed up with *leaven*, in French *levain*, which is in like manner from the V. lever to raise up.

I. Bread,

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shews the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 50, 35.

II. *Food* in general, of which *bread* is a principal part, especially among the * eastern people. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. xv. 2, 26. Luke xiv. 1, 15. xv. 17. It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brut*, both of which are probably of the same root as the Greek *βρωτον food*. See under *βρωσκω*.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who sustains the spiritual life of believers here unto eternal life hereafter. See John vi. 33, 35, 41, 48, 50, 51, 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

Ἀριω, from *ἄρω* to fit.

I. *To fit, prepare*. In this sense it is generally used in the profane writers.

II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6.

Ἀρχαγγελος, α, ὁ, from *αρχη* head, and *αγγελος*, an angel.

An archangel, a chief angel. occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11.

Ἀρχαῖος, αἰα, αἰον, from *αρχη* the beginning. *Old, ancient*. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, the old, i. e. the original (so Vulg. originali) antediluvian world." & al.

ΑΡΧΗ, ης, ἡ, perhaps from the Heb. *רָצָה* to set in order, dispose.

I. *A beginning, in order of time, an entrance into being or act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. *Λαμβάνειν αρχην, to receive its beginning*, i. e. to begin, in a neuter sense. occ. Heb. ii. 3. On which texts

* See Heb. and Eng. Lexicon in *רָצָה* II. and Shaw's Travels, p. 230.

Raphelius cites several instances of the same phrase from *Polybius*, and *Wetstein* from *Ælian*.

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. *מוֹצֵא*, Exod. xxviii. 23. xxxix. 16.

III. *A first or original state*. occ. Jude ver. 6, where some would interpret *την ἑαυτῶν αρχην* by *their own head or chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that *αρχην* is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to *την ἑαυτῶν*, namely that of *adhering to, or obeying, a person*. *Macknight*, whom see, renders *την ἑαυτῶν αρχην* in Jude by *their own office*, and refers to Luke xx. 20. for this meaning of *αρχη*. Comp. sense V.

IV. Christ is called *Αρχη*, *The beginning, or head*. Rev. i. 8*. xxi. 6. xxiii. 13. comp. Rev. iii. 14, *Αρχη της κτισews*, *The beginning, head, or efficient cause of the creation*; because *HE IS before all things*, and *all things were created by him and for him*. comp. John i. 1, 2, 3. Col. i. 16, 17. Heb. i. 10. *Αρχη* in this application answers to the Heb. *חָכְמָה*, by which name *Wisdom*, i. e. the *Messiah*, is called, Prov. viii. 22, *Jehovah possessed me רִאשִׁית וְרֵאשִׁית הַבְּרִיאָה*, the beginning, head, or principle of his way, i. e. of his work of creation, as the context plainly shews. And the first word in Genesis, *בְּרִיאָה*, besides (it's respect to time, has been thought by some to refer to *Christ*, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders *בְּרִיאָה* in Gen. i. 1, *בְּחוכְמָה*, *By Wisdom*, i. e. the *Messiah*. In Col. i. 18, "as the Apostle is speaking of Christ, as the head of the body, the Church, *Macknight*, whom see, explains *Αρχη*, the first cause or beginning, in respect of the Church, which began imme-

* But observe, that in Rev. i. 8, *Αρχη και τέλος* are wanting in many M^Ss (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

† It may not be amiss to observe, that *Ovid* uses the abstract term, *Origo*, in like manner for an agent, or efficient cause. *Metamorph. lib. 1. lin. 79. Ille Opifex verum, mundi metioris Origo.*

G 4

diately

diately after the fall in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power.* 1 Cor. xv. 24, whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. *Pearce* there); but it is generally used in the concrete sense for the persons or beings in whom the dominion or power is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15, where see *Macknight*. *Wetstein* on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to human rulers.

VI. *Ἰν Ἀρχῇ*, for *κατὰ τὴν ἀρχήν*. occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers, (*verily what, or the same as, I am now telling you*, namely *one from above*, ver. 23.); or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18, 20, and by *Theodotion*, Dan. viii. 1. For further satisfaction see *Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell*, on John.

In the LXX *Ἀρχή* most usually answers to the Heb. ראש, ראשון, or ראשית.

Ἀρχῆς, α, δ, from *ἀρχή* the beginning, head, chief, and also to lead.

A leader, author, prince. occ. Acts iii. 15. v. 31. Heb. ii. 10. xii. 2. *Raphelius* on Acts iii. 15, and Heb. xii. 2, shews that *Polybius* has several times used *ἀρχῆς* for a first leader or author. Comp. *Wolfius* in Heb. xii. *Kypke* in Acts iii. and *Macknight* in Heb. ii.

Ἀρχιεπίσκοπος, η, ον, from *ἀρχιερεὺς*. Belonging to the chief priest, the chief priest's. occ. Acts iv. 6. *Josephus*, Ant. lib. xv. cap. 15. § 1. uses the same phrase *ΑΡΧΙΕΡΑΤΙΚΟΤ ΓΕΝΟΣ*.

Ἀρχιερεὺς, σος, att. *sus*, δ, from *ἀρχή* a head or chief, and *ιερεὺς* a priest.

I. A high or chief priest, applied by way of eminence, and according to it's spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. The Jewish high or chief priest (styled in Heb. כהן הגדול. 2 K. xxv. 18), pro-

perly so called, who was the instituted type of Christ in offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us. (See Epistle to Heb. particularly ch. ix.) Mat. xxvi. 57, 58, 62, 63, 65. & al. freq.

III. *Ἀρχιερεῖς*, οἱ, Chief priests, i. e. not only the high priest for the time being, and his deputy (called כהן משנה the second priest, 2 K. xxv. 18.), with those who had formerly borne the high priest's office, but also the chiefs or heads of the twenty-four sacerdotal families, which David distributed into as many courses, 1 Chron. xxiv. These latter are styled in Heb. שרי הכהנים chiefs of the priests, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and ראשי הכהנים heads of the priests, Neh. xii. 7. *Josephus* calls them by the same name as the writers of the N. T. *Ἀρχιερεῖς*, Ant. lib. xx. cap. 7. § 8. and De Bel. lib. ii. cap. 15. § 2, 3, 4. and lib. iv. cap. 3. § 6. And in his *Life*, § 38, mentions ΠΟΛΛΟΤΕ—ΤΩΝ ΑΡΧΙΕΡΕΩΝ many of the chief priests. Mat. ii. 4. xxvii. 1, 3, 41. Mark xi. 27. Luke xxii. 52. Acts v. 24. & al. freq. Comp. *Wetstein* on Mat. ii. 4.

The word is once used in the singular, in this last sense, for a chief of the priests, Acts xix. 14.

Ἀρχιποιμήν, ενος, δ, from *ἀρχή* chief, and *ποιμήν* a shepherd.

A chief shepherd. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ, (comp. Heb. xiii. 20.); but in 1 Sam. xxi. 7, or 8, such an officer is mentioned in a natural sense, under the title of אביר העדר the chief of the shepherds, or herdsmen. And in some curious remarks on the sheep-walks of Spain, published in the *Gentleman's Magazine* for May 1764, we find, that in this country (where it is not at all surprising to meet with eastern customs, still preserved from the Moors), they have, to this day, over each flock of sheep a chief shepherd. "Ten thousand, says my author, compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep.

He

He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them; or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the *Hexaplar* Versions uses *Ἀρχιποιμῆν* for the Heb. קֹדֶשׁ, 2 K. iii. 4.

Ἀρχισυναγωγός, *α*, *δ*, from *αρχή* head, rule, and *συναγωγή* a synagogue.

A ruler or rector of a synagogue, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8, 17*." Mention is made of this officer of the Jewish synagogue in an Epistle of the emperor *Adrian*, cited by *Vopiscus* in *Saturnin*. cap. 8. "*Nemo illic (in Ægypto, scilicet) Archi-synagogus Judæorum*."

Ἀρχιτέκτων, *ονος*, *δ*, from *αρχή* a head, and *τέκτων* a workman, which see.

A head—or master-workman, or builder, an architect. occ. 1 Cor. iii. 10.

Ἀρχιτελωνης, *α*, *δ*, from *αρχή* a head, chief, and *τελωνης* a publican.

A chief publican, or head-farmer or—collector of the public revenues. comp. *τελωνες*. occ. Luke xix. 2.

Ἀρχιτρικλινος, *α*, *δ*, from *αρχή* a head, rule, and *τρικλινιον* a dining-room, triclinium, so called from *τρεῖς* three, and *κλινη* a couch, because, among the Romans at least, † three couches were in their dining-rooms usually set to one square table, the remaining fourth side of which was always left free for the access of the servants. A ruler, governor, or president of a feast, occ. John ii. 8, 9; where see *Wetstein*. *Theophylact's* remark on the 8th ver. seems well worth our attention, and will explain what was the business of the

αρχιτρικλινος. "That no one, saith he, might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the *governour of the feast*, who certainly was sober; for those who on such occasions are intrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. *Ecclus.* xxxii. 1, and *Arnald's* note there; and see *Suicer*, *Thesaur.* on the word.

Ἀρχω, from *αρχή* rule, beginning.

I. To rule, govern. occ. Mark x. 42. Rom. xv. 12. Particip. pass. *Ἀρχομενος*, "*Ruled, governed in subjection*," to his parents namely. occ. Luke iii. 23. comp. ch. ii. 51, and see *Campbell's* note on Luke iii. 23.

II. In the profane writers, *Ἀρχω* act. and *Ἀρχομαι* mid. To begin. But in the N. T. *αρχομαι* only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1. & al. freq. Luke xxiv. 47, *Ἀρχαμενον απο*—*Raphicilius* observes that *αρχαμενον* is here an impersonal participle, and may be rendered initio facto, a beginning being made, initium faciendo, in making a beginning, ita ut initium fiat, so that a beginning be made, and produces a passage from *Herodotus*, lib. 2, where *αρχαμενον απο* is used in the same manner. He also remarks from *Weller*, that *δεν*, *εξον*, *παρον*, *ενδεχομενον* (to which, from *Vigerus* *De Idiotism.* cap. vi. § 1. reg. 2, and *Not.* we may add *σπον*, *δοκων*, *δοξαν*, *διαφερων*, *ελεγχων*, *παρασχων*, *παρалуχων*), are used by the Greek writers in the same impersonal sense. So also *κελευσθεν* it being ordered, an order being given, is applied by *Josephus*, *De Bel.* lib. 1. cap. 11. § 2, and *μηνυθεν* it being told. 1b. cap. 24. § 7. It is evident that *Ἀρχαμενον*, when thus applied, is in the neuter gender; and from *Bos*, *Ellips.* in *Mela*, p. 359, we may remark, that such participles are governed by that preposition understood.

Ἀρχων, *οντος*, *δ*, from *αρχω* to rule.

A ruler, chief, prince, magistrate. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem from a comparison of John iii. 1, with John vii. 50, that *αρχων των Ιουδαιων* in the former passage means

* See *Prideaux* *Connect.* pt. i. book 6. p. 385. 1st edit. 8vo. *Vitrings*, *De Synagoga Vetere*, lib. ii. cap. 10 and 11. and lib. iii. cap. 1.

† See *D'Arnay's* very sensible and ingenious *Essay on the Private Life of the Romans*, and *Campbell's* Preliminary Dissertations to the *Gospels*, p. 365, &c.

means a member of the Jewish Sanhedrim; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that *αρχων* in those texts of Mat. means only a ruler of a synagogue. Josephus, in like manner, mentions the *αρχοντες* rulers and counsellors as distinct, De Bel. lib. ii. cap. 17. § 1. comp. *Βασιλευς*. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider *πνευμαλος* as put in opposition with *εξουσιας τῷ αερος* the aerial rulers, and understand it in a collective sense, as denoting a band or army of evil spirits. Compare the use of *πνευμα* in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer.

APΩ.

To fit, adapt. This V. occurs not in the N. T. but is inserted on account of its derivatives therein found. It may, I think, be deduced from the Heb. *עָנָה* to be cunning, skilful; and though the final *נ* is dropped in the V. *αρω*, it reappears in many of its derivatives, as in *άρμα*, *άρμενος*, *άρμη*, *άρμος*, *άρμοζω*, &c. See Scapula.

Αρωμα, *αρος*, *το*, from *αρ* or *αρι* very much, and *οζω* to smell.

An aromatic, a spice, “a vegetable production fragrant to the smell, and pungent to the taste.” Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. *עָנָה*, which as a V. in the Oriental dialectical languages signifies, in like manner, to be sweet.

Ασαλευος, *α*, *δ*, *η*, *και* *το—ον*, from *α* neg. and *σαλευω* to agitate, which see.

Not to be shaken, unshaken, immovable. occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight.

Ασβεστος, *α*, *δ*, *η*, *και* *το—ον*, from *α* neg. and *σβεστος* quenchable, from *σβεννω* to quench. *Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ασεβεια, *ας*, *η*, from *ασεβης* impious.

I. *Impiety towards God, ungodliness.* occ. Rom. i. 18.

II. *Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing*

from impiety towards God. occ. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude ver. 15, 18.

Ασεβω, *ω*, from *ασεβης*.

To act impiously or wickedly. occ. 2 Pet. ii. 6. Jude ver. 15.

Ασεβης, *σος*, *ος*, *δ*, *η*, from *α* neg. and *σεβω* to worship, venerate.

I. *Impious, ungodly, not observing the true religion and worship of God.* occ. 1 Tim. i. 9. 1 Pet. iv. 18.

II. *Wicked from impiety.* Rom. iv. 5. 2 Pet. ii. 5. & al.

Ασελεια, *ας*, *η*, from *ασελης* lascivious; which, according to some, is derived from *α* intens. and *Σελη*, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to luxury, wantonness, and lasciviousness. Strabo, however, informs us (lib. xii. p. 834. edit. *Almelou*.) that *Σελη*, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were *αξιολογιστοι των Πισιδιων* the most considerable of the Pisidians, and that they were *σωφρονες* sober, and even *σωφρονεστατοι* most sober;” and Libanius Schol. in Demosth. Orat. in mid. *Εν Σελη παντες δικαιοι ησαν, και αρετης αναμεσοι*, All in Selga were just, and full of virtue.” If the *Selgians* derived this character, and *ασελης* be derived from the name of their city, it is plain that the *α* must be negative. But may not *ασελης* be better deduced from *α* intens. and Heb. *כָּנַע* to know carnally, whence also the Greek V. *σαλασειν* to ravish, deflower, and *Σελη* the name of the city just mentioned? See Bochart, vol. i. 364.

I. *Lasciviousness, lewdness, lechery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. & al.

II. *An enormous or insolent injury, or injustice.* Mark vii. 22. On which place Rappheus justly observes, that if *ασελεια* were in this passage designed to denote lewdness, or lasciviousness, it would have been added to *μοιχειας* and *πορνεias*, vices of a like kind, in the preceding verse. But as it is joined with *δολος* deceit, he interprets it in general an injury of a more remarkable and enormous kind, and shews that Polybius has in several passages used the word in this sense. Comp. also Wetstein.

Ασημος,

Ἀσημος, σ, δ, ῆ, from α neg. and σημα a mark or signal, which see.

Not remarkable, mean, inconsiderable. occ.

Acts xxi. 39; where *Wetstein*, among other passages, cites from *Achilles Tatius*, Ων—ΠΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΤ; and from *Euripides*, Εσι γαρ ΟΥΚ ΑΣΗΜΟΣ Ἑλλήνων ΠΟΛΙΣ. See more in his note on this text, and on Acts ix. 11.

Ἀσθενεια, ας, ῆ, from ἀσθενής.

I. Want of strength, weakness. occ. 1 Cor. xv. 43.

II. Bodily infirmity, sickness. Luke xiii. 11. John v. 5. xi. 4. Acts xxviii. 9. & al.

III. Infirmity, frailty. Rom. vi. 19. viii. 26. Heb. iv. 15. xi. 34. & al.

IV. Ἀσθενεiai, αi, Sufferings, afflictions, which are incident to our mortal nature, and shew the frailty and infirmity thereof. 2 Cor. xii. 9. 10. Comp. Gal. iv. 13.

Ἀσθενεσῶς, α, ον, Comparat. of Ἀσθενής weak.

More weak, weaker. occ. 1 Cor. xii. 22. 1 Pet. iii. 7; where *Wetstein* produces many passages from the Greek writers, expressing the weakness of the female in comparison of the male sex by the very terms ἀσθενεια, ἀσθενες, ἀσθενεσῶρον.

Ἀσθενω, ω, from ἀσθενής.

I. To be weak. It occurs not in the N. T. strictly in this sense.

II. To be infirm, sick. Mat. x. 8. xxv. 36. Luke iv. 40. & al. freq. *Xenophon* and *Demosthenes* use the V. in this sense, as may be seen in *Elsner* on Mat. xxv. 36.

III. To be weak spiritually, as in faith. Rom. iv. 19. xiv. 1; 2. 1 Cor. viii. 9. & al. Comp. 2 Cor. xi. 29.—as the law in respect of justification. Rom. viii. 3. Comp. Heb. vii. 18.

IV. To be weak in riches, to be poor, indigent. Acts xx. 35. *Raphaelus*, in his note on this place, produces several passages from *Herodotus*, where he uses ἀσθενια βίη for poverty of condition, and shews that *Demosthenes* uses the superlative ἀσθενεστατος for very poor, or low in the world. Comp. also *Wetstein*.

V. To be weak, destitute of authority, dignity, or power, contemptible. 2 Cor. xi. 21. xiii. 3, 9; on which two last texts see *Wolffus* and *Doddridge*.

Ἀσθενημα, αλος, το, from ἀσθενω.

Weakness, infirmity. occ. Rom. xv. 1.

Ἀσθενής, σος, υς, δ, ῆ, και το—ες, from α

neg. and σθενος strength, which may be from the Heb. נָו to settle, compounded perhaps with נָו strength.

I. Weak, without strength. Strictly in this sense the adjunct. positive occurs not in the N. T. but see Ἀσθενεσῶρος.

II. Infirm, sick, sickly. Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. Without strength, or weak in a spiritual sense, weak with regard to spiritual things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ἀσθενες, το, Nēut. used substantively, Weakness, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

IV. Weak, destitute of authority or dignity, contemptible. 1 Cor. i. 27. 2 Cor. x. 10.

Ἀσιαρχαι, ων, οι, from Ἀσια Asia, and αρχη a head, chief.

Asiarchs. occ. Acts xix. 31. These were officers of a religious nature, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of *Polycarp* bishop of *Smyrna* in *Asia*, § 12. (edit. *Russel*) they ask τον Ἀσιαρχην Φιλίππον *Philip the Asiarch* (who is afterwards, § 21. called Ἀρχιερεως the High-priest), to let out a lion upon *Polycarp*, which he declares he could not do, because that kind of spectacles was now over. All the eastern provinces had such officers as the Ἀσιαρχαι, who, from their respective districts, were called Συριαρχαι, Φοινικιαρχαι, Βιθυνιαρχαι, &c. See more in *Grotius*, *Hammond*, *Pule Synops.* and *Wetstein*.

Ἀσιλια, ας, ῆ, from ασίλος.

Abstinence from, or neglect of, food. occ. Acts xxvii. 21, Πολλής δὲ ασιλίας ὑπαρχούσης. "The meaning is, But when almost every body neglected their food: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be lowness of spirits, and dejection of mind, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives." *Markland* in *Bowyer's Conject.*

Ἀσίλος, σ, δ, ῆ, from α neg. and σίλος, corn, food.

• See *Usher's* Note in *Russel's* edit.

Without

Without food, fasting. occ. Acts xxvii. 33; where see *Wetstein*, and comp. *Πρόσδοκῶ*.

ΑΣΚΕΩ, *ω*, either from the Heb. *פן* to act with strength, or from the Chald. *פון* to strive, endeavour; "studuit, operam dedit." *Castell*.

To exercise one's self, to exert all one's diligence, study, and industry. occ. Acts xxiv. 16. *Raphelius* observes that this *Υ* is used intransitively by the most elegant Greek writers, of which he produces several instances from *Xenophon*. Comp. also *Wetstein*.

ΑΣΚΟΣ, *ς, δ*, from *α* collect. and *σχῶ* to contain, according to some, but rather from the Heb. *הרבה* (*Hiph.* of *הר*) to supply with liquor.

A bottle; in the N. T. *A bottle of skin, a skin-bottle*; such as were * anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word *ασκος*, and see *Wetstein* on Mat.

Ασμενως, Adv. from *ασμενος* glad, rejoicing, q. d. *ἡσμενος* delighted, particip. perf. pass. of *ἡδω* to delight, which see under *ἡδως*.

Gladly, joyfully. occ. Acts ii. 41. xxi. 17. On Acts ii. 41, *Wetstein* cites from *Dionysius Hal.* *Diodorus Siculus*, and *Josephus*, the similar phrases, **ΑΣΜΕΝΩΣ ΤΗΘΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ**, and **ΑΣΜΕΝΩΣ ΠΡΟΣΔΕΞΑΣΘΑΙ**, and **ΑΣΜΕΝΩΣ ΔΕΞΑΣΘΑΙ ΤΟΤΕ ΛΟΓΟΝ**. Comp. *Kypke*.

Three ancient MSS, however, and one later, together with the Vulg. and two other ancient versions, omit *ασμενως* from the text in Acts, and *Griesbach* marks it as a word probably to be omitted.

Ασφους, *ς, δ*, from *α* neg. and *σφους* wise. *Unwise, foolish.* occ. Eph. v. 15.

Ασκαζομαι. Mid. or Depon. from *α* collect. or intens. and *σῶω* to draw. So *Eustathius* on Il. p. 82. and p. 1249, says it signifies *εις, or προς* *ἐαυτον* *σκασθαι* to draw to one's self; and to the same pur-

* So *Homer* makes mention of wine's being brought *ασκῶν ἐν αἰσιν*, in a bottle made of goat-skin. Il. iii. line 247. *Odyss.* vi. line 78. *Odyss.* ix. line 196.

pose, the Scholiast on *Aristophanes*, *Plut.* *Κυριως* *ασπασσασθαι* *εἰς* *το* *περικλεσεσθαι* *τινα*, *διὰ* *το* *ΑΓΑΝ* *ΣΠΙΑΣΘΑΙ* *εις* *ἐαυτον* *τον* *ἑτερον*, *και* *περιβαλλειν* *τας* *χειρας* *εν* *τῷ* *φιλοφρονεισθαι*. *Ασπασσασθαι* properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self." But, after all, the Greek *ασπαζομαι* may perhaps be best derived from the Heb. *הסב* to collect, gather together.

I. *To embrace.* See Acts xx. 1. xxi. 6, and *Wetstein* on those texts; and because this was an usual form of salutation or valediction, hence

II. *To salute, hail, shew some outward token of love or respect to a person or thing present.* Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16. & ul. freq. Comp. Mark xv. 18.

III. *To salute or greet a person absent.* Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where *Kypke* cites the Greek writers applying the Verb to things as well as persons in this sense. *Paréus*, after *Chrysostom* and *Theophylact*, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus *Wetstein* cites from *Virgil*, *Æn.* iii. line 522—4,

Cum procul obscuras colles, humilemq; videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto socii clamore salutant.

Ασπασμος, *ς, δ*, from *ησπασμαι*, perf. of *ασπαζομαι*.

A salutation. Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17. see *Wolffius*.

Ασπιλος, *ς, δ, ῃ*, from *α* neg. and *σπιλος* a spot.

Without spot, free from spot, spotless. occ. 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14.

ΑΣΠΙΣ, *ιδος, ῃ*.

An asp, a species of serpent remarkable for rolling itself up in a spiral form, as *Bochart* hath proved, vol. iii. 379, 380. Hence the Greek Etymologists derive it from *α* neg. and *σπίζω* to extend; but it may;

may, in this view, be better deduced from the Heb. *קָבַץ* to collect, gather together, if indeed *ασις* be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to *ασιδων* of the LXX, and of the Apostle, is *עֲכָשׁוּ*, which seems in like manner derived from *עָךְ* (Arab.) to bend, or *עָכַשׁ* (Arab.) to bend back, and *שׁוּב* to return. Comp. Heb. and Eng. Lexicon in *עָכָשׁוּ*.

Ἀσπονδος, α, δ, η, from α neg. and *σπονδη* a libation, which from *σπενδω* to offer libations. Implacable, irreconcilable. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of offering sacrifices and libations to their gods in their solemn treaties. So in the treaty between the Greeks and Trojans, in *Homer*, II. iii. we find that they not only offered two lambs for a sacrifice, but line 295, 6,

ΟΙΝΟΝ δ' αὖ κρήνης ἀσπονδοῖσι δάπασσιν
ΕΚΧΕΟΝ, ὡς εὐχολοῖσθαι αὐτοῖσι.

Into the cups they draw the sacred wine,
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in *Virgil*, *Æn.* xii. line 174, they in like manner sacrificed a swine and a sheep;

——— *Paterisque altaria libant.*

And on their altars the libations pour'd.

Comp. Isa. xxx. 1. and Bishop Lowth there.

And this custom was so universally and constantly observed among all the Grecian states, that *σπενδω* or *σπενδομαι*, which properly denote to offer libations, are with them the usual words for making a treaty, as the N. *σπονδη*, properly a libation, is for the treaty itself; hence *ασπονδος πόλεμος* is a deadly irreconcilable war.

We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among

these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the blood of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ΑΣΣΑΠΙΟΝ, α, το. A word formed from the Latin *assarius*, the same as *As*.

An *As*, a Roman coin, equal to the tenth part of the *denarius*, and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by *Plutarch*, *Dionysius Halicarn.* and *Athenæus*, as may be seen in *Wetstein* on Mat. Comp. also *Kypke*.

ΑΣΣΟΝ, Adv. perhaps from the Heb. *אָס* to press upon, confine; or comparative neut. *עָלִים* nigh, whence *עָלִים* and *עָסָו*, and neut. *עָסָו* and *אָסָו* (see *Wolf*.); so from *αχως*, compar. *αχίων* and *αασων*, from *αχως*, *αχίων* and *αασων*.

Near, very nigh, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in *Alberti* and *Elzner*, but *Raphelius* shews that *Herodotus* has several times applied *ασον* in this sense, and so has *Josephus*, Ant. lib. i. cap. 20. § 1. *Της δε λειπομενης ΑΣΣΟΝ εκελαιεν ακολουθειν*. And he ordered those that were behind to follow near, or at a small distance. Comp. also *Wetstein*.

ΑΣΑΙΩ, ω, from α neg. and *σταῖος* fixed, settled, which from *ιστημι* to stand, be fixed. To be unsettled, have no certain or fixed abode. occ. 1 Cor. iv. 11.

ΑΣΙΟς, α, ον, from *ασυ* a city, which perhaps from the Heb. *אָס* to settle, establish, with a formative α.

I. One that dwelleth in a city.

II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country.

III. Beautiful, handsome, elegant in form. (May not *ασιος* in this view be deduced from the Heb. *אָס* to shine?) In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *ασιος τῷ Θεῷ* * beautiful through

* *Josephus* mentions the beauty of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his beauty, and that as

through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase *αἰσιος τῷ Θεῷ*, which, as it seems to be clearly stated by *Doddridge* on the place, I shall express in his words; "*Grotius* and others," says he, "have observed it as a common *Hebraism*; being no more than an *emphatical expression* to denote his extraordinary beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were extraordinary in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Ps. lxxx. 10.), *great mountains* are *mountains of God* (Ps. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) *πῶλις μάλιστα τῷ Θεῷ*. *Septuag.* And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, *ὄπλα δυνατά τῷ Θεῷ*, might not improperly be rendered *very strong weapons*." Thus the Doctor. Let us now review the texts.—Gen. xxx. 8, *Rachel*, on the birth of a son to *Jacob* by her maid *Bilhah*, saith נִפְתָּלִי בְּאֶגְרֵי אֱלֹהִים By the agency (Heb. *twistings*) of God, *I am intwisted with my sister*, i. e. my family is now through God's blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in *Bilhah's* bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, *Aquila*, and *Vulg.* explain ver. 8. * *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon*, which *Jehovah* hath planted,

he was carried about, people would leave their business to gaze at him; and he introduces *Pharaoh's* daughter calling him Παιδα ΜΟΡΦΗ ΘΕΙΟΝ a child *divine in form*." Ant. lib. ii. cap. 9. § 5, 6, 7. *Philo* (in *Vita Moses*, towards the beginning) says, that "at his birth he had a more elegant and beautiful (ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person."—And it appears from *Justin*, lib. xxxvi. cap. 2, that the fame of *Moses'* uncommon beauty had spread among the Heathen.

* See *Heb.* and *Eng. Lexicon*, under *bra*.

Ps. civ. 13, and which are therefore called *His*. Ps. xxxvi. 6, *Thy righteousness is like the mountains of God*, i. e. not high or great, but *steadfast and immovable*, like the mountains which God hath established by his almighty power, (comp. Ps. lxxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, *Nineveh* is styled עִיר גְּדוֹלָה לְאֱלֹהִים a great city*, "for, or belonging to, the *Alcim*, the true God; and accordingly the inhabitants of it repented upon the preaching of *Jonah*, and performed such services as shewed that they knew what the true religion was, though in general, they had not practised it." Lastly, do not ὄπλα δυνατά τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine*, weapons mighty through God, namely through the miraculous gifts of the Holy Spirit bestowed on the Apostles, which St. Paul elsewhere calls the demonstration of the Spirit and of power (δυναμεις) and with which he declares he was assisted in preaching the Gospel, that their faith might not stand in (or depend upon) the wisdom of man, but in the power (δυναμις) of God? See 1 Cor. ii. 4, 5. The LXX use the word αἰσιον for the Heb. טוב *goodly, beautiful, agreeable*, in the account of *Moses'* beauty, Exod. ii. 2; and in the description of *David's*, 1 Sam. xvi. 12, for ראוי, they put αἰσθησὶν Κοριψ, fair in aspect through the

* See *Catcott's* excellent Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament, part i. p. 40, and the learned *Parker's* Bibliotheca Biblica, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic *Glassius* concurring in a similar explanation of the texts, Philolog. Sacr. lib. iii. tract 1. canon 17. 3. "If the whole nation of the *Assyrians* (says Dr. *Waterland*, Charge, May 19, 1731, p. 37.) were the posterity of *Abraham*, so called from *Ashurim*, Gen. xlv. 3, descended from *Abraham* by *Keturah* (as an ancient writer in *Josephus*, Ant. lib. i. c. p. 15. p. 44. edit. *Havercamp*, asserts, and as a learned modern, *Joh. Friedr. Schrocerus*, Imperium Babylonis & Nini, sect. ii. p. 103, &c. now lately has undertaken to maintain), we may then the more easily account for the quick repentance of the *Ninevites* upon the warning given them by a single prophet of *Israel*, as well as for their manner of expressing their repentance; not like idolaters, but true worshippers: (see Jon. iii. 3, 8, 9. Mat. xii. 41.) They had not altogether forgot the religion of their fathers."

Lord,

Lord, an expression very similar to *ἀστὴς τῷ Θεῷ*.

ΑΣΤΗΡ, *epos*, δ. The most probable derivation of this word seems to be from the Heb. *זָרַר* to shine, or from *זָרַר* to be of a vivid shining white colour, q. d. with *ה* emphatic prefixed, *הַזָּרָר* the shiner, or *הַזָּרָר* the brightshiner. So the Heb. name of a star כּוֹכַב is from *כָּבַב* to shine, and the English star seems to be ultimately from *זָרַר* or *זָרַר*.

I. A star, "one of the luminous bodies that appear in the nocturnal sky," (Johnson), whether fixed star, planet, or comet. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. A luminous body, somewhat resembling a star. So Homer plainly uses *ἀστὴρ* for the meteor commonly called the shooting of a star, II. iv. line 75.

Ὅτι δ' ἈΣΤΕΡΑ καὶ Κρόνου πάσις ἀκυρομένη.

And Lucian, Navig. tom. ii. p. 671, explains his own expression *τίνα λαμπρὸν ἈΣΤΕΡΑ*, a certain shining star, by *Διοσκουρον τὸν ἑσπερον*, i. e. one of those luminous appearances called by the ancient sailors *Cusor* or *Pollux*. Mat. ii. 2, 7, 9, & al. comp. Jude ver. 13. * It is evident that the motion of that luminous body which appeared to the Magi was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the daytime, and so, no doubt, its light was much more † intense than theirs, though inferior to that light above the brightness of the sun, which shone round Paul and those that journeyed with him, Acts xxvi. 13.

III. The angels or bishops of churches are figuratively denoted by stars, who, "having gained light from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to give light (præluce) to others." Stockius. Rev. i. 16, 20.

IV. Jesus calls himself, Rev. xxii. 16, the bright and morning Star, as ushering in the Gospel-day of Knowledge, Grace, and Glory; the last of which is especi-

ally alluded to under the same image in Rev. ii. 28.

Ἀσκηρικλος, α, δ, η, from a neg. and *στηρικλος* confirmed, established, which from *στηρικω* to confirm, establish.

Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16.

Ἀσφολος, α, δ, η, from a neg. and *σφολη* natural affection, which from *σφω* to love with such affection; and this may be from the Heb. *שָׂרָו* to be wreathed or knit together.

Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the stork, whose English name seems to be of the same origin as the Greek *σφολη*, and to have been given it on account of the reciprocal *σφολη* between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under *דָּסָר* II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Ἀσχεω, ω, from *ασχεος* one who misseeth his aim, which from a neg. and *σχεαζομαι* to aim and tend to the mark, and this from *σειχω* to go in order or regularly.

To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18.

This V. is several times used by Plutarch in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

ΑΣΤΡΑΠΗ, ης, η, from the Heb. *שָׂרָפָה* a burning, with the *ה* emphatic prefixed, from the V. *שָׂרָף* to burn.

I. Lightning. Mat. xxiv. 27. xxviii. 3. & al.

II. Vivid brightness, sprightly lustre, as of a lamp. occ. Luke xi. 36.

Ἀσπρίτω, from *ἀσπρίω*.

To lighten, flash, or shine as lightning. occ. Luke xvii. 24. xxiv. 4.

Ἀστρον, α, το, from *ἀστὴρ* a star.

Properly, A * constellation consisting of several

* See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

† See Ignat. Epist. ad Ephes. § 19. edit. Russel.

* *Ἀστρον* and *ἀστρον* differ, says the Greek grammarian Ammonius, for *ἀστρον* is a celestial sign formed of several

several stars, as Orion, Pleiades, &c. Also, A star, occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ἀσυμφωνος, *υ, δ, η*, from a neg. and συμφωνος agreeing in speech.

Disagreeing in speech, discordant. occ. Acts xxviii. 25; where Wetstein cites from Diodorus Sic. ΑΣΥΜΦΩΝΟΤΕ ΕΙΝΑΙ ΠΡΟΣ ΑΛΛΗΛΟΤΕ.

Ἀσυνετος, *υ, δ, η*, from a neg. and συνετος understanding, knowing.

Without understanding, unintelligent, foolish. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19.

Ἀσυνδολος, *υ, δ, η*, from a neg. and συνδολομαι to make an agreement or covenant.

A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement. So Hesychius, ασυνδολος μη εμμενονίας ταις συνθηκαις; and Theophylact, τοις συνεπρηγμενοις μη εμμενονίας. occ. Rom. i. 31.

Ἀσφαλεια, *ας, η*, from ασφαλης.

I. Firmness, security, safety. occ. Acts v. 23. 1 Thess. v. 3.

II. Firmness, certainty. occ. Luke i. 4.

Ἀσφαλης, *εος, υς, δ, η*, και το—ες, from a neg. and σφαλλω to supplant; trip up the heels, throw down, which seems a plain derivative from the Heb. *hazw* (in Hiph.) to bring down, lay low.

I. Firm, that cannot be thrown down. In this sense strictly it occurs not in the N. T. but in the profane writers.

II. Firm, sure, steady, that cannot be moved. occ. Heb. vi. 19.

III. Safe. occ. Phil. iii. 1.

IV. Certain. occ. Acts xxv. 26. Ασφαλες, *το*, Certainly, truth, the adj. neuter being, as usual, employed as a substantive. occ. Acts xxi. 34. xxii. 30.

Ἀσφαλιζω, from ασφαλης.

To make fast, safe, secure. occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24.

Ἀσφαλως, Adv. from ασφαλης.

I. Safely. occ. Acts xvi. 23. Mark xiv. 44, where see Woffius and Kypke.

II. Certainly, assuredly, occ. Acts ii. 36.

Ἀσχημονω, *ω*, from ασχημων.

To behave indecently, unseemly, or unbecomingly. occ. 1 Cor. vii. 36. xiii. 5.

Ἀσχημοσύνη, *ης, η*, from ασχημων.

I. Indecency, obscenity. occ. Rom. i. 27.

several stars, as Orion, the Bear, but ας one a single star.

II. Nakedness, shame, shameful parts. occ. Rev. xvi. 15.

In the LXX it is frequently used in the latter sense, answering to the Heb. *ἔκρυψεν*. See Lev. xviii.

Ἀσχημων, *ος, ο, η και το—ον*, from a neg. and σχημα figure, mien.

Uncomely, indecent. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.

In the LXX it answers in one passage; Deut. xxiv. 1, to the Heb. *ἔκρυψεν* nakedness.

Ἀσωλια, *ας, η*, from ασωλος abandoned, profligate, riotously luxurious, from a neg. and σωω or σωζω to save, reserve; because such persons usually waste their substance, yea themselves, in riotous living, reserving nothing. See Wetstein on Luke xv. 13.

Profligacy, debauchery, abandoned riot. occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

Ἀσωλος, Adv. from ασωλος, which see under ασωλια.

Profligately, riotously. occ. Luke xv. 13. Josephus uses the same phrase ασωλως ζην, to live riotously. Ant. lib. xii. cap.

4. § 8.

Ἀλαξίω, *ω*, from αλαξιος.

To behave irregularly or disorderly. occ. 2 Thess. iii. 7, where see Kypke.

Ἀλαξιος, *υ, δ, η*, from a neg. and τολαξιας 3d pers. perf. pass. of τασσω to set in order.

Disorderly, irregular, i. e. violating the order prescribed by God. occ. 1 Thess. v. 14, where see Woff. and Wetstein, and comp. 2 Thess. iii. 6, &c.

Ἀλαξίως, Adv. from αλαξιος.

Irregularly, disorderly. occ. 2 Thess. iii. 6, 11.

Ἀλενος, *υ, δ, η*, from a neg. and τεκνον a child, which see.

Having no child, childless. occ. Luke xx. 28, 29, 30.

Ἀλενίζω, from αλενης intent, viewing attentively, which from a intensive or augment. and τεινω to tend, fix, which see. To fix the eyes, behold or look steadfastly or attentively. So Gr. Gloss. Albert. explains αλενίζοντες by αλενες βλέποντες; and Hesychius, αλενίζε: προσεχει, βλέπει. Lucian. Contemp. tom. i. p. 338. Α. ην δ' ΑΤΕΝΙΣΗΣ if you look attentively; & De Merc. Cond. p. 468. Ε. προς τα εκεινω προσωπον ΑΤΕΝΙΖΟΝΤΑ· having your

your eyes fixed on his countenance." Luke iv. 20. Acts iii. 4. & al. freq. See *Elmer* and *Kypke* on Acts.

ATEP, Adv. from Heb. אָמַר *to shut, obstruct*.

Without, not with, either not having, occ. Luke xxii. 35; or in the absence of, occ. Luke xxii. 6.

Αἰμαζω, from a neg. and ραω *to honour*.

To dishonour, treat with contumely or indignity. Luke xx. 11. John viii. 49. Rom. i. 24. & al.

Αἰμια, ας, ῃ, from αἰμος.

Dishonour, disgrace, ignominy. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. & al.

Αἰμος, ς, δ, ῃ, from a neg. and τιμη *honour*.

Dishonourable, without honour. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10.

Αἰμολετος, α, ου, comparat. of αἰμος.

More dishonourable. occ. 1 Cor. xii. 23.

Αἰμων, ω, from αἰμος.

To dishonour, treat with indignity. occ. Mark xii. 4.

ΑΤΜΙΞ, ιδος, ῃ, from αω *to breathe*, according to some; but is it not rather from the Heb. עָרַם *to burn up*, or perhaps a compound of מֵשֶׁךְ אֵשׁ *vapour from fire*? *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see *Wolfius* and *Wetstein*, and comp. *Heb. and Eng. Lexicon* in חָכַל I.

In the LXX this word answers to עָנָן *a cloud, namely of incense*, Lev. xvi. 13. Ezek. viii. 11.—to קָשַׁם *smoke, vapour*, as of a furnace, Gen. xix. 28, (so αἰμιας *smoky vapour*, to עָשָׁן *smoke*, Hos. xiii. 3.)—to חָסְרוּ *pillars, namely of smoke*, Joel ii. 30. or iii. 3.

Αἰμος, ς, δ, ῃ, και το—ον, from a neg. and τελομα perf. mid. of τεμνω *to cut, divide*; which see.

Indivisible, Αἰμων, ς, An indivisible point of time, an instant, a moment. occ. 1 Cor. xv. 52.

Αἰρος, ς, δ, ῃ, και το—ον, from a neg. and τοπος *place*.

Literally, Without place, or having no place.

I. Of things, *Inconvenient, unsuitable, improper, amiss, wrong*. occ. Luke xxiii. 41. *Polybius*, as cited by *Raphelius* on the place, uses αἰρος in the same sense; and in the LXX it several times answers to the Heb. אָן *iniquity*. Comp. also *Wet-*

stein. Observe, that in Acts xxv. 5, eight MSS, two of which ancient, for τειρω read αἰρος, and the Vulg. renders accordingly—in viro crimen. Another MS, and the *Complutensian* edition, add αἰρος after τειρω; and this reading, which is also approved by Bp. *Pearce*, appears to have been followed by our translators.

II. *Inconvenient, prejudicial, hurtful, evil*, occ. Acts xxviii. 6; where *Wetstein* cites the Greek writers using it in the like sense, and *Galen* in particular applying ΟΤΑΕΝ ΑΤΟΗΟΝ *to escaping the usual consequences of venomous bites*.

III. Of persons, *Absurd, unreasonable*. occ. 2 Thess. iii. 2.

Αυσαζω, from αυση.

To irradiate, beam, or shine forth. occ. 2 Cor. iv. 4.

ΑΤΗ, ης, ῃ, q. אָהַר, from נָהַר *to shine*, the ה being dropt as usual.

I. *Light, splendour*. In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of day-light*. occ. Acts xx. 11; where *Wetstein* cites from *Polyanius*, καλα πρωτην ΑΤΗΝ της ημερας, at the first dawning of the day.

In the LXX this word answers to the Heb. נָהַר, in the only passage wherein it occurs, Isa. lix. 9.

ΑΤΤΟΤΕΤΟΣ, ς, δ.

The Latin name or title, *Augustus*, in Greek letters. occ. Luke ii. 1. See under Σεβαστος.

Αυθαδης, ς, ς, δ, ῃ, from αυλος *himself*, and αδω *to please*, which is I apprehend from the Heb. עָרַץ *to delight*, the final ה being dropt; which however appears in others of the Greek derivatives from this word, as in αυδαω *to please*, εδωτος *pleasing*, ηδων *pleasure*. Comp. ηδως.

Self-willed, self-pleased, or rather pleasing himself and despising others, supercilious, haughty, insolent, surly. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See *Theophrast*. Eth. Char. cap. xv. and *Dupont's* Lectures thereon, and *Raphelius* and *Wetstein* on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10.

Αυθαιπος, ς, δ, ῃ, from αυλος *himself*, and αιπω *to choose*.

Choosing or willing of himself, or of his own

H

own accord. occ. 2 Cor. viii. 3, 17. See *Wolfius*, *Wetstein* and *Kypke*.

Αυθενῶ, ω, from αυθενῆς *one acting by his own authority or power*, q. d. αυτον εις, gen. ενος, *sending himself*, i. e. upon his own business. Joined with a genitive, *To use or exercise authority or power over*. So *Hesychius*, αυθενῶν, εξουσιᾶν, *to exercise authority, to domineer*. occ. 1 Tim. ii. 12, where see *Kypke* and *Wetstein*.

Αυλαω, ω, from αυλος *a pipe or flute*.

To pipe, play on a pipe or flute. occ. Mat. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.

ΑΤΑΗ, ης, η, either from αω *to blow*, as the wind; or rather, ας *Mintert* observes, from the Heb. חֶמֶת *a tent, tabernacle*.

I. Anciently and properly, *An open court inclosed by buildings, a court-yard exposed to the open air*. So the *Etymologist*, Αυλη, δ περιτειχισμενος και υπαιθρος τοπος. occ. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house or palace*, including the *open court*, about which, according to the eastern mode of building practised to this day, it was built. See *Shaw's Travels*, p. 207. Hence

II. *A large house, or palace*. occ. Luke xi. 21. See *Wetstein* on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see *Wetstein*. occ. John x. 1, 16.

Αυληῆς, ε, δ, from αυλαω *to pipe*.

A player on a pipe or flute, a piper or flute-player. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the musick of pipes or flutes, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals. *Josephus* expressly mentions these ΑΤΑΗΤΑΞ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See *Wetstein* on Mat. ix. 23, and *Harmer's Observations*, vol. iii. p. 392, &c.

Αυλιζομαι, from αυλη *a sheep-fold*.

I. *To be put or remain in a fold or stable*, as sheep or other cattle. In this sense it is

used in the profane writers. And because sheep were usually *folded* or *housed* at night, (see *Bochart*, vol. ii. 452, & seq.) hence

II. Spoken of men, *To lodge at night, take up one's night's lodging*. occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by *Thucydides* and *Xenophon*, and also in the LXX, where it answers to the Heb. נָחַב above thirty times. In the Greek writers, however, it is by no means confined to the *night*; for in *Xenophon* Cyr. Exped. lib. iv. p. 270, edit. *Hutchinson*, 8vo. we have Ταυτην δ' αυ την 'ΗΜΕΡΑΝ ΗΤΑΙΣΘΗΣΑΝ εν ταις κωμαις—*That day they lodged in the villages*,"—and p. 451, Ταυτην μεν εν την 'ΗΜΕΡΑΝ αυτῃς ΗΤΑΙΖΟΝΤΟ.—See also *Hutchinson's* Note 6. p. 253, and *Wetstein* on Mat. xxi. 17. ΑΤΑΟΣ, ε, δ.

A pipe or flute. The Greek Lexicographers derive this word from the V. * αωω or αω *to breathe, blow* (so the Eng. *flute* seems related to the Latin *flatus, blowing*); but it may perhaps be better deduced from the Heb. חָלַק *to perforate, fistulate*; whence חֶלֶק *a pipe or flute*, to which word the Greek αυλος generally answers in the LXX. occ. 1 Cor. xiv. 7.

Αυξανω, from αυξω the same.

I. *To grow, increase in bulk*, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number or multitude*. Acts vii. 17.

III. *To grow, increase*, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow, spiritually*. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after καρποφορομενον, *Griesbach*, on the authority of twelve or thirteen MSS (six of which ancient), of both the Syriac, Vulgate and other old versions, admits into the text the words και αυξανμενον, as a probable addition.

IV. In a transitive sense, *To make to grow or increase*. 1 Cor. iii. 6, 7.

Αυξω, ω, from αυξω.

To increase. An obsolete verb, whence in the N. T. we have 1st fut. Subj. 1st pers.

• See Note on this word under Αυριος.

plur.

plur. *αυξησωμεν*, Eph. iv. 15; 1st aor. 3d pers. sing. Indic. *ηυξησε*, Luke xiii. 19; Optat. 3d pers. sing. *αυξησαι*, 2 Cor. ix. 10; 1st aor. pass. 2d pers. plur. Subj. *αυξηθητε*, 1 Pet. ii. 2. See under *Αυξ-ανω*.

Αυξησις, *ιος*, att. *εως*, from obsol. *αυξω* or *αυξανω*.

Growth, increase. It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥΞΩ, from *αυξω* to increase, or immediately from the Heb. *קמ* to grow strong. To grow, increase, spiritually. occ. Eph. ii. 21. Col. ii. 19.

ΑΥΡΙΟΝ, Adv. from the Heb. *אחר* after. It denotes time immediately after, or succeeding soon after; To-morrow, within a short time. Mat. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. With the prepositive article fem. 'H (the N. *ήμερα* day being understood) it signifies *The morrow, the immediately succeeding day*. Mat. vi. 34. Acts iv. 3, 5. James iv. 14. comp. *Σήμερον*. On 1 Cor. xv. 32, *Wetstein* cites from *Diogenes Laer.* *Τρυφωσι ως ΑΥΡΙΟΝ ΑΠΟΘΑΝΟΥΜΕΝΟΙ*, They indulge in luxury as if they were to die to-morrow.

Αυσηρος, α, ov.

I. *Austere, rough*. It properly denotes a taste or savour, as of unripe fruits, and is deduced by the Etymologists from the V. * *auw* to dry, because things of an austere taste make the mouth and palate feel dry and harsh. So in *Dioscorides* *ΑΥΣΤΗΡΟΣ ΟΙΝΟΣ* is rough wine. See *Scapula*.

II. *Austere, harsh, severe* in temper or disposition. occ. Luke xix. 21, 22.

Αυλαρχεια, ας, η, from *αυλαρχης*.

I. *Sufficiency, competence*. occ. 2 Cor. ix. 8.

II. *Content, contentment*. occ. 1 Tim. vi. 6. See *Wetstein* on both texts.

Αυλαρχης, *ος*, *ος*, δ, η, και το—ες, from *αυλος* himself, and *αρκω* to suffice.

I. *Self-sufficient, sufficient*. In this sense it is used by the profane writers.

* Which is by some not improbably deduced from *au* to blow, as the air, of which dryness is the effect; and the V. *au* seems a derivative of *אין* the Essence, which as in Heb. it is one of the names of the true God, *Jehovah*; so the idolatrous *Arabs*, and, with little variation, the *Syrians* and *Chaldeans* also, applied it to their God, the Air, which they adored as an eternal and self-existent Essence. See *Hutchinson's Moses'* sine Princip. page 31, &c.

II. *Content, satisfied with one's lot*. occ. Phil. iv. 11.

Αυτοκατακριτος, α, δ, η, from *αυλος* himself, and *κατακρανω* to condemn.

Self-condemned, condemned by his own conscience, as knowing that he acts in violation of such plain and important precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. *Απεισιτος*, and see *Campbell's Prelim. Dissertations* to the Gospels, p. 436, &c. occ. Tit. iii. 11.

Αυτομαλος, η, ov, from *αυλος* oneself, and *μαω* to be excited, desirous, which may be from the oriental *מא* or *מא* to dilate, extend, excite. See *Castell*.

Spontaneous, of its own accord. occ. Mark iv. 28. Acts xii. 10. It is evident that *αυτομαλη* in the former passage is opposed not to the concurrent natural causes of vegetation, heat and moisture (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of man. *Hesiod* applies the word in a similar sense to the earth, where, describing the golden age, he says, *Εφ. και Ημ.* line 117, 118,

καρπον δ' ἑαυτῇ ζειδωρος αὐραυ,
ΑΤΤΟΜΑΤΗ, πολλοὶ τε καὶ ἀφθονοί.

The fertile earth yielded her copious fruit

Spontaneous—

So *Ovid* of the same happy period, *Metam.* lib. i. line 101, 2,

*Ipsa quoque immunis, rastrisque intacta, nec ulla
Spucia vomeribus, per se dabat omnia tellus.*

The ground untill'd, nor wounded by the share,
Did of herself her copious produce yield.

Where *ipsa* and *per se*, of herself, are evidently opposed to being cultivated by man. Comp. *Lucretius*, lib. v. line 935, 6. and *Virgil*, *Georg.* i. line 127, 8.

In the same view *Josephus* applies the adverb *αυτομαλως* to the earth, *Ant.* lib. i. cap. i. § 4. where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, *την γην εκ ελι μεν αυλοις των θαυτης αναδωσειν ΑΤΤΟΜΑΤΩΣ ειπων, ποιησει δε και τοις ερσοις τριχομενοις τα μεν παρηξειν, των δε εκ αξιωσειν*, by saying that the earth should no longer yield it's fruits to them spontaneously, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others." Comp. *Josephus in Life*, § 2, and *Wetstein* on

on Mark. In the LXX, *αυτομαλα* or *αυτομαλα ανατελλοντα* answers to the Heb. *יִרְבֹּב* *corn which springs up the second year without cultivation*. Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10, *Josephus* says of the eastern gate of the inner court of the temple, *ωφθη*—ATTOMATΩΣ 'HNEΩIMENH it was seen to open of its own accord.' De Bel. lib. vi. cap. 5. § 3; and in *Wetstein* the reader may find other Greek writers applying the adjective to *doors and gates* in like manner.

Αυτοτης, ε, ο, from αυλος himself, and ορωμαι to see.

One who has seen with his own eyes, an eye-witness. occ. Luke i. 2. The Greek writers use the word in the same sense. See *Wetstein*.

ΑΤΤΟΣ, *αυη, αυλο*, plainly from the Heb. *אני, אני, אני her, and אני it.*

I. A pronoun relative, referring generally to some preceding word, *He, she, it*. Mat. i. 18, 19, 20, 21. & al. freq. In the style of the N. T. *αυλος* is frequently redundant, as Mat. viii. 1, 5, 23, 28. Mark v. 2. vii. 25. ix. 28; but this manner of expression, though agreeable to the Hebrew idiom, yet is not a mere *Hebraism*; since it is sometimes used in the most approved and purest Greek writers. See *Xenophon* *Cyropæd.* lib. i. p. 23, edit. *Hutchinson*, 8vo. and Note there, *Blackwall's Sacred Classics*, vol. i. p. 82, and *Wolffius* on Mark v. 2.

In John i. 6. *ονομα αυτω* has been supposed a mere *Hebraism*, for *ω ονομα*; but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius*, and from *Dionysius Halicarn.* speaking of one of the Vestal Virgins, *Ονομία, ΟΝΟΜΑ ΑΤΤΗ.*

In Luke ii. 22, the *Cambridge* and four later MSS. for *αυτων* have *αυτη*, so *Vulg.* ejus, whence has flowed *αυτης* the reading of the *Complutensian* edition, and of those derived from it. *Griesbach* marks *αυτη* as a reading equal or perhaps preferable to *αυτων*, which is, however, that of the far greater number of MSS, is embraced by *Mill* and *Wetstein*, and defended by *Campbell* in his Note on Luke ii. 22.

In Acts xiv. 13, *αυτων* is omitted after *ωδων* in nine MSS, three of which an-

cient, and in the Syriac, *Vulg.* and several other ancient versions, and is rejected from the text by *Griesbach*.

II. Joined with a N. *Himself, herself, itself.* John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.

Εξ αυτης (ωρας) From, or at, this very time, immediately. occ. Mark vi. 25. Comp. *Εξ αυτης*.

III. With the prepositive article *ο, η, το*, *The same.* Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. xiii. 8. So, when joined to a noun, *This, the same.* Mat. iii. 4. xxvi. 44. & al.

Επι το αυλο (χωριον) namely), Upon, or to, the same (place), together. Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify together, simul, as in the LXX, 2 Sam. ii. 13, for Heb. *יחד*. See *Wolffius* and *Kypke*. So *κατα το αυλο*, Acts xiv. 1, where it may otherwise signify at the same time, as it is sometimes used in the Greek writers. See *Wetstein* and *Kypke*.

Ταυτα, for τα αυτα, The same things. occ. 1 Thess. ii. 14.

IV. But rarely, *Of himself, of his own accord, spontaneous.* John xvi. 27. And thus this pronoun is used by *Homer*, II. viii. line 293, 4.

—τι με επεθυνη και ΑΤΤΟΝ
οιρυντις—

Why dost thou me excite,
Who of myself am eager for the fight?

and by *Callimachus*, Hymn. in Apol. lin. 6, 7,

* ΑΤΤΟΙ νη καταρχης απελευθεσι πυλων,
* ΑΤΤΑΙ δε κλειδεις.

Ye bars, and bolts, that close the sacred gates,
Fall back spontaneous.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, *Και ου δε αυτης την ψυχην διαλευσεται ρομφαια, And a sword shall pierce through thine own soul also.* So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. *Αυλο τυλο*, governed by *κατα* or *δια* understood, 2 Pet. i. 5, which I take to be the *αποδοσις*, or correspondent mem-

* “Αυτοι καταρχης, αυται κλειδεις.—Id est—αυτομα-
τοι, ut Schol. sine clavigeri opere.” Bentley.

ber

ber of the sentence, to ver. 3, Ως, *As* or *since his divine power hath given us all things that (pertain) to life and godliness, &c.* Καὶ (καὶ) αὐτὸ τοιοῦτον—*So* also agreeably, or according to, this very thing, or to all that I have just said, giving all diligence, add, &c. See *Wolffius*.

VII. Αὐτὸς, &c. by contraction for αὐτὸς, &c. which see.

VIII. Αὐτὸς, Adv. by syncope for αὐτοῦ. *In this or that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοχειρ, ποῦ, ὁ, ἡ, from αὐτός himself, and χειρ a hand.

Acting with one's own hands. occ. Acts xxvii. 19.

Αὐχμηρός, α, ον, from αὐχμος drought by too much heat; and this from αὐω to dry, which see under Αὐσρος.

Dry, desert. occ. 2 Pet. i. 10, where *Kypke* shews that it is by the Greek writers applied to the earth and to places in this sense, but doubts whether it can, by the like authority, be proved to signify dark, obscure; yet *Wetstein* cites *Aristotle* De Color. opposing εἰλζον καὶ λαμπρον shining and bright, to ΑΤΚΜΗΡΩ and αλαμπρὸς obscure. In this latter sense of dark, obscure, it may perhaps be best derived from Heb. כסר to convolve, whence כסרית thick darkness, Job iii. 5, and the Greek καμματος a thick mist or darkness.

Αφαιρῶ, ω, and Mid. αφαιρῶμαι, σμαι, from ἀπο from, and αἰρῶ to take.

To take off or away. Mat. xxvi. 51. Luke i. 25. x. 42. xvi. 3. Rom. xi. 27. & al.

Αφανής, εος, ες, ὁ καὶ ἡ, καὶ το—ες, from α neg. and φαίνωμαι to appear.

Not appearing, not manifest. occ. Heb. iv. 13.

Αφανίζω, from α neg. and φαίνω to shew, bring to sight.

I. *To remove out of sight.* Hence in Pass. *To be removed out of sight, disappear, vanish away.* occ. James iv. 14.

II. In Pass. *To be destroyed, perish.* occ. Acts xiii. 41.

III. *To destroy, corrupt, spoil, as the moth or canker.* occ. Mat. vi. 19, 20; where *Raphelius* cites from *Polybius*, Αὐτὸν τ' ἀναιλον, καὶ το γένος αὐτὸς πᾶν ΗΦΑΝΙΣΑΝ, They both killed him and destroyed his whole family."

IV. *To deform, disfigure,* as the hypocritical Pharisees did their countenances when they fasted. occ. Mat. vi. 16, where *Wolffius*, whom see, seems right in understanding it as a general expression for disfiguring the countenance, or making it look dismal, by whatever means. Comp. *Wetstein* and *Kypke*; and observe the Paronomasia—ΑΦΑΝΙΖΟΤΕΙ—ὁπως ΦΑΝΩΣΙ.

Αφανισμός, σ, ὁ, from ηφανισμαί, perf. pass. of αφανίζω.

A disappearing, or vanishing away. occ. Heb. viii. 13.

Αφανός, σ, ὁ, ἡ, from α neg. and φαίνωμαι to appear.

Not appearing, invisible. occ. Luke xxiv. 31, where see *Wetstein* and *Bp. Pearce*; and to the passages produced by them we add, that *Anacreon*, ode 33, line 4, applies αφανός to the swallow's disappearing, by migrating, at the approach of winter, to the southern countries.

Αφεδρων, ονος, ὁ, from ἀπο, denoting separation, and ἔδρα a seat; which see.

A separate or retired place, where men sit to ease nature, a privy, a house of office. occ. Mat. xv. 17. Mark vii. 19.

Αφειδία, ας, ἡ, from ἀφειδής not sparing, which from α neg. and φειδομαι to spare; which see.

A not sparing, severity. occ. Col. ii. 23; where *Wetstein* cites several of the Greek writers using the phrase, ΑΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ not to spare the body.

Αφελότης, τῆλος, ἡ, from ἀφελῆς simple, which may be either from the Greek ἀφελω to take away, or from the Heb. נָטַח to separate, for simplicity consists in separation from all heterogeneous mixtures.

Simplicity, sincerity, purity of intention. occ. Acts ii. 46.

Αφελω, from ἀπο from, and ἔλω to take.

To take off or away. An obsolete V. whence in the N. T. we have 2d aor. ἀφελον, infin. ἀφελαιν, 2d aor. mid. subj. ἀφελωμαι. See under Αφαιρῶ.

Αφισις, ιος, att. σως, ἡ, from ἀφισμι to dismiss.

I. *Dismissal, deliverance, liberty, as of captives.* occ. Luke iv. 18.

II. *Remission, forgiveness, of sins.* Mat. xxvi. 28. Mark i. 4. iii. 29.

Αφῆ, γς, ἡ, from ἀπλω to connect, whence
H 3 *Homor*

Homer calls the limbs *αλφεια*, Odyss. iv. line 794, *απο το συννηθαι* from being connected, says Didymus's note.

A joint or articulation, where the bones are joined or connected together. occ. Eph. iv. 16. Col. ii. 19.

Αφθαρσια, ας, η, from α neg. and *φθαρεις* corruption, which from *φθαραι* 2d pers. perf. pass. of *φθειρω* to corrupt.

I. *Incorruption, incorruptibility, incapacity of corruption.* 1 Cor. xv. 50, 53, 54. & al.

II. *Incorruptness* in a moral or spiritual sense, freedom from corrupt doctrines or designs. occ. Eph. vi. 24. Tit. ii. 7; but in this latter text *αφθαρσιαν* is not found in very many MSS, five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by Griesbach.

Αφθαρος, ε, δ, η, from α neg. and *φθαρος* corruptible.

Incorruptible, not capable of corruption. See Rom. i. 23. 1 Cor. xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9.

Αφισμι, from *απο* from, and *ισμι* to send.

I. *To send away, dismiss.* Mat. xiii. 36. Mark iv. 36,

II. *To emit, send forth, as a voice.* Mark xv. 37.

III. *To yield, give up, as the ghost or spirit.* Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression *ΑΦΗΚΕ το πνευμα*, as importing Christ's voluntary dismission of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said *ΑΦΙΕΝΑΙ την ψυχην*; and Plutarch and Longus, cited by Alberti, apply the phrase *ΑΦΗΚΕ την ψυχην* to the death of a mere man; and so doth Josephus, De Bel. lib. vi. cap. 5. § 3. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And Wetstein, whom see, cites from Euripides, Hecuba, line 571, the very phrase *ΑΦΗΚΕ ΠΙΝΕΤΜΑ*. Comp. also Kypke.

IV. *To dismiss, or put away, a wife.* 1 Cor. vii. 11, 12, 13.

V. *To forsake, leave.* Mat. iv. 20, 22. v. 24, 40. xxvi. 56. John xiv. 18. xvi. 28, 32. & al. freq.

VI. *To leave remaining, or after one.* See Mat. xxiv. 2. Luke xix. 44. Mark xii. 19, 20.

VII. *To leave, or let alone.* Mark xiv. 6. Luke xiii. 8.

VIII. *To omit, neglect.* Mat. xxiii. 23. Luke xi. 42.

IX. *To permit, suffer, let.* Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14. & al. freq. In Mark i. 34, *ηφισ* is the 3d pers. sing. 2d aor. indic. active, as if from *αφισω*.

X. *To remit, forgive, as debts, sins, or offences.* Mat. vi. 12, 14, 15. ix. 2, 5. *Αφειναι* is the 3d pers. plur. perf. pass. indic. according to the Attic dialect for *αφειναι*. In this last sense, the verb *αφισμι* is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12.), and frequently by the LXX for the Heb. *כסל* to pardon, *נשן* to take away, &c. See Vitringa, Observ. Sacr. lib. iv. cap. 3.

Αφικνεσμαι, εμαι, (2d aor. *αφικνεην*, from obsol. *αφικομαι*) from *απο* from, and *ικνεσμαι* to come, which from *ικω* to come, and this from Chald. *קן* to go.

To come from one place to another, to come, arrive, reach. occ. Rom. xvi. 19.

Αφιλαθος, ε, δ, η, from α neg. *φιλος* a friend, and *αλαθος* good.

Not a lover of good men, or of goodness. occ. 2 Tim. iii. 3.

Αφιλαρτυρος, ε, δ, η, from α neg. *φιλος* loving, and *αρτυρον* money.

Not fond of money, not covetous, without covetousness. occ. 1 Tim. iii. 3. Heb. xiii. 5.

Αφικομαι. See *Αφικνεσμαι*.

Αφιεις, ιος, att. *εως*, ι, from *αφικνεσμαι*. *A going away, departure.* occ. Acts xx. 29.

Αφισμι, from *απο* from, and *ισμι* to place*.

I. Intransitively, *To depart, withdraw.* Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. 1 Tim. vi. 5. 2 Tim. ii. 19, & al.

II. *To refrain from, let alone, not to meddle with, or punish.* occ. Acts v. 38. Comp. Acts xxii. 29.

III. *To fall off, fall away, apostatize, in respect of religion.* Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12.

IV. Transitively, *To draw off or away, to withdraw.* occ. Acts v. 37. Raphaelius remarks that Herodotus, lib. i. cap. 154, in like manner uses the verb in an ac-

* See Dupont's Remarks under *ισμι* L.

tive or transitive sense. Τὸς Ἀνδρῶν Αἰε-
ΣΤΗΕΝ ἀπὸ Κυρῶ, *He drew off the Ly-*
*dians from Cyrus.**

Ἀφνω, Adv. q. d. ἀφανώς, from α neg. and
φανωμαι to appear.

Suddenly, on a sudden; it strictly imports
something so quick and sudden as to elude
the sight. occ. Acts ii. 2. xvi. 26. xxviii. 6.

Ἀφοῶς, Adv. from ἀφοῶς fearless, which
from α neg. and φοῶς fear.

Fearlessly, without fear. occ. Luke i. 74.
1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12.

Ἀφομοιω, ω, from ἀπο denoting intenseness,
and ὁμοιω to make like, liken.

To make very like. occ. Heb. vii. 3.

Ἀφορᾶω, ω, from ἀπο intensive, and ὁρᾶω
to look.

To look steadfastly or intently. occ. Heb.
xii. 2, where see *Kypke*.

Ἀφορίζω, from ἀπο from, and ὀρίζω, to define.

I. *To separate locally.* Mat. xiii. 49. xxv. 32.
Comp. Acts xix. 9. 2 Cor. vi. 17. Gal.
ii. 12.

II. *To separate from, or cast out of, the so-*
ciet, as wicked and abominable. occ.
Luke vi. 22. Comp. Ἀποσυρῶστος.

III. *To separate, select, to some office or*
work. occ. Acts xiii. 2. Rom. i. 1. Gal.
i. 15. The Pharisees, of which sect St.
Paul was before his conversion, (see
Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had
their name from פָּרַשׁ to separate, q. d.
ἀφωρισμένοι separated ones; and to this
import of their name the Apostle is by
some learned men thought to allude,
Rom. i. 1. where he, who, as a Pharisee,
was before ἀφωρισμένος (פָּרַשׁ) εἰς τὸν
νομὸν separated to the law of Moses, now
says of himself that he was ἀφωρισμένος
separated to the gospel of God. See *Wol-*
fius on Rom. i. 1, and comp. Φαρισαῖος.

Ἀφορμῇ, ἡς, ἡ, compounded of ἀπο from,
and ὁρμῇ an impetus, violent tendency.

An occasion, an opportunity or casual cir-
cumstance producing a tendency to somewhat
else. occ. Rom. vii. 8. 11. 2 Cor. v. 12.
xi. 12. Gal. v. 13. 1 Tim. v. 14. Ἀφορμῇ
λαβεῖν, *To take occasion.* Rom. vii. 11. So
Polybius, and *Dionysius Halicarn.* cited
by *Kypke*, ἈΦΟΡΜΗΣ, and ἈΦΟΡΜΗΝ,
ΛΑΒΕΙΝ.

Ἀφορμῇ δίδοναι, *To give occasion.* 1 Tim.
v. 14. where *Wetstein* cites *Polybius*, *Ap-*
pius and *Diodorus Sic.* using the phrase
in the same sense.

Ἀφρίζω, from ἀφρος.

To foam or froth, as a man at the mouth.
occ. Mark ix. 18, 20.

ΑΦΡΟΣ, ε, δ, deduced by some from the
Greek adverb ἀφ᾽ ἀφ᾽ quickly, suddenly, be-
cause it is suddenly formed, and suddenly
dispersed: But may it not be better and
more naturally derived from the Heb.
פָּרַשׁ to expand, spread out, with ת em-
phatic, or a formative מ prefixed?

Foam, froth, i. e. a white light substance,
formed from certain fluids by violent agi-
tation, and consisting of spherules or
globules of the fluid expanded with air.
In the N. T. it is used only for the
human foam. occ. Luke ix. 39.

Ἀφροσύνη, ἡς, ἡ, from ἀφρων.

I. *Folly, foolishness, want of wisdom.* occ.
2 Cor. xi. 1, 17, 21.

II. *Folly, foolishness, as opposed to spiritual*
wisdom and sobriety. "Foolish ungovern-
able passion, in opposition to Σωφροσύνη."
Macknight's Harmony. "Levity." *Camp-*
bell. occ. Mark vii. 22.

In the LXX it generally answers to the
Heb. words כְּלָה vileness, כְּסָלָה perverse-
ness, מְלָח foolishness, &c.

Ἀφρων, ονος, ὁ, ἡ, from α neg. and φρον
mind, wisdom.

Unwise, inconsiderate, foolish. Luke xi. 40.
xii. 20. Rom. ii. 20. 1 Cor. xv. 36.
2 Cor. xi. 16. & al. freq.

Ἀφύρνω, ω, from ἀπο intensive, and ὕρνω
sleep.

To fall asleep, to be asleep. occ. Luke
viii. 23.

"Ἀφύρνωσθαι] How this word comes to
signify *he fell asleep*, I do not know:
ἀφύρνιζω is of a contrary signification.
It may be observed, that St. Luke often
uses words compounded with ἀπο in a
very unusual signification, which per-
haps may be Provinciality and an *Antio-*
chism." *Markland* in *Bowyer's Conjec-*
tures. There is, however, but very slender
proof that St. Luke was of *Antioch*.
But in the Martyrdom of *Ignatius*, § 7.
we have μικρὸν ΑΨΥΙΝΩΣΑΝΤΕΣ,
having slept a little."

Ἀφῶνος, ε, δ, ἡ, from α neg. and φωνῇ a
voice.

I. *Dumb, having no voice.* occ. 1 Cor. xii. 2.

* See *Lardner's Hist. of Apost. and Evang. ch.*
vii. ii. 3. p. 86. edit. *Watson*.

II 4

II. *Dumb,*

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liii. 7, for the Heb. שָׁמֹט *mute, silent.*

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Αχαριστος, α, δ, η, from α neg. and χαρις *thanks.*

Unthankful, ungrateful. occ. Luke vi. 35. 2 Tim. iii. 2. See *Wetstein* on Luke.

Αχειροποιητος, α, δ, η, from α neg. and χειροποιητος *made with hands.*

Not made with hands, made or performed without hands. occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ΑΧΑΤΣ, υος, η. It may be deduced either from the Heb. חָצַץ *to collect, assemble*, with η emphatic prefixed, and so denote a collection or assemblage of gross vapours (as below), or from חָצַץ *to pervert*, for a mist perverts the sight, or (more properly speaking) the rays of light, by turning them out of their direct course.

A mist, a thick mist, a fog. *Galen*, as cited by *Scapula*, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called *αχλος*, and those that are afflicted with it *δια τινος αχλος οιομαι βλεπειν*, seem to see through a sort of thick mist or fog." *Elymas* the sorcerer was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. *Homer*, II. xx. lin. 321, 341, 2, and see *Wetstein*.

Αχρησιος, α, ον, from α neg. and χρεια *utility, usefulness.*

I. *Unprofitable, useless.* occ. Mat. xxv. 30.

II. *Unmeritorious, conferring no favour.* Luke xvii. 10. See *Campbell's Prelim. Dissertations to Gospels*, p. 604.

In the LXX it is once, 2 Sam. vi. 22. used in the sense of *mean, despicable*, answering to the Heb. נָחָשׁ *low, humble.*

Αχρειουω, ω, from αχρησιος.

To make unprofitable. Pass. Αχρειοομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of

Ps. xiv. 3, where the correspondent Heb. word to *αχρειοοθησαν* is נִחְשָׁה *they are become stinking, filthy.*

Αχρηστος, α, δ, η, from α neg. and χρηστος *profitable.*

Unprofitable, useless. occ. Philem. ver. 11; where St. Paul seems to allude to the name of *Onesimus*, which signifies *useful*. He also uses *αχρηστος*, by a litotes, for *hurtful, injurious*. See *Wolfius* and *Elsner*, and comp. under *Αλυσίλεης*.

ΑΧΡΙ, and sometimes before a vowel ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct. and derived perhaps from the Heb. חָצַץ *to meet*, with η prefixed.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22.

Αχρις ε, used elliptically for Αχρις το χρονου, εν ω, *Till the time in which—*

1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.

2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts xx. 4. xxviii. 15.

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Αχυρον, ο, το, either from α neg. and χυρον *firm, steady*, or from the Heb. נָחָשׁ *to disturb.*

Chaff, " * the husks (and refuse) of corn separated by threshing and winnowing," which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea* *chaff*, is derived from the Greek *παλλω* *to toss*. Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts *αχυρον* denotes not only *chaff*, properly so called, but also the stalks or straw, and in short whatever, though it grew with the grain, is separated from it and thrown away. In *Xenophon*, *αχυρα*, in like manner, includes the stalks of corn. See *Raphelius*, *Wetstein*, and *Kypke*.

Αψευδης, εος, ες, δ, η, from α neg. and ψευδης *false, a liar.*

That cannot lie or deceive. occ. Tit. i. 2, where see *Wetstein*.

• Johnson.

Αψινθος,

Αψινθος, α, δ, q. d. *αψινθος* not to be drunk, on account of its extreme bitterness, from α neg. and *ψινω* to drink. So in Heb. it is called מַעַלְלֵי from נָפַל to reject, because animals reject or refuse to eat it.

Wormwood. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of * Bp. Newton, denotes *Generic king of the Vandals*, who not only bitterly afflicted the Romans in the year

455, but also espoused the bitter and poisonous doctrines of *Arius*, and during his whole reign most cruelly persecuted the orthodox Christians.

But *Vitringa* on Rev. whom see, by this fallen star, whose name was *Wormwood*, understands, and as it seems with greater probability, the heresiarch *Arius* himself.

Αψυχος, α, δ, η, και το—ον, from α neg. and *ψυχη* life.

Without life, inanimate. occ. 1 Cor. xiv. 7.

B.

B A A

B, β, ζ. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth*, of the Hebrews, but in form more nearly resembling the Samaritan or Phenician *Beth*.

BAAA, Heb. בעל.

Baal, An Idol. The word denotes a ruler, and by this name, when singular, the idolaters of several nations worshipped the sun or solar fire, as the great independent ruler of nature. Thus *Sanchoniathon* (or whoever was the author of the *Phenician Theology*, published in Greek by *Philo Byblinus*, and preserved by *Eusebius*, *Præparat. Evangel. lib. i. cap. 10.*), in his account of the ancient heathen, says expressly of the Sun (ἥλιον), Τῷ ὅντι Θεὸν ἐνομιζόντων μοῖρον ὑμῶν. Κύριον, † ΒΕΕΛΣΑΜΗΝ καλεῖντες, ὃ ἐστὶ παρὰ Φοινίκης Κύριος ὑμῶν. This God they esteemed the only Lord of Heaven, calling him *Beelsamen* (i. e. בעל שמים, or פֶּלֶא בעל), which, in the *Phenician* language, is *Lord of Heaven*.* occ. Rom. xi. 4; where it is observable, that *Baal*

B A Θ

has the feminine article THῆ prefixed; THῆ *Baal* being either put elliptically for τῆ εἰκόνι τῆ *Baal* the image of *Baal*, or rather *βααλ* being thus used feminine, because the idol itself, which was of the beeve kind, was sometimes a female. So good old *Tobit*, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of *Israel* sacrificed THῆ BAAA THῆ ΔΑΜΑΛΕΙ to the heifer *Baal*, *Tobit* i. 5; and the LXX frequently use not only *Baal* singular with a feminine article, as Jer. ii. 8, 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes *βααλμ* plural also, as ΤΑΣ *βααλμ*, 1 Sam. vii. 4.* It is certain that the Pagan East-Indians still retain the most religious veneration for a cow. *Comp. Heb. and Eng. Lexicon* in בעל III.

Βαβμος, α, δ, from βαίνω to go, which see. I. A step. But it occurs not in this sense strictly in the N. T.

II. A degree, rank. occ. 1 Tim. iii. 13; where see *Wolfius*.

ΒΑΘΟΣ, εος, υς, το, from Heb. בָּה hollow, or בָּה capaciousness.

* See his *Dissertations on the Prophecies*, vol. iii. p. 90—92. 2d edit. 8vo.

† *Plautus*, in the *Punic* language, writes it *Balsamen*. *Paaul. act. v. scena. 2.*

* See *Selden*, *De Diis Syris*, syntag. ii. p. 166, &c.

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. Luke v. 4.

II. *Depth, in a figurative sense, as of poverty.* occ. 2 Cor. viii. 2, where see *Kypke*, and comp. Rom. viii. 39.

III. *Greatness, immensity, as of riches.* occ. Rom. xi. 33. So *Plutarch* has ΒΑΘΟΣ *ἡμερονίας* for a vast empire; *Ælian*, ΠΑΟΤΤΩ, ΒΑΘΕΙ; and *Euripides*, cited by *Polybius*, compounds the two words βαθὺς and πᾶλος, when he calls peace ΒΑΘΥΠΑΟΤΤΕ, abundant in riches. See more in *Raphelius*, *Wolfius* and *Wetstein*. To what they have produced I add from *Josephus*, Ant. vii. cap. xv. § 1. ΠΑΟΤΤΟΝ ποιῆσαι ΒΑΘΥΤΑΤΟΝ, to acquire immense riches."

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see *Vitringa*.

Βαθυῶ, from βαθὺς.

To deepen, as in digging. occ. Luke vi. 48.

Βαθὺς, εἰς, v. See Βαθος.

I. *Deep.* occ. John iv. 11.

II. *Deep, in a metaphorical sense, as sleep.* occ. Acts xx. 9. So *Theocritus*, Idyl. viii. line 65, ΒΑΘΥΣ ΤΙΝΟΣ deep sleep. *Lucian*, Timon. tom. i. p. 61, Τὸν ΒΑΘΥΝ ῥυθόν ΤΙΝΟΝ; and *Plutarch*, tom. i. p. 793. D. edit. *Xylandr*. ΤΙΝΟΝ ΒΑΘΥΝ.

III. Spoken of the morning, *Early, very early.* occ. Luke xxiv. 1. On which passage *Elmer*, *Wolfius*, and *Wetstein* shew that ὀρθρὸς βαθὺς, and ὀρθρὸς βαθεὺς, are phrases used by the best Greek writers. Βαῖνω, from βαῶ, the same, which is plainly from the Heb. בא, to go, come.

To go, proceed. The simple V. occurs not in the N. T.

ΒΑΙΩΝ, s, το.

A branch of the palm-tree, as the gen. plur. Βαίων is used simply without φοινικων, 1 Mac. xiii. 51. So *Hesychius*, βαῖς, ραβδος φοινικος, καὶ βαῖων." Βαῖς, a branch of the palm-tree, also Βαῖων." And the Etymologist, Βαῖων—σημαίνει τὸν κλάδον τῆς φοινικος, Βαῖων signifies the branch of the palm-tree. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαῖ of the same import. Thus *Porphyrus*, De Abstin. lib. iv. § 7, speaking of the Egyptian priest, says Κοίη δὲ

αὐτοῖς ἐκ τῶν σπαδικῶν τὰ φοινικος, ἃς καλεσθ. ΒΑΙΣ, ἐπεπλεκτο, Their bed was a mat made of palm leaves, which they call Bais." And *Salmasius* informs us, that the Egyptian gospel in John xii. 13, translates τὰ βαῖα τῶν φοινικων simply by ΖΑΝ ΒΑΙ, that is τὰ βαῖα, for ζαν is only a mark of the plural number. occ. John xii. 13, where see *Wetstein*, and *Swicer*, Thesaur. in Βαῖων.

Βαλλανῖον, or Βαλανῖον, s, το, from Βαλλειν to cast, or βαλλειν ενθες to cast in.

A bag or purse into which money or other valuables are put or cast, a money-bag. occ. Luke x. 4. xii. 33. xxii. 35, 36.

In the LXX, Prov. i. 14, it answers to כֶּסֶף a bag or purse.

ΒΑΛΛΩ, from Heb. נָבַל to cast off, or הָרַץ to bring, carry, or rather from הָרַץ to hurry, precipitate. Accordingly Βαλλω, in all its applications, retains somewhat of the idea of impulse.

I. To cast, throw. Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. To cast, as a tree it's fruit. Rev. vi. 13.

III. To put. See Mat. ix. 17. xxv. 27. Mark ii. 22. vii. 33. John v. 7. xviii. 11. xiii. 2. On which last text, *Elmer* cites from *Plutarch* the phrase ΕΙΣ ΝΟΤΗΝ ΕΜΒΑΛΛΕΙΝ to put into the mind, in the same sense of suggesting, persuading. I add from *Lucian*, De Syr. Deā, tom. ii. p. 897. Ἡ Ἥρη (Juno) ΕΠΙ ΝΟΟΝ ΕΒΑΛΛΕ. See also *Wetstein*. But *Kypke*, whom also see, produces from *Pindar* Olymp. 13, lin. 21, &c. Πολλὰ δ' ΕΝ ΚΑΡΔΙΑΙΣ ἀνδρῶν ΕΒΑΛΟΝ Ὠραὶ πολυανθεμαὶ ἀρχαῖα σοφισμαθ'. But the flowery Hours (i. e. the daughters of Jupiter) have put in the hearts of men many ancient arts."

IV. To thrust. Rev. xiv. 16, 19.

V. To strike. Mark xiv. 65.

VI. In a neuter sense, To rush, as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and plu-perf. To be cast down, to lie, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al.

Βαλιζω*, from Βαλινω to dip.

I. To dip, immerse, or plunge in water. But in the N. T. it occurs not strictly in this

* See *Gentleman's Magazine*, vol. vii. p. 10, 152. vol. viii. p. 182, 286. and vol. ix. p. 10, 113.

sense,

sense, unless so far as this is included in Sense II. and III. below.

II. *Βαπτίζω*, Mid. and Pass. *To wash oneself, be washed, wash*, i. e. the hands by immersion or dipping in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2. and under *Πλύνω*.

The LXX use *βαπτίζω*, Mid. for washing oneself by immersion, answering to the Heb. *טָבַל*, 2 K. v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Eccles. xxxiv. 25.

III. *To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution.* *Βαπτίζω*, Pass. denotes the voluntary reception of baptism, *To be baptized, receive baptism, to be initiated by the rite of baptism.* It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see *Wetstein*) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16.

In Mark vi. 14. the participle *ὁ βαπτίζων* is used, according to the Heb. and Greek idiom, for *ὁ βαπτίζης* the baptizer.

Βαπτίζεσθαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29, see under *ὑπὲρ* I. 3.

IV. *To baptize, as the Israelites were into Moses in the cloud and in the sea*, occ. 1 Cor. x. 2; where probably the true reading is *ἐβαπτίσθησαν*, as almost all the ancient, and some of the later MSS. read. See *Wetstein's* Var. Lect. and *Griesbach*. "*They were baptized* (not *unto*, as our Eng. version has it, but) *into Moses*, i. e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so *βαπτίζεσθαι εἰς Χριστόν* is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. *Pearce*.

V. In a figurative sense, *To baptize with the Holy Ghost*. "It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth, &c." *Stuckius*. Mat. iii. 11. Mark i. 8. Luke

iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings.* Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. *בָּעַר* to terrify, affright, Isa. xxi. 4. *Ἡ Ἀνομία μὲς ΒΑΠΤΙΖΕΙ*, *Iniquity plungeth me*, i. e. into terror or distress." So *Josephus*, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that *ΕΒΑΠΤΙΣΑΝ τὴν πόλιν*, *They plunged the city, namely into calamities.*"

Βαπτισμα, αἶος, το, from *βεβαπτίζω*, perf. pass. of *βαπτίζω*.

I. *An immersion or washing with water*, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism or immersion in grievous and overwhelming afflictions and sufferings.* Mat. xx. 22, 23. Comp. *Βαπτίζω* VI.

Βαπτισμός, ο, ὁ, from *βεβαπτίζω*, perf. pass. of *βαπτίζω*.

An immersion or washing in water. occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian baptism.

Βαπτίζης, ο, ὁ, from *βαπτίζω*.

A baptizer, "a title from John's office, not a proper name." *Campbell*, whom see. An agnomen or surname of John, the forerunner of our B. Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see *Josephus*, Ant. lib. xviii. cap. 6. § 2, and *Lardner's* Collection of Testimonies, vol. i. cap. 4.

ΒΑΠΤΩ, perhaps from Heb. *שָׁבַע* to sink, by transposition.

To dip, plunge, immerse, occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that *βαπτειν—ὑδατος* is a good Greek phrase for dipping in water. Thus *Homer*, Il. vi. line 508, and xv. l. 265. *Λυσθαί ΠΟΤΑΜΟΙΟ* (Ionic for *ΠΟΤΑΜΟΤ*) is *to bathe in a river*. Comp. Il. xxi. l. 560, *Λυσσάμενος ΠΟΤΑΜΟΙΟ*. And *Wetstein* cites from *Aratus*, *ΒΑΠΤΩΝ ΩΚΕΑΝΟΙΟ*, *Dipping in the ocean.*" In these expressions the preposition *ἐν* in, or *ἐκ* with, is understood

derstood before the noun. See *Pasar's* Lexicon, *Bos*, Ellips. in *Est*, and *Dammi* Lexic. col. 1433, 4.

BAP. Heb.

Bar. Heb. Chald. and Syriac בר, *a son*. So *Bap Iwva*, Mat. xvi. 17. is *son of Jonas*. Comp. John i. 42. xxi. 15, 16, 17. and Βαριμαίος, *son of Timæus*, Mark x. 46. comp. Βαριθους, Acts xiii. 6.

BAPBAPOΣ, α, δ.

A barbarian, i. e. *a man who speaks a foreign or strange language, a foreigner*. See 1 Cor. xiv. 11. "Some," says *Mintert*, "derive this word from the Arabic *barbar*, which signifies to *murmur*. *Strabo*, lib. xiv. * thinks it is formed by an onomatopœia from the *sound*, as denoting a man who speaks with difficulty, and harshness. Others deduce it from the Heb. בבל *to confound*."†

"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle *Paul* under the distinction of *Greeks and Barbarians*, Rom. i. 14." *Doddridge* (comp. *Kypke*). And hence *St. Luke*, in conformity with the usual style, calls the inhabitants of *Melita*, or *Malta*, βαρβαροι, Acts xxviii. 2, 4; and no doubt their *language* was *barbarous* in respect to the Greeks and Romans; for as the island had anciently a *Phœnician* colony settled in it (see under *Μελίτη*), so it was afterwards, for a considerable time, subject to the *Carthaginians*, who established the *Punic* tongue therein; and hence the vulgar language of *Malta*, even to this day, contains a great deal of the *Phœnician* and old *Punic*, as the curious reader may see very satisfactorily proved in the *Ancient Universal History*, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

Βαρυν, ω, from βαρος *weight, burden*.

I. *To burden, load, weigh down*. In Pass.

* Ορισμὶς διὰ το ΒΑΡΒΑΡΟΝ καὶ Ἀρχαῖς παρρησιασθεὶς αἰσ καὶ ΟΝΟΜΑΤΟΠΟΙΙΑΝ ἐπὶ τῶν δυσωφειῶν καὶ σκληρῶν καὶ τραχιῶν λαλήσειν, ὡς το βαρβαρίζειν καὶ τραυλίζειν καὶ φιλλίζειν, p. 977, edit. *Amstel.*

† See *Vitringa*, *Observ. Sacr.* lib. i. cap. 9. § 16.

βαρεσθαι, σπαι, *To be oppressed, weighed down, heavy*, as the eyes or body with sleep. occ. Mat. xxvi. 43, (where see *Kypke*) Mark xiv. 40. Luke ix. 32. So in the *Anthologia* (see *Wetstein*), BEBAPHMENOS ΤΙΝΩ; and *Anacreon*, Ode 52, line 18, speaks of a young woman, BEBAPHMENHN ε; ΤΙΝΩΝ, *Weigh'd down to sleep*. Thus likewise *Ovid*. *Metam.* lib. 1. line 224,—gravem somno—heavy with sleep. And *Virgil*, *Æn.* vi. line 520,—somnoque gravatum.

II. *To be oppressed, burdened, weighed down*, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. *To be burdened or charged with expense*. occ. 1 Tim. v. 16. comp. βαρος V.

Βαρως, Adv. from βαπυς.

Heavily, dully. occ. Mat. xiii. 15. Acts xxviii. 27.

Βαρος, σος, υς, το, from βαπυς.

I. *Weight, burden*. It occurs not in the N. T. strictly in this sense; but hence

II. It is applied to that *eternal weight of glory*, which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. *St. Paul*, in this expression βαρος δοξης *weight of glory*, elegantly joins together the two senses of the Heb. כבוד, which denotes both *weight and glory*, i. e. *shining or being irradiated with light*; for the natural connection between which two senses see *Heb.* and *Eng. Lexicon*, under כבוד VI. and the authors there quoted.

III. *Burdensome labour, laborious employment*. occ. Mat. xx. 12.

IV. *A burden, burdensome injunction*. occ. Acts xv. 28. comp. Rev. ii. 24.

V. *Burden, charge*. Hence εν βαρει σιναι, *To be burdensome, chargeable*. occ. 1 Thess. ii. 6. comp. Neh. v. 15. 1 Tim. v. 16, αταρης, and επιβαρυν. *Wolfius*, however, refers the phrase εν βαρει σιναι to making use of the apostolic authority and dignity in general. This interpretation he confirms from the use of βαρειαι, 2 Cor. x. 10; from an expression in *Phalaris's* *Epist.* βαρεα τινη σιναι; and from the opposition between εν βαρει σιναι, ver. 6, and that ηπιοςπλα, *mildness or gentleness*, which the Apostle professes to have observed, ver. 7. French translat.

translat. of ver. 6.—*quoique nous eussions pu montrer de l'autorité comme les Apôtres de Christ.* So *Macknight*.

- VI. *Bapa*, η, τα, *Infirmities, faults*, which in Christians are *burdensome or grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14.

Bapuvu, from *Bapys*.

To oppress, overload, overcharge. occ. Luke xxi. 34. So *Homer*, *Odyss.* iii. line 139, *ΟΙΝΩΙΒΕΒΑΡΗΚΟΤΕΣ*, *O'ercharged with wine*; and *Odyss.* xix. line 122. *ΒΕΒΑΡΗΚΟΤΑ μὲν φρενας ΟΙΝΩΙ*, *My mind o'ercharged with wine.* And *Xenophon*, cited by *Raphelius* on the place, says that *Lycurgus* thought that men should take so much food, *ὡς ὅσο πλεγμασι μῆποις*, *BAPTNEΣΘΑΙ*, as never to be *oppressed* with repletion." Comp. under *Τραφω* III. and see *Wetstein* and *Kypke* on *Luke*.

BAPTE, σια, υ, from Heb. בָּרַב to *concrete*.

- I. *Heavy.* occ. Mat. xxiii. 4.

- II. *Weighty, important.* occ. Mat. xxiii. 23.

Comp. Acts xxv. 7.

- III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10.

- IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3.

This word, in the LXX, generally answers to the Heb. כָּבֵד.

Bapvimos, η, ον, from *Bapys* *heavy*, and *τιμη* *price*.

Of great price, very precious or valuable. occ. Mat. xxvi. 7.

Βασιζω, from *βασις*.

- I. *To examine, try.*

- II. *To examine by torture.* Hence

- III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii. 2.

- IV. *Βασιζομαι*, *To be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. *Longin.* De Sublim. sect. x. towards the end.

Βασανισμος, σ, δ, from *βεβασανισμαι*, perf. pass. of *βασανίζω*.

Torment, torture. Rev. ix. 5. xiv. 11. & al.

Βασανιστης, σ, δ, from *βασανίζω*.

A tormentor, or jailor. The word *βασανιστης* properly denotes *examiner*, particularly one who has it in charge to ex-

amine by torture. Hence it came to signify *jailor*; for on such, in those days, was this charge devolved." *Campbell*, whom see. occ. Mat. xviii. 34.

ΒΑΣΑΝΟΣ, σ, η, from Heb. בָּחַן to *try, examine*, the aspirate η being (as usual) changed into σ.

- I. *An examination.*

II. *An examination by torture.* In both these senses it is used by the profane writers.

- III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where *Wetstein* cites *Dio Chrys.* applying it to *torments* arising from *distempers*.

Βασιλις, ας, η, from *βασιλευς*.

- I. *A kingdom, or dominion of a king.* Mat. iv. 8.

- II. "*Royalty, royal power, or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." *Campbell*, whom see. occ. Luke xix. 12, 15.

- III. *Βασιλεια των ουρανων*, *The kingdom of heaven, or of the heavens*, a phrase peculiar to St. Matthew, for which the other Evangelists use *βασιλεια το Θεου*, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 14; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11, and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of Man*, or, in other words, the * *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth*: (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies

* See John xviii. 36. Luke i. 33.

only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See *Doddridge* on Mat. iii. 2, *Suicer*, Thesaur. in βασιλεια, and *Jos. Mede's Works*, folio, p. 103, 4. *Campbell* observes, that βασιλεια signifies not only *kingdom*, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time* or *duration* of the sovereignty, by the latter. See more in Preliminary Disquisitions to the Gospels, p. 136, &c.

Βασιλειος, υ, δ, η, from βασιλευς.

I. *Royal, kingly.* occ. 1 Pet. ii. 9.

II. Βασιλειον, α, το, (namely δωμα, a house, being understood), a royal house, a palace. occ. Luke vii. 25; where *Wetstein* shews that the word is used in the same sense by the Greek writers.

Βασιλευς, εως, att. εως, δ, q. βασις τυ λεω (att. for λαω), the support of the people. A king, monarch. It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xxv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the *Roman Emperor*, whom, though the Romans themselves abhorred the title of *Rex*, or *King*, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλευς or king. Thus *Josephus* De Bel. lib. iii. cap. 7. § 3. Τα περι της Ρωμαιων ΒΑΣΙΛΕΙΣ εσομενα. "What would happen concerning the *Roman Emperours*." So *Cellarius*, in his *Herodum Historia vindicata*, printed at the end of the 2d vol. of *Hudson's Josephus*, shews that not only *Herodian*, but *Pausanias*, *Dionysius Perieget.* and *Diodorus Sic.* apply the name βασιλευς to the *Roman Emperours*. See also *Wolfius* on John xix. 15. On Rev. xix. 16, see *Vitringa*, *Elmer*, and *Alberti*.

Βασιλευω, from βασιλευς a king.

To be a king, reign as a king, whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14. Rom. v. 14, 17, 21. 1 Cor. iv. 8. Rev. xix. 6, where see *Vitringa*. On Mat. ii. 22, *Wetstein* shews that the phrase ΒΑΣΙΛΕΥΕΙΝ ANTI TINOΣ is used not only by the LXX. 2 Kings xv. 7, and in 1 Mac.

xiii. 32, but likewise by *Herodotus*, *Aristophanes*, *Xenophon*, and *Appian*, for reigning in the stead or place of another.

Βασιλικος, η, ον, from βασιλευς.

I. *Royal, kingly, of or belonging to a king.* occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικος, δ, (διακονος; an attendant, or the like, being understood), A courtier, i. e. an attendant, servant, or minister of a king, as the Syriac version renders it ܡܠܟܐ ܕܡܠܟܐ, i. e. δαυλος βασιλεως, or βασιλικος, "qui vices regis gerebat, & regius erat minister." *Tremellius*. occ. John iv. 46, 49. Comp. *Wetstein*, *Kypke*, and *Campbell*.

Βασιλισσα, ης, η, from βασιλευς.

A queen, occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by *Theocritus*, *Idyll.* xv. line 24, and by others of the Greek writers, whom see in *Wetstein*.

Βασις, ιος, att. εως, η, from βαω or βαινω to go, tread, which in the perf. tense, βεβηκα (Ionic βεβαα), imports in the Greek writers, firmness, steadiness.

I. A basis, base or foundation, from its steadiness.

II. The sole of the foot, or in a more lax signification, the foot of a man, which is, as it were, the basis on which he stands or goes. occ. Acts iii. 7. *Elmer* and *Alberti* shew that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the footstep or tread. Comp. Heb. xii. 13; and see *Wetstein* and *Kypke* on Acts.

Βασκαινω.

To bewitch, properly with the eye. So the Greek Scholiast on *Theocritus*, *Idyll.* 5. line 13. observes, that βασκανος properly signifies δ τοις οφθαλμοις καινων και φθειρων το δραβον ον αυτω, one who with his eyes kills or destroys what he looks at; and the *Etymologist* says that βασκανος is for φασκανος, δ τοις φασσι καινων, he who kills with his looks or eyes: and this derivation is confirmed by the initial f being found instead of the δ in the Latin fascino, to fascinate or bewitch with the eye. The superstitious Heathen believed that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. Hence βασκαίνω and its derivatives are frequently used in the profane authors for envy, and the LXX and

and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Eccclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. *Pliny* relates from *Isigonius*, that "among the *Triballians* and *Illyrians* there were certain enchanters, *qui visu quoque effascinent interimantque quos diutius intueantur, iratis præsertim oculis*; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with *angry eyes*." Nat. Hist. lib. vii. cap. 2.

Ὡς μὴ ΒΑΣΚΑΝΘΩ δὲ, τρεῖς αἱ ἡμῶν ἐνίσσα καλπῶν.
To guard against the harm of evil eyes,
Thrice on my breast I spat,

says a shepherd in *Theocritus*, Idyl. vi. l. 39. And another in *Virgil*, Eclog. iii. l. 103,

Nescio quis teneros oculus mihi fascinat agnos.
Some evil eyes bewitch my tender lambs.

These passages, to which many more might be added (see *Welstein* on Gal. iii. 1.) are sufficient to shew the notions of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and * Mahometan countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τις ὑμᾶς ἐβασκαρε, who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding

* "No nation in the world (says Dr. Shaw, Travels, p. 243, 2d edit.) is so much given to superstition as the *Arabs*, or even the *Mahometans* in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a counter-charm to an evil eye: for five is with them an unlucky number, and five (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, Exodus xiii. 16. Numb. xv. 38.) they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

standing, did not give the least credit to the pretended fascination of an evil eye. occ. Gal. iii. 1.

The LXX have βασκαρει τῷ ὀφθαλμῷ αὐτοῦ, shall envy with his eye, for וינא עיניו his eye shall be evil, Deut. xxviii. 54; and ver. 56, βασκαρει τῷ ὀφθαλμῷ αὐτοῦ, for וינא עיניו. So Eccclus. xiv. 8, Πονηρὸς ὁ βασκαίνων ὀφθαλμῷ. He is wicked who envieth with his eye. Comp. under ὀφθαλμός III.

Βασαζω. *Martinius* and *Mintert* derive it from *Baw* to go, and *saw* to stand, i. e. firm.

I. To bear, carry, properly a heavy burden; bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.

II. To bear, carry, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15.

III. To carry off or take away, John xx. 15, where see *Welstein*, *Wolfius* and *Kypke*; Mat. iii. 11, whose shoes I am not worthy "βασασαι to take away (*Diog. Laert.* p. 373. edit. *Meibom.*), after having pulled them off; that is, whose slave I am not worthy to be; this being the office of slaves among the ancients." *Markland*, in Append. to *Bowyer's Conject.* where see more; also *Welstein* on Mat. John xii. 6, εβασαζεν, carried off, i. e. stole. Thus *Bp. Pearce* and *Kypke*, who confirm this sense from the Greek writers.

IV. To take up, occ. John x. 31; where this V. implies the largeness of the stones employed. So *Homer*, *Odyss.* xi. line 593,

ἄσπυ ΒΑΣΤΑΖΟΝΤΑ πιδωρον ἀμφολιγέσιν.

Heaving with both his hands a pond'rous stone.

V. To bear, support, sustain, suffer, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al. On John xvi. 12, observe, that the same expression is used in *Epictetus's* *Enchirid.* chap. xxxvi.—Τὴν σεαυτοῦ φύσιν καταλαβε, εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΖΑΙ. Consider your own nature, whether you are able to bear it." So *Arrian*, *Epictet.* lib. iii. cap. 15, Τὶ ΔΥΝΑΣΑΙ ΒΑΣΤΑΖΑΙ.

ΒΑΤΟΣ, ε, ῃ, perhaps (w being changed into τ as usual) from the Heb. בַּזָּמ, a noisome plant, which is rendered *balos* by the LXX, Job xxxi. 40.

A bush or bramble. occ. Mark xii. 26. Luke

Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have *τς* before *βαλε*; and this reading is adopted by *Wetstein* and *Griesbach*, whom see.

ΒΑΤΟΣ, *ς, δ*, from the Heb. *בַּר*.

A Bath, the largest Jewish measure of capacity next to the *Homer*, of which it was the tenth part. See *Ezek.* xlv. 11, 14. It is equal to the *Ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6.

Βατραχος, *ς, δ, γ*, *βατραχος*, *παρα τς την βοην τραχειαν εχειν*, from its harsh croaking.

A frog. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking?

Βαττολος, *ω*, from *βατος*, a stammerer, properly one who cannot speak plain, but begins a syllable several times before he can finish it *, and *ολος* speech. And *βατος* seems a derivative from Heb. *בַּבְבֵּל* to speak foolishly, prate, babble, effutire.

To use vain repetitions, as the Heathen did in their prayers. Of these we have examples, 1 K. xviii. 26. Acts xix. 34. Comp. *Homer*, II. i. lin. 472, 3. occ. Mat. vi. 7. Comp. *Ecclus.* vii. 14.

Simplicius on *Epictet.* p. 212, uses this very uncommon verb. See *Wetstein* on Mat.

Βεβηλωμα, *αλος, το*, from *εβεβηλωμαι*, perf. of *βεβηλωσσομαι*.

An abomination, an abominable thing. Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16. Mark xiii. 14, with Luke xxi. 20, 21, it is plain that by the abomination of desolation, i. e. which maketh desolate, are meant the Roman armies with their en-

* *Salmasius* in *Pole's* Synops.

† Whence also may be derived the name of that *Battus*, the son of *Polymnestus* the Therman; who, *Herodotus* says, was *τραυλος*, a stammerer. Lib. iv. cap. 155. of *Battus*, a silly tautological poet mentioned by *Suidas*, and to whom *Ovid* is thought to allude in the answer of that babbling *Battus* to *Mercury*, *Metam.* lib. ii. lin. 703,

sub illis

Montibus, inquit, erunt, & erant sub montibus illis.

they should

Be near those hills, and near those hills they were.

See *Suicer*, *Theaur.* in *βαττολος*.

signs. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an abomination." *Lardner's* Collection of Testimonies, vol. i. p. 49, &c. See also *Josephus*, Ant. lib. xviii. cap. 3. § 1. & cap. vi. § 3. & *De Bel.* lib. vi. cap. 6. § 1, & *Bp. Newton* on *Proph.* vol. ii. p. 263, &c. 8vo. and *Randolph's* View of our Lord's Ministry, p. 291, Note.

In the LXX, *βεβηλωμα* most frequently answers to the Heb. *בְּבִיחָה, עָרָה, or עֲרִירָה*; (which is the Heb. word in *Dan.* ix. 27.) all of which denote somewhat very nauseous or abominable.

Βεβηλος, *η, ον*, from *εβεβηλωμαι*, 3d pers. perf. of *βεβηλωσσομαι*.

Abominable, extremely hateful. occ. Tit. i. 16.

ΒΑΕΛΥΤΣΣΟΜΑΙ. It may be derived from Heb. *בָּרַב* to separate, compounded perhaps with *עָשָׂה* to make.

To turn away through loathing or disgust, to abhor, abominate, aversari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *εβεβηλωμενοι*, according to *Vitringa*, means those who are polluted with unnatural lusts, the *αρσενικοι* and *μαλακοι*, whose wickedness is called in Heb. *בְּבִיחָה* abomination, Lev. xviii. 22; and the persons guilty of it *εβεβηλωμενοι* by the LXX, Hos. ix. 10.

Βεβαιος, *α, ον*, from *βεβαια*, Ionic, for *βεβαια*, perf. of *βαιω* or *βαινω* to go, and which in this time imports firmness, steadiness.

Firm, sure, steadfast. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6. 14. vi. 19. ix. 17. This last verse, and the immediately preceding one, *Doddridge* paraphrases thus: "For where a covenant is,--it necessarily imports the death of that by which the covenant is confirmed (or, according to *Pierce*, of the pacifier, *τς διαθεμενης*, comp. under *Διαθήκη* II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, a covenant is confirmed over the dead, ("dead sacrifices," *Macknight*) *επι νεκροις βεβαια*, so that it does not avail while that by which it is confirmed, liveth." Here it is evident, 1st, That, according to

to either *Doddridge's* or *Pearce's* interpretation, *διαβεμνος* is but another name for the Heb. ברת *a purifier*, or *purification sacrifice*, which always accompanied the *solemn dispensations* of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and, 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase ברת ברת, when referring to covenants, must strictly and properly import *the cutting off*, namely in sacrifice, such a *purifier*. (Comp. Heb. and Eng. Lexicon in ברת V.) But, 3dly, I must observe, that *διαβεμνη* (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution* or *dispensation*.

βεβαιωσις, α, or, Comparat. of *βεβαιος*.

More firm, more confirmed. occ. 2 Pet. i. 19, *Και εχομεν βεβαιωσιν τον προφητικον λογον*, *And we (Apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) more confirmed, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose, says Wetstein, the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen,) if Peter had intended such an opposition, he would have written εχομεν δε or εχσιν. But the prophetic word is more firm now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. [Cod.] 16. Ελαξεν παρα Θεου δοξαν, και εχομεν εκ τειν βεβαιωσιν πανσαν την υπο των προφητων περι αυτης προκαταγγελιας—προσερχομεν τειν ασαφως υπο των προφητων ειρημενοις, εκ ασοχησει της ελπιδος, των ψαλμων καλα τον ιδιον καιρον παραλινομενων, α και ημεραν σοφως εκαλεσε, τη τροπη εμμεναις.* He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*—taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure *." Comp. *MacKnight*.

* Comp. 1 Pet. i. 10. 11. Luke xxiv. 25—27,

As to the sense here assigned to the expression EXEIN BEBAIOTEPON, *Bowyer* in his *Conjectures on the Text* (which see) cites from *Isocrates*, *της δε τοις εν ειναι με νομιζοντις διος περ ειμι BEBAIOTEPAN ταυτην ΕΞΕΙΝ την διανοιαν*; (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from *Josephus*, Ant. lib. v. cap. 10. § 4. *Ταυτα βιασαμενος ορκοις ειπεν αυτω τον προφητην Ηλει—ετι πολλον BEBAIOTEPAN ΕΙΧΕ την προσδοκίαν της τεκνων απωλειας*, "When *Eli* had extorted these things by oath from the prophet, *he* had the expectation of his sons' destruction *more fully confirmed*."

βεβαιωω, ω, from *βεβαιος*.

I. *To confirm, establish.* Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. *To keep, verify*, of promises. occ. Rom. xv. 8, *Polybius* and *Aristides* use the same phrase, *βεβαιωσαι τας επαγγελιας*, or *την επαγγελιαν*. See *Raphelius* and *Wetstein*.

βεβαιωσις, ιος, att. *εως*, η, from *βεβαιωω*. *Confirmation, corroboration.* occ. Phil. i. 7. Heb. vi. 16.

βεβηλος, ο, ο, η.

Profane, void of religion or piety. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

βεβηλος may be derived either from the † Heb. בבל in *confusion*, from בל to *confound*, "because profane persons *confound* the differences of things," or from the particle βε, denoting *privation* or *separation* (perhaps from the Heb. בל to *go, go away*), and βηλος † a *threshold* or *pavement*, particularly of a *temple*, so that *βεβηλος* will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple*, as the

and see *Jortin's Tracts*, vol. i. p. 412—414, edit. 1790.

† See *Gale's Court of the Gentiles*, vol. i. book i. p. 82.

‡ Which seems a derivative from the Heb. כבד to *agitate, disturb*, because continually *disturbed* by the feet of those who go in and out. So the English *threshold* from the Saxon *þrepcpalð* is plainly compounded of *þrepan* to *smite, strike, thresh*, and *palð* *wood*; because the *threshold* is continually *struck* and *worn* by the feet of those who go in and out." See *Heb. and Eng. Lex.* in פה II.

I

Latin

Latin profanus likewise is strictly one who stands *procul à* or *pro fano*, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in *Callimachus Hymn*, in *Apoll.* line 2,

—ἱνας, ἱνας, δεῖς ἀλλ' ὄς.

And in *Virgil, Æn. vi.* line 258,

Procul! o procul! este profani.

Far! ye profane! O far!

So that well-known fragment of *Orpheus* begins,

Θρεξομαι ἐς θύρας γῆς, θύρας δ' ἐπιβασθε βιβηλας
Πασι δῶμας.

I'll speak to whom 'tis lawful, but these doors
O! shut 'gainst the profane.

Comp. Numb. v. 1—4, xix. 13, 20.
2 Chron. xxiii. 19.

Βεζηλω, ω, from βεζηλος.

To profane, pollute, treat what is consecrated to God as if it were common. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX.

BEEAZEBOTA. Heb.

Beelzebub, as all the Greek MSS constantly read it with a final A, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. בעל בעל from בעל the Lord, and זבוב gushing out. *Baalzebub* is mentioned 2 K. i. 2, 3, 6, 16, as the *Aleim* or God of the Philistines of *Ekron*. He appears by that history to have been one of their medical idols; and as בעל denotes the sun, so the attribute זבוב seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals and men, and thereby continuing or restoring their health and vigour.

And as flies, from the manner of their issuing from their holes, were no improper emblems of fluids gushing forth, hence the epithet זבוב makes it probable that a fly was part of the imagery of the *Baul* at *Ekron*, or that a fly accompanied the bull or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX translators, who

certainly knew much better, than we at this distance of time can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by BAAA MTIAN, *Baal the fly* *. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) this people “adores, as a *benign* deity, a certain insect, peculiar, it is said, to the *Hottentot* countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and, if it honours a *Kraal* (a village) with a visit, the inhabitants assemble about it in transports of devotion, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of *Bachus*, with which they cover at the same time the whole area of the *Kraal*, the tops of their cottages, and every thing without doors. They likewise kill two fat sheep as a thank-offering for this high honour. It is impossible to drive out of a *Hottentot's* head, that the arrival of this insect to a *Kraal* brings favour and prosperity to the inhabitants ‡.”

Baal-

* And in this they are followed by *Josephus*, who, Ant. lib. ix. cap. 2, § 1, says that *Athaliah* sent πρὸς τοῦ Ἀκκαρον GEON MTIAN; πρὸς γὰρ ὡς σέμα τοῦ Θεοῦ to the God-Fly (for that was the deity's name) of *Ekron*. And an old writer, cited by *Scaldas* under the word *Βηλας*, says concerning *Athaliah*, Ἐρχομενο ΜΤΙΑΙ τοῦ τοῦ Ἀκκαρον Εἰδωλου, he applied to the Fly, the Idol of those of *Ekron*. Not to mention the correspondent testimonies of *Nazianzen*, *Theodoret*, *Philastrus*, and *Procopius*, which are cited by *Bochart*, vol. iii. p. 499.

† See *Heb.* and *Eng. Lex.* under w IV. and rp, and comp. below under *Kiaq*.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from *Kolben's* Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) *Baalzebub* among the *Hottentots*. But finding that the authenticity of *Kolben's* account of this people

Baal-zebul's being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. *בַּעַל זְבוּל, *the Lord of dung*, which I need not stay to prove these winged deities shew a particular regard to. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with *Satan*, who, according to St. Paul, Eph. ii. 2, is the *Prince of the Power of the Air*, and therefore might properly be called *Beel-zebul*, as being *the Lord of this fluid*: And he might also be denominated *Beel-zebul* from his delighting in all *abomination and uncleanness*. (Comp. under *Ακαθαρτος* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙΑΑ, Heb. בְּלִיעָא.

Belial. It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS has this reading. Seven of those cited by *H'etstein*, two of which ancient, have βελίαν, and two βελιάς, but the greater number have βελίαρ; and this last seems the true reading, being substituted for the Heb. ב in בְּלִיעָא, because the termination λ is unknown to the Greek language. The Heb. בְּלִיעָא may most probably be derived from בָּל *not*, and עָא *profit*, and so signify *worthless, wicked*; and hence βελίαρ, in 2 Cor. vi. 15, being opposed to Christ, seems to denote ὁ *πονηρὸς the wicked one, the Devil, or Satan*.

ΒΕΛΟΣ, εὖς, εἰς, το, either from βάλω (anciently βλάω) *to cast*, or rather im-

pie has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

*בָּל signifies *ding*, not only in the Rabbinical writings, but in the *Chaldee Targums*, and in the *Syriac language* (see *Castell's Lexic. Heptaglot.*) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says *Lightfoot*, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous names*, of which בָּל was a common and general one, as he proves from a passage in the *Thalmudical Tract Berachoth Symmachus*, in like manner as the Evangelists, uses βελία for בָּל, 2 K. i. 2. See more in *H'etstein's Var. Lect.* on Mat. x. 25.

mediately from the Heb. בָּל *to agitate, hasten*.

A dart, arrow. In the N. T. it is only used figuratively for *Satanical temptations*. occ. Eph. vi. 16, where the expression τα βέλγη—τα *πυρρουμενα*, the *fiery or fired darts*, seems an allusion to those *javelins*, or *arrows*, which were sometimes used by the ancients in sieges and battles. Thus *Arrian*, De Exped. Alex. lib. ii. mentions πυρρορα βέλγη, *fire-bearing darts*, *Arrian*, De Bel. Mithrid. πυρρορα τοξευματα, and *Thucydides*, lib. ii. 75, πυρροροι οἷσι, *fire-bearing arrows*. *Livy*, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned *Elmer* has produced the very phrase of St. Paul from *Apollodorus*, who says, *Biblioth.* lib. ii. that *Hercules* plagued the *Lernæan Hydra* ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕΝΟΙΣ. See *Raphaelus, Elmer, Wolfius, Wetstein* and *Kypke*.

Βελίον, ονος, ὅ, ἡ, καὶ το—ον. An irregular comparative, according to the grammarians, of ἀσθος *good*, but really derived from βυλομαι *to be willing, desirous*; or, according to *Damm. Lexic. Græc.* from βελος *a dart*, q. d. "quod magis scopum attingit, *what better hits the mark*."

Better. Whence Βελίον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Καλλίον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ, Heb.

Bethesda, Heb. בֵּית הַחַסְדִּים, *the house of mercy*. So the *Syriac version* כְּנִית חַסְדִּים. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous cures there mercifully vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see *Wolfius*. They still shew you "the pool of Bethesda contiguous on one side to St. Stephen's gate, on the other to the area of the temple." *Maundrell's Journey*, April 9. Comp. *Hauselquist's Voyages*, &c. p. 134.

BHMA, αἰος, το.

1. *A judgment-seat, a tribunal, a throne, a raised or elevated seat for a judge or king.*

I 2

Mat.

Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus *Josephus*, De Bel. lib. ii. cap. 9. § 3. Τῇ δὲ ἐξῆς ὁ Πιλάτος ΚΑΘΙΣΤΑΣ ΕΠΙ ΒΗΜΑΤΟΣ— and lib. iii. cap. 9. § 10. Ουσεπασιανος— ΚΑΘΙΖΕΙ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι to ascend, or from the Heb. בָּמָה high, elevated.

II. Βῆμα ὁδός, *A space or room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. In this sense it is a derivative from βεβῆμαι, 1st perf. pass. of βαίνω, βῆω, or βῆμι, to step, tread. In the LXX, Deut. ii. 5, βῆμα ὁδός answers to the Heb. מִרְדָּךְ כַּף רֶגֶל, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗΡΤΑΛΟΣ, α, ε, or η. It may be very naturally derived from Heb. בָּר, *pure*, *bright*, and הָלַל to shine; whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant*, *brilliance*.

A beryl. A kind of *precious stone* of a *green colour*, and the best sort of which are of a *fine sea-green*. They are found in *India*, but rarely any where else. So *Pliny*, Nat. Hist. lib. xxxvii. cap. 5. "Probatissimi sunt ex iis qui viriditatem puri maris imitantur.—In India originem habentes, raro alibi reperti." occ. Rev. xxi. 20, where see *Wetstein*.

BIA, α, η, from Heb. הִבִּיא Hiph. of בָּא to cause or make to go, to impel, the formative ה being dropped: *Force*, *violence*. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that *Polybius*, cited by *Wetstein*, uses the same phrase META BIAS.

Βιαζω, from βια.

To force, urge. Hence βιαζομαι, mid. To force oneself, to press. occ. Luke xvi. 16.

Βιαζομαι, pass. To be forced, or invaded by force. occ. Mat. xi. 12. See *Wetstein* on both texts.

Βιαίος, αια, αϊος, from βια.

Violent, vehement. occ. Acts ii. 2, where *Wetstein* cites from *Philo*, BIAIA ΠΙΝΕΤΜΑΤΑ, and from *Arrian*, ΠΙΝΕΤΜΑ BIAION.

Βιαστής, α, ε, δ, from βιαζω.

One who invades, or orcibly crowds o

presses. occ. Mat. xi. 12, where Eng. Marg. they that thrust men. See *Bp. Pearce*.

Βιβαζω, from βῆω, to go or come, with the re-duplication βι. Comp. Διδασκω.

To cause or make to come or go. This V. occurs not uncompounded in the N. T.

Βιβλαριδιον, α, το, a diminutive of βιβλος. A little book. occ. Rev. x. 2, 8, 9, 10.

Βιβλιον, α, το, from βιβλος.

I. A book, a roll or volume, as of the Prophet *Isaiah*, of *St. John's Gospel*, of the Law. See *Luke* iv. 17, 20. *John* xx. 30. *Gal.* iii. 10. Comp. Αναπύσσω; and on 2 *Tim.* iv. 13, see *Μεμνηρα* II, and *Macknight*.

Βιβλιον is by no means necessarily a diminutive; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns, whence they are derived: thus οίκιον from οίκος, δριμιον from δρεκος, φοβλιον from φοβρος, θηριον from θηρ, have a diminutive termination indeed, but no such signification; θηριον, for instance, is not a little wild beast, but simply a wild beast, as θηρ, whence *Homer* has μετὰ θηριον, *Odyss.* x. lin. 171, 180,

—μετὰ γὰρ ΜΕΤΑ ΘΗΡΙΟΝ ην.

So βιβλιον is not necessarily a little book, but simply a book, according to that of *Callimachus*, ΜΕΤΑ ΒΙΒΛΙΟΝ μετὰ κακον, A great book is a great evil. See *Duport*, in *Theophrast.* *Ethic.* *Char.* p. 385, 6, edit. *Needham*.

II. A scroll, a bill or billet, as of divorce-ment, which, if we may believe the *Thalmudists*, was always to consist of twelve lines, neither more nor less. *Lightfoot* gives us the form of such an instrument. *Ilor.* *Heb.* &c. on *Mat.* v. 31. occ. *Mat.* xix. 7. *Mark* x. 4, Comp. *Deut.* xxiv. 1. *Jer.* iii. 8, where the LXX apply the word in the same sense for the Heb. כְּטָר. So *Herodotus* uses βιβλιον for a letter of no great length. *Lib.* i. cap. 124, 5. comp. *lib.* vi. cap. 4.

Βιβλος, α, ε, δ, from βυβλος the Egyptian Papyrus. "Of the many travellers into Egypt, says the *Abbé Winckelman*, *Alpinus* is the only one who has given us an exact description of this plant. It grows

grows on the banks of the Nile, and in marshy grounds. The stalk, according to *Alpinus*, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This reed, commonly called the *Egyptian Reed*, was of the greatest use to the inhabitants.—But the most useful part of this plant was its delicate rind or bark, which they used to write upon.—The leaves of the papyrus were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS of *Herculaneum*. They are composed of leaves four fingers in breadth, which, to the best of my judgement, shews the circumference of the plant." Thus the Abbé, in his *Critical Account of Herculaneum*, p. 82—86, where see more. And as reeds in general are hollow, hence the Greek name βυβλος seems to be ultimately derived from the Heb. בור hollow, compounded perhaps with בלע to swallow, from its swallowing up the water in or near which it grows. So it's Heb. name נמל is from the V. נמל to sup up, swallow; and *Lucian* styles the papyrus, bibula drinking, soaking.

- I. As a N. The *Egyptian Papyrus*; in which sense it is used by *Herodotus*, lib. v. cap. 58. And thus the adjective βιβλινος is applied for the Heb. נמל by the LXX, Isa. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence
- II. A written volume, a book. Mark xii. 26. Luke iii. 4. & al. And though these Jewish books were generally written on prepared skins or parchment, yet they were by the writers of the N. T. called βιβλοι; just as *Herodotus* informs us, in the passage above referred to, that the Ionians called the διφθερας or skins, on which they wrote εν σπανι BIBAQN in a scarcity of papyrus, BIBAOTE.
- III. A catalogue, an account. Mat. i. 1. comp. Γενσις. It seems a good remark of *Doddridge*, on Rev. iii. 5, "that the Book of Life does not signify the catalogue of those whom God has absolutely purposed to save; but rather the catalogue of those who were to be considered as heirs of the kingdom of Heaven, in consequence of their Christian profession,

'till by apostasy from it, they throw themselves out of that society to which they before belonged." Comp. Phil. iv. 3, where see *Macknight*. *Vitringa* remarks, that the expression in Rev. iii. 5, alludes to the *Genealogical Tables* of the Jewish priests (see Ezra ii. 62. Neh. vii. 64.), as the white raiment mentioned in the same verse does to the priestly dress.

βιος, s, δ, from βια strength, force.

- I. Natural life. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.

II. Means of supporting life, living, substance, goods. Mark xii. 44. Luke viii. 43. xv. 12, & al. comp. 1 John iii. 17. See *Raphelius*, *Elmer*, and *Wetstein* on Mark xii. 44, who shew that βιος is frequently used in this sense by the best Greek writers.

βιωω, ω, from βιος.

To live. occ. 1 Pet. iv. 2.

βιωσις, ιος, att. σως, η from βιωω.

Life, manner of life or living. occ. Acts xxvi. 4.

βιωλικος, η, ον, from βιωω.

Of or belonging to natural life. occ. Luke xxi. 34. 1 Cor. vi. 3, 4.

βλαβερος, α, ον, from ελαβον, 2 uor. of βλαπτω.

Hurtful. occ. 1 Tim. vi. 9.

βλαπτω. It may be derived from the obsol. βλαβω, which in *Homer* signifies to impede, hinder, and which *Eustathius* accordingly explains by μπεδιζαι. See inter al. Il. xix. lin. 82, 166. xxii. lin. 15. xxiii. lin. 387, 571, 774. And βλαβω may be derived from obsol. λαβω or λαβω to take hold on, prefixing β. See *Dammii Lexicon*, col. 1422.

I. To impede, hinder; but not thus used in the N. T.

II. To hurt or harm. occ. Mark xvi. 18. Luke iv. 35.

βλασανω, from the obsolete βλασσω, whence also it borrows its tenses.

I. Intransitively, To shoot, spring, sprout, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27. Heb. ix. 4.

II. Transitively, To spring, cause to shoot, as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. מנע to bud or cause to bud.

ΒΑΑΣΤΕΩ, ω, perhaps from the Heb. ירה a shoot, and פגע infin. of פגע to make.

To shoot, sprout. An obsol. V. whence in the N. T. 1st aor. εβλασησα. See under Βλασανω.

Βλασφημω, ω, either from βλαψειν την φημην, *hurting* (or as we say, *blasting*) the reputation or credit; or from βαλλειν ταις φημαις, *smiting with reports or words*. This latter derivation is given by Eustathius, and preferred to the former by the learned Duport on Theophrast. Ethic. Charact. cap. vi.

I. To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate. Tit. iii. 2, where see Wetstein & al. Pass. βλασφημεμαι, to be reviled. Rom. iii. 8. 1 Cor. iv. 13. x. 30.

II. To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme. See Mat. ix. 3. xxvi. 65. xxvii. 39. Mark iii. 29. Luke xxii. 65. Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 395, &c.

In Mark iii. 29. Luke xii. 10, it is construed with εις. So Plato, De Repub. II. ΕΙΣ ΘΕΟΥΣ ΒΛΑΣΦΗΜΕΙΝ. See Wetstein.

Βλασφημία, ας, ἡ, from βλασφημος.

I. Wounding another's reputation by evil reports, evil speaking, calumny, railing. Eph. iv. 31. Col. iii. 8. & al. Comp. Jude ver. 9, and Wolfius there.

II. Speaking impiously concerning God, or what peculiarly relates to him, blasphemy. Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al.

Βλασφημος, ος, ὁ, ἡ, καὶ το—ον, from the same as βλασφημω, which see.

I. Speaking evil, railing. occ. 2 Pet. ii. 11. comp. 1 Tim. i. 13. 2 Tim. iii. 2.

II. Blasphemous, a blasphemer. occ. Acts vi. 11, 13.

Βλεμμα, ατος, το, from βεβλεμμαι perf. pass. of βλεπω.

Look, cast of the countenance. In this sense Wetstein shews that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing. occ. 2 Pet. ii. 8, where Wetstein says "βλεμματι and ακοη are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful

deeds.—Βλεμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Isa. iii. 9. And indeed βλεμμα, as being immediately derived from the perfect passive, should likewise have a passive signification.

ΒΛΕΠΩ, from βλεω (anciently used for βαλλω) to cast, and ὦπα the eye.

I. To see, behold. Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 K. xxv. 19. Esth. i. 14, and see Stanhope on the Epistles and Gospels, vol. iv. p. 495.

II. To look, look at, behold attentively. Mat. v. 28. John xiii. 22. Acts iii. 4.

III. To perceive by the outward senses. Mat. xiv. 30.

IV. To perceive by the eye of the mind, to understand. See Mat. xiii. 13, 14, 16. Mark viii. 18. Rom. vii. 23. Jam. ii. 22.

V. To look about, be circumspect, to take heed, beware. Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. & al.

VI. Βλεπειν ις προσωπον, To look at, regard, respect, the person or outward appearance of a man. occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβανειν προσωπον (which see under Λαμβανω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλεπειν κατα, spoken of a haven or harbour, To look towards. occ. Acts xxvii. 12. Xenophon in like manner applies βλεπειν προς to a tent; and Herodian, to a body of soldiers, p. 214, edit. Oxon. See Blackwall's Sac. Classics, vol. i. p. 205, Alberti and Kyprk.

ΒΛΕΩ.

To cast. An obsolete V. whence in the N. T. we have the perf. act. βεβληκα, perf. pass. βεβλημαι, 2d aor. εβληθην, imperat. βληθι, infin. βληθηναι, particip. βληθεις. See under Βαλλω.

Βλητος, α, ον, from βεβληται, 3d pers. perf. pass. of βαλλω or βλεω to cast, put.

To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητον is a verbal N. in the neuter gender, governing the accusative case οινον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosthenes, Contra Lept. ΤΟΙΣ ΜΕΝ ΤΙΠΑΡΧΟΤΕΙ ΝΟΜΟΙΣ ΧΡΗΕΤΕΟΝ, ΚΑΙΝΟΤΣ Δ' ΕΙΚΗ ΜΗ ΘΕΤΕΟΝ.

Use

Use must be made of the laws in being, but new ones must not be rashly enacted." And to accustom the learner to this idiom of the Greek language, I shall transcribe, from *Prodicus's Hercules*, page 9, edit. *Simpson*, a passage which may on other accounts also deserve his attention. Τῶν γὰρ οὐτῶν ἀλῶθων καὶ καλῶν ὅθεν, ἀνευ πόνου καὶ ἐπιμελείας, Θεοὶ διδοασὶν ἀνθρώποις· ἀλλ' εἰς τῆς Θεὸς ἰσχύος εἶναι σοὶ βέλλει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΤΕ ΘΕΟΥΣ· εἰς ὑποφίλων εἰδελὺς ἀσπασθαι, ΤΟΥΤΕ ΦΙΛΟΥΣ ΕΤΕΡΓΕΤΗΤΕΟΝ· εἰς ὑποτινὸς πολέως ἐπιθύμεις τιμασθαι, ΤΗΝ ΠΟΛΙΝ ΩΦΕΛΗΤΕΟΝ· εἰς ὑποτῆς Ἑλλάδος πάσης ἀχίοις ἐπ' ἀρετῇ δαυμάσθαι, τὴν Ἑλλάδα πειράσθαι εὐ ποιεῖν· εἰς τὴν γῆν φερεῖν σοὶ βέλλει καρπὸς ἀφρόνων, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἰς ἀποβοσκημάτων οἰεῖν δέιν πλοῦσιζεσθαι, ΤὸΝ ΒΟΣΚΗΜΑΤὸΝ ΕΠΙΜΕΛΗΤΕΟΝ· εἰς διὰ πολέμου ὁρμῆς αὐξέσθαι, καὶ βέλλει δυνάσθαι τῆς τε φίλης ελευθερίας, καὶ τῆς ἐχθρῆς χειραρσῆς, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΕΣ αὐτὰς τε παρὰ τῶν ἐπισταμενῶν ΜΑΘΗΤΕΟΝ, καὶ ἰπῶς αὐταῖς δεῖ χρῆσθαι, ἀσκήσθαι· εἰ δὲ καὶ σωματὶ βέλλει δυνάτος εἶναι τῇ γυνάμῃ ὑπηρετεῖν ΕΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ καὶ ΓΥΜΝΑΣΤΕΟΝ συνπονοῖς καὶ ἰδρόσιν, The Gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the Gods propitious to you, *the Gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your land must be cultivated*; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned from those who know them, and must be practised to render you expert*; or, lastly, if you would be strong in body, *your body must be accus-*

tomed to obey your mind, and must be exercised with labour and fatigue." It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *us*, as the Greeks do their verbal in *teon*. Thus *Lucretius*, lib. i. line 112,

Æternas—pœnas in morte timendum.

Eternal torments must in death be fear'd.

Line 139.

Multa novis verbis præsertim cum sit agendum.

For in new terms must many things be couch'd.

Line 382,

—Motu privandum 'st corpora quæque,

All bodies must of motion be depriv'd.

Comp. lib. iii. line 626.

Thus also *Virgil*, *Æn.* xi. line 230,

Aut pacem Trojano ab rege petendum.

Or peace must from the Trojan king be begg'd.

And even *Cicero*, *Tuscul.* lib. ii. cap. 19. *Iterandum eadem ista mihi. Those same things must be repeated by me.*"

BOANERGES, Heb.

Boanerges. An Hebrew name, denoting *Sons of Thunder*, ὁ εἰς υἱὸς θρονῆς, says *St. Mark*. It seems to be the * *Galilean* pronunciation of the Heb. בן נר, expressed in Greek letters. Now בן properly signifies a violent trembling or commotion, and may therefore be well rendered by *θρονῆς thunder*, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called *thunder*. When our Saviour surnamed the sons of *Zebedee* בן נר, he seems plainly to have had an eye to that prophecy of *Haggai*, ch. ii. 6, *Yet once, and I will shake, שמים, the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the great alteration made in the economy of religion by the publication of the gospel. The name *Boanerges* therefore given to *James and John* imports that they should be eminent instruments in accomplishing this wondrous change, and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their inspired

* See under Γαλιλαῖς.

preaching and miraculous powers *. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee, *Sons of Thunder*, so Virgil, *Æn.* vi. line 842, by a like figure, calls the two *Scipios*,

——— *Duo Fulmina Belli.*

——— *Two Thunderbolts of War.*

BOAΩ, ω. A word formed from the sound, like *bellow*, *moo*, in Eng.

To cry, cry aloud. Mut. iii. 3. Mark xv. 34. Luke xviii. 7. & al.

Boη, ης, ῆ, from βοαω.

A cry. occ. Jam. v. 4.

Boηῖα, ας, ῆ, from βοηῖω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent it's being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." *Stockius.* occ. Acts xxvii. 17. *Aristotle* applies it in like manner to some things used aboard a ship in a storm. See *Wetstein*.

Boηῖω, ω, q. *ἐκ βοῆς ἔω*, to run on occasion of a cry, namely to give assistance.

I. To run or come to the help or assistance of another. Acts xvi. 9. xxi. 28. See *Wetstein* on both texts.

II. To help, assist. Mat. xv. 25. Mark ix. 22, 24, & al.

Boητος, ος, ο, from βοητεω.

A helper. occ. Heb. xiii. 6.

Boθuvos, ος, ο, from βαθυνω to deepen.

A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 39.

Boλῆ, ης, ῆ, from βεβολα, perf. mid. of βαλλω to cast.

A cast, a throw. occ. Luke xxii. 41.

Boλιζω, from βολις.

To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28.

Boλις, ιδος, ῆ, from βεβολα, perf. mid. of βαλλω to cast.

I. A dart, a javelin, a missive weapon. occ. Heb. xii. 20. But observe, that the words *ἡ βολιδι κατατοξευθησείας* are wanting in very many MSS, three of which

* See *Lardner's Hist. of the Apostles and Evangelists*, chap. ix. § 1.: and *Swicer Thesaur.* in *Ἐρωτη.* IV.

ancient, in several of the ancient versions, and commentators, and are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

II. A sounding-line furnished with a plummet, and cast or let down to try the depth of water. Thus sometimes used by the profane writers.

BOPBOPOS, ος, ο, from βοπα (which from Heb. בָּעַר to feed) food, provender, according to the Greek Etymologists, as if βορβορος properly denoted *dung*, *ordure*. But may it not be rather formed from a reduplication of the Heb. בָּרָא a pit? Comp. Jer. xxxviii. 6, in Heb.

Mud, mire. occ. 2 Pet. ii. 22.

Boρρας, α, ο, from βοη noise, and ῥεω to flow.

I. The north wind, which usually flows with violence and noise. So *Ovid. Metam.* i. line 65, *Horifer Boreus, The boisterous north wind*.

II. The north country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Boσω, from the obsolete βοω to feed, eat, which perhaps from βας an ox, who feeds or licks up the grass in a remarkable manner. See *Num.* xxii. 4.

To feed, tend in feeding. See *Mat.* viii. 30, 33. *Luke* xv. 15. *John* xxi. 15, 17.

Boλαρῆ, ης, ῆ, from βολος food, which from βοω to feed.

Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7.

BOTPTΣ, υος, ο.

A bunch or cluster of grapes. occ. Rev. xiv. 18. It is perhaps a derivative from the Heb. בָּרַח to divide, either because the grapes, though on the same stalk, are yet divided or separated from each other, or because it properly denotes a bunch of grapes gathered or separated from the vine.

Boυλευῖς, ος, ο, from βουλευω.

A counsellor or senator. occ. *Mark* xv. 43. *Luke* xxiii. 50; in which texts it plainly means a member of the Jewish Sanhedrim. Comp. *Luke* xxiii. 51, and Συνοδριον. *Josephus* uses βουλευῖς in the same sense, *De Bel.* lib. ii. cap. 17. § 1.

Boυλευω, from βουλη.

I. To consult, deliberate; whence

II. *Βουλευομαι*, Mid. To consult, deliberate, take counsel in order to a determination. *Luke* xiv. 31. *John* xii. 10. *Acta* v. 33.

III. To

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

ΒΟΤΑΗ, ης, ἡ, from Heb. בָּצַב *to rule, have power.*

Design, purpose, decree, counsel. Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. 42. Heb. vi. 17. & al. freq.

Βελομα, αλος, το, from βελη or βελομαι.

Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

Βελομαι, either from βελη, or immediately from the Heb. בָּצַב *to rule, have power.*

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see *Wolfius* and *Wetstein*.

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be wishing or desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βεως, ο, δ.

A hill, hillock, rising ground. occ. Luke iii. 5. xxiii. 30.

The Greek Etymologists deduce βεως from the V. βανω *to ascend.* But *Eustathius* on *Odyss.* xix. cited by *Wetstein* (whom see), says that βεως, though used by *Herodotus*, is a barbarous, namely a Libyan or African, word. And if so, may it not be rather derived from Heb. בָּנָה *to build, build up?* for hills generally are built up, as it were, of various * strata lying regularly, one above another. The LXX have frequently used this N. twice for Heb. בֵּית *a high place*, thrice for Heb. הֵל *a heap*, but most generally for Heb. הֵלֵל *a hill*, as in *Isa.* xl. 4, cited *Luke* iii. 5.

Βεs, βοος, ο, η, from βοαω, ω, *to bellow*, which see.

A beeve, a bull or cow. Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. *Shaw*, that the inhabitants of *Barbury* still "continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the neadders (as

they call the * treading floors), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." *Shaw's Travels*, p. 138, 9. Comp. under Αλοαω.

Bow. See under Βοστω.

Βρασειον, ο, το, from βρασευς *the judge of a public game who assigns the prize*, which perhaps from the Heb. בָּר *great, chief, principal*, with β prefixed after the Æolic manner.

I. *A prize in the Grecian games, which consisted of a crown or garland made of some kind of leaves, according to that well-known epigram,*

Τισσας τις νικων Αλφειος, &c.

which *Addison* gives us thus in † English, from the Latin of *Ausonius*,

Greece, in four games thy martial youth were train'd,
For Heroes two, and two for Gods ordain'd;
Jove bade the Olive round his Victor wave;
Phæbus to his an Apple-garland gave;
The Pine, Palæmon; nor with less renown,
Archemorus conferr'd the Parsley-crown.

So the *Etymologist* cited by *Wetstein* (whom see) explains βρασειον by ὁ παρὰ των βρασευων διδομενος στεφανος τῷ νικωντι, *the crown or wreath given by the judges to the victor.* occ. 1 Cor. ix. 24. comp. ver. 25.

II. Applied figuratively to the prize of the Christian Calling, *the Crown of Glory, that fadeth not away.* occ. Phil. iii. 14. comp. 1 Pet. v. 4.

Βρασευω, from βρασευς, which see under Βρασειον.

I. *To assign the prize in a public game, to be the judge or president on such an occasion.* In this it's proper sense it is sometimes used in the profane authors.

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*.

Βραδυνω, from βραδύς *slow*.

To delay, make delay, be slow. occ. 1 Tim. iii. 15. 2 Pet. iii. 9.

* So called perhaps ultimately from the Heb. נָחַץ *to sever, separate*, since the corn is in these places severed from the husk.

† Dialogue II. on Ancient Medals.

Βρα-

* See *Calcott*, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2d.

βραδύπλοος, *ω*, from **βραδύς** *slow*, and **πλοος** *navigation, sailing*.

To sail slowly. occ. Acts xxvii. 7.

ΒΡΑΔΥΣ, *ετα*, *υ*, perhaps from **βαρος** *a weight or burden*, and **δύναι** or **δυναί** *to go under*; or rather from the oriental **ברד**, which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an intense degree, and hence **ברדן** *to be heavy, slow*.

Slow, as opposed to **ταχύς** *swift or quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see *Wetstein* and *Kypke*. So in Latin, **bardus** signifies *slow, dull, heavy*, immediately perhaps from the Greek **βραδύς**, but ultimately from the oriental **ברד** *to congeal*.

Βραδύτης, *ητος*, *η*, from **βραδύς**.

Slowness. occ. 2 Pet. iii. 9. See *Wetstein*.

Βραχυων, *ονος*, *δ*, from **βραχύς** *short*, in the comparative form.

I. Properly, *The shorter part of the arm from the shoulder to the elbow*.

II. *The arm in general*. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, *The strength or power of God*. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. **כוח**. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. lxxxix. 10, 13. & al.

ΒΡΑΧΥΣ, *ετα*, *υ*, from the Heb. **פרק** *to break, break off*.

I. Of distance, *Short, small, little*. occ. Acts xxvii. 28.

II. Of food, *Little*. occ. John vi. 7.

III. Of time, *Short*. occ. Luke xxii. 58. Acts v. 34. Heb. ii. 7, 9. Comp. **Ελαττω**.

IV. Of words, *Short, few*. occ. Heb. xiii. 22, where observe that **δια βραχυων** is a pure Greek phrase used for *in a few words* by the best writers. For instances, see *Wetstein*. I add from *Æschines De Coron.* § 5,—**ΔΙΑ ΒΡΑΧΕΩΝ αιτιαν βελομαι**, *I will speak in few words*.

Βρεφος, *εος*, *ης*, *το*, *q*. **φρεθος** (by transposition), from **φρεω** *to feed, nourish* (which from **φerein** *bringing or affording sustenance*; for babes are nourished in the

womb, and when born require frequent nourishment.

I. *A babe in it's mother's womb*. occ. Luke i. 41, 44.

II. *A new-born babe*. occ. Luke ii. 12, 16. Acts vii. 19. 1 Pet. ii. 2.

III. *An infant, a child*. occ. Luke xviii. 15. 2 Tim. iii. 15.

ΒΡΕΧΩ. The most probable derivation seems to be from the Heb. **ברך** *to bless*, which word is in the O. T. often applied to *rain, dew, or moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Isa. xlv. 3. Ezek. xxxiv. 26, and the N. **ברכה** signifies *a pool of water*.

I. *To wet, make wet*, as with a shower of tears. occ. Luke vii. 38, 44. So *Kypke* cites from *Pausanias* in *Phor. lib. x. p. 628*, **και ΒΡΕΧΕ Φαλανθης την κεφαλην**, and *wetted Phalanthus's head*, with the tears, namely, just before mentioned.

II. *To rain, send rain*. occ. Mat. v. 45. Jam. v. 17. This seems an hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7, for the Heb. **מטר**, instead of the pure Greek **ουιν**. See *Wetstein*. In Jam. **Θεος** is understood. So *Raphelius* and *Wetstein* on Mat. v. 45, cite from *Xenophon, ὅταν Νιφθῇ Ὁ ΘΕΟΣ, when *God sends snow*; and from *Herodotus, ΤΕΙ—Ὁ ΘΕΟΣ*, *God sends rain*. Comp. *Kypke*, and *Jusephus*, *Ant. lib. viii. cap. 13. § 2*, and § 6.*

III. Intransitively, *To rain, fall from heaven*, as fire and brimstone. occ. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet or fall as rain*. occ. Rev. xi. 6. **Βρονή, ης, η, q. βρομή**, from perf. mid. **βρομα** of **βρεω** *to roar*, which from the Heb. **רעם** *to roar, thunder*, **β** being prefixed after the Æolic manner. *Thunder*. occ. Mark iii. 17. John xii. 29. Rev. iv. 5. & al. This word in the LXX constantly answers to the Heb. **רעם**, which as a V. they likewise render by **βρονται** *to thunder*.

Βροχη, ης, η, βρεχω.

Rain. occ. Mat. vii. 25, 27.

ΒΡΟΧΟΣ, *α, δ*, from the Heb. or Arabic **רבה** *to tie, bind*, by transposition.

I. *A cord*. In which sense it is often used by the profane writers.

II. Fi-

II. Figuratively, *A mare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 29, it answers to the Heb. *מִרְכָּבָה* a *mare*.

Βρωω, from the Heb. *בָּרַע* to feed upon, eat, consume.

To eat. An obsol. V. whence in the N. T. we have perf. act. particip. *βρωσας*, John vi. 13. Comp. *βρωσκω*.

Βρυμυς, *ς, δ*, from *βερυμυαι* perf. pass. of *βρυχω*.

A gnashing, or crashing, as of the teeth in violent pain or agony. Mat. viii. 12. & al. freq. So *Homer* applies the participle *βερυμυως* to a wounded hero crashing his teeth in the agonies of death, Il. xiii. line 302. Il. xvi. line 486.

BPTXΩ.

To grind, gnash, or crash the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crash*, *gnash*, and the Heb. *קָרַח* of the same import.

ΒΡΥΩ, from the Heb. *בָּרַא* to produce.

I. To abound, as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. To send forth or issue, as a spring it's waters, scaturio. occ. Jam. iii. 11. See *Wetstein*.

Βρωμα, *αλος, το*, from *βερωμαι*, perf. pass. of *βρωω* or *βρωσκω*.

Meat, solid food. Mat. xiv. 15. 1 Cor. iii. 2. & al. freq.

In Heb. xiii. 9. the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for meat, and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12, in token of their being pardoned, and at peace with God." *MacKnight*, whom see.

Βρωμιος, *η, ον*, from *βρωω* or *βρωσκω* to eat.

Eatable, fit to eat. occ. Luke xxiv. 41.

Βρωσις, *ιως*, att. *σως, η*, from *βρωω* or *βρωσκω* to eat.

I. Eating, the action of eating. 1 Cor. viii. 4. Comp. Heb. xii. 16, where see *Doddridge* and *MacKnight*, "A meal."

II. *Meat*, food. John iv. 32. vi. 27. Rom. xiv. 17, where *Wetstein* shews that *βρω-*

σις and *σως* are in like manner mentioned together by the profane writers.

III. A canker, any thing that cuts into and spoils metals or corn. occ. Mat. vi. 19, 20.

Βρωσκω, from the obsolete *βρωω* to eat (which see), whence also it borrows it's tenses.

To eat. occ. John vi. 13.

Βυθίζω, from *βυθος*.

I. To immerse, drown. Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. *Βυθίζομαι*, pass. To be immersed, sink. occ. Luke v. 7; *βυθίζεσθαι* were sinking; so Eng. Translat. rightly "began to sink." See *Glassii Philol. Sacr. lib. iii. tract 3. cap. 3.*

II. To drown, in perdition. occ. 1 Tim. vi. 9. So *Merrick*, Annot. on Ps. xviii. 5, cites from an Epistle of *Hippocrates*, *ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ*. See also *Wetstein's* Note on *Βλαβερὰς*.

ΒΥΘΟΣ, *ς, δ*, from *βαθος* deep, or immediately from the Heb. *בָּר* capaciousness.

The deep, the sea. occ. 2 Cor. xi. 25, where see *Wolfius* and *Wetstein*. St. Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. *Pearce*, Note (E) on Acts xxvii. 9. So *Josephus*, in his *Life*, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming all night, *δι' ὅλης τῆς νυκτὸς ἐνηξαμένα*.

Βυρσεύς, *εως*, att. *εως*, from *βυρα* a skin or hide of a beast, when separated or flayed off from it's body, which perhaps from the Heb. *פָּרַשׁ* or *פָּרַס* to separate, sever.

A tanner, one who tans the hides of beasts, coriarius. occ. Acts ix. 43. x. 6, 32.

The LXX, in one place, Job xvi. 15, use *βυρα* for the Heb. *בָּרָא* a skin or hide.

Βυσσινος, *η, ον*, from *βυσσος*.

Made of byss, or cotton. occ. Rev. xviii. 16. xix. 8, 14.

ΒΥΣΣΟΣ, *ς, η*, plainly from the Heb. *בָּז*, the same.

I. *Byss*, the cotton plant, of which *Pausanias*, in his *Eliaes*, vol. v. observes, that in his days

days it grew in the country of *Elis*, but no where else in Greece. See *Wetstein*.

- II. *Cotton, cloth, callicoe*. But *Pollux*, in his *Onomasticon*, says that the *βυσσος* of *Egypt* was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. *Luke* xvi. 19. *Rev.* xviii. 12. *Theocritus* mentions *Byss* as a clothing worn by women on festive occasions, *Idyll.* ii. line 73,

—ΒΥΣΣΙΟ καλὸν στυμασθαι χιτῶνα.

Trailing a beauteous robe of *Byss*.

ΒΩΜΟΣ, *υ*, *δ*.

An altar. It seems a derivative from the Heb. *במז* *high, elevated*; either because

altars were usually built on *במז* *hills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship (see *Heb.* and *Eng. Lexicon*, under *הר* I.); or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by *Eustathius* on *Homer*, II. viii. line 441, who observes, that *βωμοί* signify not only what they sacrificed upon, *ἀλλὰ καὶ ἀπλῶς ἀνασῆμα, ἐφ' ᾧ ἐστὶ βῆναι τι καὶ τεθῆναι*, but also simply an *elevation*, upon which a thing may go, or be put." occ. *Acts* xvii. 23.

This word in the LXX several times answers to the Heb. *במז* or *במז*, though more frequently to *מזבח* an altar.

Γ.

Γ Α Γ

Γ, *γ*, *f. Gamma*. The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. *ג*, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, *γ*, is evidently no other than the Samaritan or Phenician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.

Gabbatha, A raised or elevated place, from the Heb. *נבז* *to be high, elevated, eminent*. occ. *John* xix. 13; where observe, that the Evangelist does not say that *Λιθοστρωτόν* is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) *Λιθοστρωτόν*, or the *stone-pavement*, was in Heb. denominated *Gabbatha*, or the *elevated place*.

Γαγγαίνα, *γς*, *η*, from *γαῖα* or *γαῖαν* *to eat, consume*, which from the Heb. *גזע* *to diminish*.

Γ Α Ζ

A gangrene or mortification, which unless prevented by timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. *2 Tim.* ii. 17, where see *Wetstein*.

ΓΑΖΑ, *γς*, *η*.

Treasure. occ. *Acts* viii. 27. *Jerome* on *Isa.* xxxix. informs us that *Gaza* is not an *Hebrew* but a *Persic* word; and from *Curtius*, lib. iii. cap. 13. edit. var. we learn that the *Persians* called the royal treasure *Gaza*—"pecuniam regiam, quam Gazam Persæ vocant." We also find the nouns *גזני*, *גזני*, used for *treasures* or *treasuries*, in the books of *Ezra*, *Ezra*, and *Ezekiel*; and in the compound word *גזנר* *a treasurer* (*Ezra* i. 8. vii. 21.), the *ג* is dropt as in the *Persic* *Gaza*, and no doubt this latter is from the same root *גז* (omitting the *נ*), which not only in

Chaldee,

Chaldee, but in Syriac and Arabic, likewise signifies to *hide, treasure, lay up*. It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See *Wetstein* on Acts viii. 27.

Γαζοφυλακιον, *ε, το*, from γαζα *a treasure*, and φυλασσω *to keep*.

A treasury. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees.

ΓΑΛΑ, ακλος, *το*, from the Heb. גָּלַע *to suckle*, *γ* being changed into *γ*, as usual; or rather perhaps abbreviated from the old word γαλας, used by *Homer*, Il. ii. line 471, and Il. xvi. line 643, for *milk*, which may not improbably be derived from Heb. גָּלַע *smooth*; as also the Latin name *lac*; and hence the Greek γαλα, in the gen. γαλακτος, may take its *x*.

I. *Milk*. occ. 1 Cor. ix. 7.

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III. — *The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. occ. 1 Cor. iii. 2. Heb. v. 12, 13. See *Kypke*.

Γαληνη, *ης, ης, q. γαλανη* from γαλαω *to laugh, smile*.*

A calm, tranquillity or stillness of the sea, when, according to *Ovid's* expression,

—*ridens æquora Ponti*,

or in *Dryden's* language,

The storm is hush'd, and dimpled ocean smiles.

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See *Jortin's* Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαιος, *ε, δ*, from Γαλιλαια *Galilee*, *a*

* It is certain that the Chaldaizing Jews used פֶּה for *a calm*; so I would not be positive that the Greek γαληνη may not be a derivative from the Heb. פֶּה *a mirror or looking-glass*. I know not how better to explain my meaning than in those noted lines of *Addison*:

So the pure limpid stream, when foul with stains,
Of rushing torrents and descending rains,
Works itself clear, and as it runs, refines,
Till by degrees the floating mirror shines,
Reflects each flower that on the border grows,
And a new bear'd in it's fair bosom shows.

CATO.

country to the north of Judea, so called after it's Heb. name גליל, Isa. ix. 1. & al. *A Galilean, a native of Galilee*. Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at *Nazareth*, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly *Galileans* (see Acts ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by *Judas the Galilean* (see Acts v. 37, and *Josephus* Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2, and cap. 5, § 1, and *De Bel.* lib. ii. cap. 8. § 1.), hence the Heathen called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in *Arrian*, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatrias*, satirizes St. Paul under the denomination of δ Γαλιλαιος, *the Galilean* (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperor *Julian* usually called Christ *Galilean*, and the Christians *Galileans*. Γαλιλαιον ειπυει δ Ιουλιανος καλειν τον Χριστον, και τους Χριστιανους Γαλιλαιους; and by *Gregory Nazianzen*. Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans*. Γαλιλαιους ανη Χριστιανων—καλεισθαι νομοθεησας. Comp. *Swicer's* Thesaurus in Χριστιανους ii. 2.

Mark xiv. 70, *Thou art a Galilean, and thy speech agreeth thereto*. Comp. Mat. xxvi. 73. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, lib. xvi. p. 1103, edit. *Amstel.* takes notice, Ταυτα μιν προσαρξια (i. e. of Judea), τα πολλα δ' ως εκαστα απο φυλων οικημενα μικλων, εκ τε Αιθυπιων εθνων, και Αραβιων και Φοινικων; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The *Thalmudists*, in the Tract ערוך, tell us, "As for the men of Judea, because they were accurate in their language (בדקוהו על לשונו), the law

law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish *ἀμν* a lamb, *ἐκμ* wool, *ὄνος* a he-ass, and *ὄιν* wine. See more on this subject in *Buxtorf's Lexicon Thalmud. &c.* under *גליל*, and in *Wetstein's* Note on Mat. xxvi. 73.

Γαμῶ, ω, from *γαμος*.

To marry. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as *γαμοῦμαι*, pass. *to be married*, is of the woman. Mark x. 12, (where see *Wetstein*) 1 Cor. vii. 39; but *γαμίζω* in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14.

In Mark vi. 17, it is applied to an unlawful marriage. On Mat. xxiv. 38, comp. Gen. vi. 2.

Γαμίζω, from *γαμος*.

To give in marriage, as a father doth his daughter, whence in pass. *γαμίζομαι* *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25.

ΓΑΜΟΣ, *ω, δ*, either from *γᾶω* *to beget*, or rather perhaps from the Heb. *גָּמַל* *to join together*.

I. *The matrimonial union, marriage.* Heb. xiii. 4, where, as *Wolfius* (whom see) has justly remarked, the imperatives preceding and following shew that we should rather understand *שֶׁנָּשׂוּ* than *שֶׁנָּשׂוּ*. See also *Hammond* and *Macknight*; and observe that the *Alexandrian* and two other MSS, for *δὲ* in the following sentence read *γαρ*, and the *Vulg.* translates by *enim* *for*.

II. *A nuptial or marriage feast.* Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. *Γαμοί*, *ῖ*. The same. Mat. xxii. 2, 3, 9. & al. *Raphelius* on Mat. xxii. 2, cites *Arrian* using *ΠΟΙΕΙΝ ΓΑΜΟΥ* *for making a marriage feast*, as *Elsner* doth others of the Greek writers. See also *Wetstein* on ver. 1.

ΓΑΜΩ. See **ΓΑΜΟΣ**.

To marry. An obsolete *V.* whence in the N. T. we have the 1st aor. *ἐγάμη*. Luke xiv. 20. See under **Γαμῶ**.

ΓΑΡ. A conjunction, derived, like the Sy-

riac *וְ* of the same import, from the Heb. *וְ* *to excite, move*.

1. *Causal, For.* It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what immediately preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12. xvi. 3, 4); yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenour of the discourse. Numerous instances of both these usages of *γαρ* might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connection* or *continuation* of the same discourse, as *nam* often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See *Raphelius* and *Wetstein* on Mat. and *Hutchinson's* Note 1, on *Xenophon* Cyropæd. p. 171, 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the **reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14. *But Pilate said unto them, Τί γὰρ ἄρα σοὶ ποιῆς; q. d. (Why should I crucify him? or, I will not crucify him;) for what evil hath he done? Comp. Acts xix. 35. See Blackwall's Sacred Classics, vol. i. p. 137.*

4. *Illative, Wherefore, therefore.* Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. *Affirmative, Verily, truly.* John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20, where see *Macknight*, *Jain*. iv. 14. Rom. xv. 27, where we may observe it is thus used after the *ὑποκρίσας* repeated; and in this manner the learned *Hoogveen's* note on *Vigerus* De Idiotism. chap. vii. sect. 11. reg. 6, remarks, that *γαρ* is frequently applied in the Greek writers.

* "*Vix ausim affirmare* (says the learned *Hoogveen* on *Vigerus* De Idiotism. cap. viii. sect. 5. reg. 3, whom see), *solli servire interrogationi citra ullam causæ redditionem.*"

ΓΑΣ-

ΓΑΣΤΗΡ, γαστρος, and by contraction γασπος, γ, perhaps from the Heb. כרס, or Chaldee כרס, *the belly*.

I. *The belly*. Hence used by a figure for a person given to his belly, or gluttony. occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theogon. line 26, calls them καὶ εὐεργα, ΓΑΣΤΕΡΕΣ δ' αὖτον. See Suicer Thesaur. in Γαστήρ, and Wetstein on Tit. i. 12.

H. *The womb*, whence the phrase ἐν γαστρὶ σκύν to have in the womb, i. e. to be with child. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31, is to conceive in the womb, to become with child. But these phrases are elliptical, γαστρον or μέρουσιν a fetus or embryo being understood. Ἐν γαστρὶ σκύν, and ἐν γαστρὶ λαλῶν, are used by the Greek writers. See Wetstein on Mat. i. 18, and Bos Ellips.

ΓΕ, an Adv. perhaps from the Heb. כֹּחַ thus.

I. *Indeed, truly, surely, at least*. Acts ii. 18.

Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of it's affirmative meaning.

ΓΕΕΝΝΑ, ας, η̃.

Gehenna. Γαιεννα is used by the LXX for the Heb. גֵּיהֶנֶם, Josh. xviii. 16. So Γαιεννα of the N. T. is in like manner a corruption of the two Heb. words, גַּי a valley, and הֶנֶם *Hinnom*, the name of a person who was once the possessor of it. This valley of *Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*, *Baal*, or the *Sun*. A particular place in this valley was called *Tophet*, and the valley itself the valley of *Tophet*, from the fire-stove, Heb. תּוֹפֶת, in which they burned their children to *Molech*. See 2 K. xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. Heb. and Eng. Lexicon, in תּוֹפֶת I. and כֶּלֶן, and MOAOX below.

From this valley's having been the scene of those infernal sacrifices, and probably too from it's continuing after the time of king Josiah's reformation (2 K. xxiii. 10.) a place of abominable filthiness & a pollution (see Sense II. below); the Jews, in

our Saviour's time, used the compound word גֵּיהֶנֶם for *hell, the place of the damned*. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the Jerusalem Targum, and that of Jonathan Ben Uzziel, on Gen. iii. 24. xv. 17. comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. Γαιεννα ἢ πυρ, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in it's outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of *Hinnom* (as the innocent victims above mentioned, see *Grotius* on Mat. or as those executed on the statutes, Lev. 20, 14. xxi. 9, see *Doddridge*); though this, as well as the other degrees of punishment mentioned in the context, must, as *Doddridge* has remarked, be ultimately referred to the invisible world, and to the future vengeance of an offended God.

II. It commonly denotes immediately *hell, the place or state of the damned*, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the worms which continually preyed on the dead carcases that were cast out into the valley of *Hinnom*, Γαιεννα. and to the perpetual fire there kept up to consume them. Comp. Eccles. vii. 17. Judith xvi. 17, and see the learned *Joseph Mede's* works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb. *Gethsemane*. A word compounded either of the Heb. גַּי a valley, and שֶׁמֶן fatness, as being a very fruitful valley, or rather, according to *Capellus* and *Lightfoot*, of כֶּסֶם a press, and שֶׁמֶן oil, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See *Capellus* in Pole Synops. and *Lightfoot*, Hor. Heb. in Mat. xxvi. 36.

ΓΕΙΝΩ, or ΓΕΝΩ.

To form, make, from the Heb. כָּן to dispose, machinate. An obsolete V. whence in the N. T. we have the perf. mid. γέσφα, 2 aor. mid. ἐσέσφα, infin. γέσφααι. See under *Εἰσφαῖ*.

Γαῖωρ,

Γαῖλων, ονος, ὅ, ἡ, q. γαῖτων or γῆτων, from γαα or γῆ a land, country.
A neighbour, q. d. one of the same country, a countryman. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.

In the LXX it generally answers to the Heb. יֹשֵׁב an inhabitant.

ΓΕΛΑΩ, ω, from the Heb. גָּל or גָּלַל to exult, or from גָּלַל to deride.

To laugh, be merry. occ. Luke vi. 21, 25.

Γελως, ωλος, ὅ, from γελαω.

Laughter, mirth. occ. Jam. iv. 9.

Γεμιζω, from γεμω.

To fill. Mark iv. 37. Luke xiv. 23. xv. 16, & al.

ΓΕΜΩ, from the Heb. מָלַח to increase, fill; or Arabic מָלַח to abound, be full; or Syriac מָלַח to be full. Comp. Heb. and Eng. Lex. in מָלַח.

To be full. Mat. xxiii. 25, 27 (where see Wetstein), Luke xi. 39. Rev. iv. 6.

Γενεα, ας, ἡ, from γένος.

I. A generation, a descent, or single succession of men from father to son. Mat. i. 17. So Homer, speaking of Nestor, Il. i. line 250,

Τῷ δ' ἤδη δυο μὲν ΓΕΝΕΑΙ μερόπων ἀνθρώπων
ἔρβιαθ',—

Two generations now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as lib. 1. cap. 3. Δούστη—ΓΕΝΕΗ, in the second generation; and cap. 7. Ἀργάντες ἐπὶ δυο καὶ εἰκοσι ΓΕΝΕΑΣ ἀνδρῶν,—παις παρὰ πατρός εκδεχόμενος τὴν ἀρχήν. Ruling for two and twenty generations—the sons succeeding the father in the government." See more in Raphaelius and Wetstein.

II. A generation or race of men, living at the same time. Mat. xi. 16. xii. 39, 41. xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. & seq. xvii. 25. Acts viii. 33, and see Doddridge's note on this last text. So Luke xvi. 8, The children of this world are wiser εἰς τὴν γενεάν τὴν σαυλῶν in their generation, i. e. in the generation of men, wherein they live." Comp. Acts xiii. 36.

Γενεαλογεω, ω, from γενεα a generation, and λογος an account.

To reckon a genealogy, descent, or pedigree. occ. Heb. vii. 6.

Γενεαλογία, ας, ἡ, from the same.

A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim. and Doddridge and Macknight on both texts.

Γενεσια, αν, τα, from γενεσις. It is properly a N. adj. neut. plur. agreeing with Συμποσια feasting understood. See Bos Ellips. p. 184.

A birth-day, or rather the feasting and other tokens of mirth observed on the birth-day.

To this purpose Suidas explains it by ἡ δι' ἐνιαυτοῦ ἐπιφοιτῶσα τὰ τεχθέν-τος μνημη, the annual commemoration of one's birth. occ. Mat. xiv. 6. Mark vi. 21.

We find from Gen. xl. 20, that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his birth-day (Heb. יוֹמֵהּ יוֹנִי, LXX ἡμέρα γενεσεως); and from Herodotus, lib. ix. cap. 109, we learn that the Persian kings observed the same custom. Τελο τὸ δεῖπνον παρασκευαζέσθαι ἀπαξ τῷ ἐνιαυτῷ, ἡμέρῃ τῇ ΕΓΕΝΕΤΟ Βασιλεως. This supper is prepared once a year on the day in which the king was born." For the sense here assigned to εἰσελο, comp.

lib. i. cap. 183.

Γενεσις, ιος, att. εως, ἡ, from γαινομαι to be born, or more accurately from γένεσθαι 2d pers. perf. of the obsolete V. γαινομαι to be born, from the Heb. נָח to form. See under Γενναω.

I. Scott, on Mat. i. 1, shews that in the Greek writers it signifies original extract, descent, birth. Hence in N. T.

II. Birth. occ. Jam. i. 23, τὸ προσῶπον τῆς γενεσεως αὐτοῦ, the face of his birth, i. e. his native or natural face.

III. Successive generation, descent. occ. Mat. i. 1, βιβλος γενεσεως the book of the generation, i. e. the genealogy. It seems an hebraical expression answering to the Heb. מִלְחַמַּת אָבִי, as it does in the LXX of Gen. v. 1. See Wolfius on Mat. i. Wetstein cites from Herodotus, lib. ii. γενεαλογεῖσθαι δι' αὐτῶν τὴν ΓΕΝΕΣΙΝ, they reckon their genealogy or descent."

IV. Τροχος τῆς γενεσεως, the wheel, course, of (our) existence seems to denote our life; so Eucumenius explains the phrase by τὴν ζωὴν ἡμῶν. occ. James iii. 6. comp. Τροχος.

Γενεθ, ης, ἡ, from γαινομαι to be born.

A birth, a being born. occ. John ix. 1, where Wetstein shews that ex γενεθς, from

from the birth, is a common expression in the Greek writers.

ΓΕΝΝΑΩ, ω, from γενν to get, obtain (which Heb. verb the LXX render by γεννאו, Zech. xiii. 5.); see Gen. iv. 1. Or is it not rather from the Heb. נָצַח or נָצַח to form, machinate*?

I. To get, beget, generate. Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. Mat. i. 20, that which is εν αυτη γεννηθη, begotten in her. "Γενναω, when applied to females, does not signify to conceive (that is συλλαμβανω, Luke i. 24, 31, 36.) but to bring forth." Scott. See next Sense, and Bp. Pearson on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. To beget spiritually, i. e. convert to the Christian Faith. 1 Cor. iv. 15. Philem. ver. 10, where see Macknight.

III. To bring forth as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16.

IV. In Pass. Γεννασμαι, To be born. Mat. i. 16. ii. 1. & al. comp. John iii. 3, 4, 5, 6, 7.

V. To produce, generate, occasion. 2 Tim. ii. 23. So Plato Ep. Βλαδην ηδονη και λυπην ΓΕΝΝΑΙ, Pleasure generates hurt and grief."

Γεννημα, αλος, το, from γεννῆσαι, perf. pass. of γενναι.

I. Offspring, brood, of animals. Mat. iii. 7. xii. 34. & al. comp. Εχιδα II.

II. Fruit, produce, of vegetables. Mat. xxvi. 29. Luke xii. 18. Raphaelius shews that Polybius several times uses γεννηματα for the fruits of the ground; and Anacreon calls wine γονον αμπελου, the fruit or offspring of the vine. Ode 1. line 7. See also Wetstein and Campbell on Mat. and LXX in Hab. iii. 17.

III. Fruit, produce, effect. occ. 2 Cor. ix. 10. Γεννησις, ιος, att. σως, η, from γενναι.

A birth. occ. Mat. i. 18. Luke i. 14.

Γεννητος, η, ον, from γενναι.

Born, produced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 12. xiv. 1. xv. 14. xxv. 4.

Γενος, σος, υς, το, from γενω to form, or γινωμαι to become, be born.

* Whence also may be derived the Saxon cennan to beget, and hence by the way the Eng. kin, kind, kindle (bring forth), &c. Comp. under Γινω.

I. A kind, species. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10.

II. Offspring. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to several (τινες) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ΕΚ ΣΟΤ ΓΑΡ ΓΕΝΟΣ ΕΕΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book 4. p. 475, 433. edit. Birch.

III. A family, kindred. Acts iv. 6. vii. 13.

IV. A stock or race of men descended from a common parent. Acts vii. 19. 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5.

V. A nation, country. Mark vii. 26. Acts iv. 36. See Wetstein, who shews that the profane writers apply τῶ γενει in the same sense.

ΓΕΝΩ. See under Γενω.

Γενοσια, ας, η, from γεναν.

An assembly of elders or old men, a senate, in Latin, senatus, which is derived in like manner from senex, an old man. occ. Acts v. 21, where see Wolfius and Wetstein. The LXX frequently use the same phrase γενοσιαν των υιων Ισραηλ, for the Heb. זקני בני ישראל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8.) and Josephus, Ant. lib. xii. cap. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the Jewish senate γενοσια; and he himself applies the same term to the assembly of Jewish Elders at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συμβουσιον.

Γεπων, οντος, ο.

An old man. occ. John iii. 4. So called, say the Greek Etymologists, q. γεων ορων looking on the earth, for

"With downcast looks he views his place of birth, And bows his bended trunk to Mother Earth."

So the Latin silicernium signifies a stooping old man, from silex the pavement, and cerno to behold. But may not the Greek γεπων, γηρας, γραις, γραια, &c. be more probably deduced from the Heb. גַּרַע to waste, diminish? It is obvious to common observation, that the body generally wastes in old age, the atrophie senilis is a natural attendant on that period of life; and it is well known to physicians, that

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in old persons the very bones themselves waste and grow less *. Hence Homer, with great propriety, calls an old man, γῆραι τειρομενον worn with age, Odyss. xxiv. line 232. Comp. Il. iv. line 315. & Il. v. line 153.

ΓΕΤΟΜΑΙ, Mid. It seems a derivative from the Heb. נָסַח to sup, sup up, swallow † (see Gen. xxiv. 17. in the Heb.); and in this instance the μ (to say nothing of the α) appears to be radical; and the active V. γεῖν, to give a taste, is to be deduced etymologically from γενομαι, and not vice versa.

I. To taste meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. To eat. Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13, and see *Raphelius, Elener, Wolfius* and *Kypke* on Acts x. 10, and *Hutchinson's* Note 4, on *Xenophon* Cyri Exped. p. 98. 8vo.

III. To taste, experience, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9.

The word is often used in the sense of experiencing by the profane writers (see *Scott* on Mat. xvi. 28, and *Alberti* on Heb. vi. 4.), and several times in the LXX answering to Heb. טעם, as Ps. xxxiv. 8; Prov. xxxi. 18. It does not however appear that to taste of death is an *Hebraism*, or that this expression is ever used in the Old Testament; though טעם מות, to see death, is, Ps. lxxxix. 48, or 49. But טעם מות, to taste death, occurs not only in the *Syriac* version of Mat. xvi. 28. John viii. 52. Heb. ii. 9. but also in the works of *Ephraem*. See *Marsh's* Note on *Michaelis's* Introduction to N. T. vol. i. p. 403.

Γεωψευ, ω, from γεωψος.

To cultivate or till the earth, whence pass. Γεωψεσμαι, σμαι, To be cultivated, tilled as the earth. occ: Heb. vi. 7.

Γεωσιον, υ, το, from γεωψος.

Husbandry, or rather Cultivated ground, Arvum. In the N. T. it is used only in

a figurative sense. occ. 1 Cor. iii. 9. comp. John xv. 1. Isa. xxviii. 23—29, and see *Bp. Lowth's* Note on ver. 23. In the LXX γεωσιον several times answers to the Heb. פֶּדֶא a field. See *Prov.* xxiv. 30. xxxi. 16.

Γεωψος, υ, δ, from γσα or γη the earth, and εψω perf. mid. of obsol. εψω to work. See under Εψω.

I. One who tilleth the earth or ground, a husbandman. 2 Tim. ii. 6. Jam. v. 7.

II. Particularly, A husbandman who cultivates vines, a vine-dresser. Mat. xxi. 33. John xv. 1. & al. freq.

Γῆ, ης, ῃ, (in poetry Γαια) from γαν to generate, produce, which is from the Heb. נָמַח to grow as a plant, because it produces, or is as it were the mother of, all terrestrial things, (see *Ecclus.* xl. 1.); or, in the poetical language of the *Orphic Hymn* to the Earth,

* Ἡ λοχίαις ὠθεῖται κραιῖς καρποῖς πολυποδῶν,

Brings forth her various fruits,
With throes maternal.

I. The earth, land, or ground, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. comp. Heb. vi. 7.

II. The dry land or ground, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. & al.

III. A particular land, tract, or country. Mat. ii. 6, 20, 21. iv. 15. ix. 26. & al. On Mat. xxvii. 45, where πᾶσαν τὴν γῆν denotes all the Land of Judea, comp. Luke iv. 25, and see *Doddridge's* Note.

IV. The land, of Canaan namely, but figuratively and spiritually denoting heaven. Mat. v. 5. comp. Ps. xxxvii. 11, 29, and see *Campbell's* Note on Mat.

V. The terraqueous globe, or globe of earth and water, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. The earth or ground in general. Mat. x. 29. xxv. 18. & al.

ΓΗΡΑΣ, αλος, αος, ως, το, from γερων an old man, or rather immediately from γρη to diminish. See under Γερων. Old age. occ. Luke i. 36.

Γηρασκω, or γηραω, from γηρας.

To grow or be old. occ. John xxi. 18. Heb. viii. 13.

Γίνομαι,

* "That the bones of old people truly waste or decay, is confirmed by the experience of many able anatomists." *Haller's Physiology*, lect. viii. § 234. edit. *Mihles*.

† Γίνομαι is nearly used in this very sense by *Sophocles*, γινώσκας πᾶνδρημ σφατο to swallow down a whole army. *Scapula*.

Γίνομαι, γίνεσθαι, or γεινομαι, from γεινω or γενω to form.

I. To be made or formed, to become. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.

Acts xii. 18, Τί ἀγαθὸν Πέτρος; ΕΓΕΝΕΤΟ, What was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by *Raphaelius, Elsner, Wolfius, and Wetstein.*

Γενοσθαι εἰς, To become or be turned into. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is an *hellenistical* phrase, answering to the Heb. לָקַח, for which it is often used by the LXX, as Gen. ii. 7. & al. freq.

II. To be created, made, or produced from nothing. John i. 3, 10. Heb. xi. 3.

III. To be eventually, that is, to happen, occur, come to pass. Mat. i. 22. xxi. 4. xxiv. 6. & al. Μη γενοίτο, May it not be! God forbid! Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of *deprecating* or *denying*, in which latter view it is frequently applied by *Arrian, Epictet.* as *Raphaelius* hath shewn on Rom. iii. 4.

Followed by another verb with καὶ before it, To come to pass, to happen that—Εγενοίτο καὶ, It came to pass that—Mat. ix. 10. Mark ii. 15. Comp. under Καὶ 14. Εγενοίτο is very frequently thus used without καὶ intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 23. ii. 1. xi. 14. Both these last seem *hellenistical* forms of expression corresponding to the similar use of the Heb. וְהָיָה.

IV. To be, or become in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40.

Those things are said γενοσθαι τινί to be to any one, which he hath. Mat. xviii. 12. Comp. Εἰς VII.

In 1 Cor. xv. 20, ἀφελεῖτο is wanting in seven MSS. five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by *Griesbach.*

V. To be done, performed. Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, To be done to. Mat. viii. 13, ix. 29. xviii. 19. On which last text *Elsner* shews that the purest Greek writers use the phrase in the same sense.

VI. To be celebrated, as a feast or public solemnity. Mat. xxvi. 2. John x. 22. So

Xenophon, Hist. Græc. lib. iv. Ἰσθμια ΓΙΓΝΕΤΑΙ, The Isthmian games are celebrated," lib. vii. Τα Ολυμπια ΓΙΓΝΕΤΑΙ, The Olympic games are celebrated."

VII. To be fulfilled, accomplished. Mat. v. 18. (comp. ver. 17.) vi. 10. 1 Cor. xv. 54.

VIII. Of place, followed by εἰ or εἰς, To be in or at. Mat. xxvi. 6. Mark ix. 33. 2 Tim. i. 17. Acts xx. 16. xxi. 17. In the 2d aor. with κατὰ or ἐπὶ following, To be come to. Luke x. 32. xxii. 40. On the former text *Kypke* shews that *Herodian, Josephus, and Plutarch* use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense.

IX. To be born. Rom. i. 3. Gal. iv. 4, where see *Alberti* and *Raphaelius*, who shew that the profane Greek writers apply the V. to the same meaning. Comp. John viii. 58, and see *Macknight* on Rom. and Gal.

X. To grow, or be formed, as fruit. Mat. xxi. 19.

XI. Γενοσθαι ἐν ἑαυτῷ, To be come to himself, i. e. to have recovered his senses or understanding. occ. Acts xii. 11, where *Raphaelius* shews that *Xenophon* and *Polybius* use the phrase in the like view of recovering from rage, or terror. See also *Wolfius, Wetstein* and *Kypke.*

XII. Γενοσθαι εἰς οὐδέν, To come to nothing. Acts v. 36, where *Raphaelius* cites from *Polybius* the similar phrase, εἰς τὸ μηδὲν καταλτταν. Comp. *Kypke.*

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γινω to know, by prefixing the reduplication, and inserting σκ before ω, as in μιμνησκω from μνaw, πειρασσκω from πρaw, &c.

I. To know. Mark vii. 24. ix. 30. Luke ii. 43. & al. freq.

II. To perceive, feel. Mark v. 29. Luke viii. 46.

III. To know, be acquainted with, a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10.

IV. To know, understand. Mat. xii. 7. xiii. 11. xvi. 3. Mark iv. 13. Actsviii. 30. & al. freq.

V. To know, be conscious of. 2 Cor. v. 21.

VI. To know, discern, distinguish. Mat. xii. 33. Luke vi. 44. John xiii. 35. 1 John iv. 2, where observe that eighteen MSS read γινωσκῆσαι, and this reading

is followed by the ancient Syriac and Vulg. versions.

VII. After the *hebraical* and *hellenistical* use, *To approve, acknowledge with approbation*. Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, *I don't understand, instead of I don't approve*. Comp. Heb. and Eng. Lexicon in *נָחַם* IV.

VIII. *To know carnally*. It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See *Elsner, Wetstein* and *Kypke*.

IX. *To think, beware*. Mat. xxiv. 50. Luke xii. 46.

X. *Γινώσκων*, particip. *Thinking, reflecting upon, being mindful of*. Rom. vi. 6. 2 Pet. i. 20. *Raphelius* has shewn that the profane writers use this participle in the same manner.

Γλυκος, *εος, υς, το*, from *γλυκός* *sweet*. *Sweet wine*. occ. Acts ii. 13. The *Etymologist* explains *γλυκος* by *το απο της ληνυ αποστασμα αυτοματως καταρρεον απο της σαφυλης, ες το ονομα ΓΑΤΚΥΤΑΤΟΝ και λιπαρωτατον*, which distils of its own accord from the grapes, which is the *sweetest* and *smoothest*:" and to the same purpose *Hesychius*, *το αποστασμα της σαφυλης, πριν παληθη*, the juice of the grape, before it is trodden." If it be asked, how there could be any *γλυκος* or *sweet wine* at *Pentecost*? it may be sufficient to reply, that it appears both from the Heathen and Jewish writers, cited by *Wetstein* on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness*, and by consequence the strongly *inebriating quality* of the *γλυκος* for a long time.

ΓΑΤΚΥΣ, *εια, υ*, probably from the Heb. *רָחַם* *smooth, bland, agreeable*.

I. *Sweet, as honey*. occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste*. occ. *Jam.* iii. 11, 12. So in *Lucian*, *Dial. Alph.* and *Nept.* ΓΑΤΚΥ *ραιορον* a *sweet stream* is opposed to what is mixed with the sea-water.

ΓΛΩΣΣΑ, *ης, η*, perhaps from the Heb. *לָשׁוֹן* *loose, pliant, flexible*; so the Heb. name for a *tongue*, *לָשׁוֹן*, may be from *לָשׁוֹן* to *turn, bend about* *.

I. *The tongue, of a man*. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

* See *Heb. and Eng. Lexicon*, under *לָשׁוֹן*.

II. It is used for the *fiery tongues, or flames resembling tongues*, which appeared over the Apostles on the day of *Pentecost*. Acts ii. 3. Comp. *Isa.* v. 24, where we read of *לָשׁוֹן* a *tongue (flame) of fire* devouring the stubble. See *Wolffius* on Acts, and *Bp. Lowth* on *Isa.*

III. *A tongue, language*. Acts ii. 4, 11. x. 46.

IV. *A foreign or strange language*. 1 Cor. xii. 30. xiv. 2, 4, 5, 6. & al. Comp. Mark xvi. 17.

V. *A people speaking a particular language*. Rev. v. 9. xiv. 6. So *Γλωσσαί, αι*, *Men of different languages*. Rev. vii. 9. *Theodotion* uses the word in the same sense for the Chald. *לָשׁוֹן*, Dan. iii. 29, and plur. *לָשׁוֹנוֹת*, Dan. iii. 4, 7, 31. v. 19.

Γλωσσόκομον, *ς, το*, from *γλωσσα* a *tongue*, and *κομω* to *keep, preserve*, which perhaps from the Heb. *סָמַךְ*, to *lay, treasure up*.

I. Properly, *A case to keep the tongues of wind instruments in*. These *tongues* *γλωσσαί*, did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See *Wetstein* on John xii. 6, and *Pearce's* Note on *Longinus*, sect. xlv. p. 244, edit. 3d.

II. *A purse, or rather perhaps a little case or box to put money in*. occ. John xii. 6. xiii. 29. *Josephus*, *Ant. lib. vi. cap. 1. § 2*, uses it for the *little chest or coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. *מִטְאָה* 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8, for the Heb. *מִטְאָה* a *chest, coffer*. See also *Kypke* on John xii.

Γλωσσος, *εος, ο*, from *γλῶσσω* or *γλαφω* to *clear or smooth a cloth by carding or thistling*, which V. may be either from Heb. *קָנַף* * the *extremity, outermost*, or from the Greek *γλῶσσω* to *scrape, rub*, which from the Heb. *אָנַף* to *eat into, corrode*, as fire.

A fuller †, part of whose business it was to comb the cloth *τοῖς γλωσσοῖς* † with

* Whence it may be proper to observe, the Eng. *nap* of cloth may be ultimately deduced.

† Perhaps our English word to *full* is ultimately a derivative from the Heb. *לָמַס* to *work, prepare*; whence also Lat. *polio*, and Eng. *polish*.

‡ As to the modern method of *fulking*, see *Nature displayed*, vol. vi. *Dial.* 11. English edit. 12mo. and *Encyclopædia Britan.* in *FULLING*.

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cards or thistles, and so clear it of it's superfluous extremities, i. e. of it's nap, hairs, &c. occ. Mark ix. 3.

The LXX have several times used this word for the Heb. כָּבַשׁ, which also signifies a fuller of cloth, from כָּבַשׁ to wash, rinse, because another part of the fuller's business was to rinse and scour cloths from their filth, grease, &c.

Γνησιος, ο, δ καὶ ἡ, q. γεννησιος from γινωμαι or γενομαι to be born.

I. Lawfully born, legitimate, as opposed to υἱος spurious, or a bastard. Thus used in Herodotus, lib. iii. See Raphelius, and Wolfius on 1 Tim. i. 2.

II. Genuine, true, not degenerate from his parents. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.

Γνησιον, το, used as a substantive, Genuineness, sincerity. occ. 2 Cor. viii. 8.

Γνησιως, Adv. from γνησιος.

Genuinely, naturally, sincerely. occ. Phil. ii. 20.

Γνεφος, ο, δ, from νεφος a cloud, (σ being changed into φ, and γ assumed after the Æolic manner according to Eustathius), or rather perhaps from Heb. עָב a thick cloud.

A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γνεφος in the LXX is עָב a cloud; and in Exod. xx. 21, and in other places, the LXX use γνεφος for עָב thick darkness.

ΓΝΩ, ω, either from the Heb. נָחַל to hold, contain, to comprehend as we say, meaning to know, understand; or from נָחַל to prepare, machinate.

To know, An obsolete V. whence in the N. T. we have 1st aor. γινωσα, perf. γινωκα, perf. pass. γινωσμαι, 1st aor. pass. γινωσθη, imperat. γινωσθην, 1st fut. pass. γινωσθησμαι, 1st fut. mid. γινωσσομαι. See under Γινωσκω.

Γινωμη, ης, ἡ, from γινωσκω or γινω, to know, think, determine.

I. An opinion, sentence, judgement. occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25, Wetstein cites Dio repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for giving an opinion, or advice, which Kypke also produces from Diodorus Sic. and Dionysius Halicarn.

On ver. 40, Wetstein quotes ΚΑΤΑ ΓΝΩΜΗΝ ΤΗΝ ΕΜΗΝ from Herodotus, and ΚΑΤΑ γὰρ ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ from Polybius and Ælian.

II. A design, purpose. occ. Acts xx. 3.

III. Mind, will, consent. occ. Philem. ver. 14. Comp. Rev. xvii. 13, 17. On which latter texts Wetstein quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17, comp. Kypke.

Γινωμι, from γινω.

To know. An obsolete V. whence in the N. T. we have 2d aor. εἰδων, imperat. γινωθι, subjunct. γινω, γινωσ, γινω, infin. γινωσας, particip. γινως. See under Γινωσκω.

Γινωμιζω, from γινωσκω or γινω to know.

I. To make known, declare. Luke ii. 15. John xvii. 26. 1 Cor. xii. 3. xv. 1. Phil. iv. 6. & al. freq.

II. To know. occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, and Scapula's Lexicon.

Γινωσις, ιος, att. εως, ἡ, from γινωσκω or γινω to know.

Knowledge. See Luke i. 77. xi. 52. 1 Cor. xiii. 2. 2 Pet. i. 5, 6. Rom. xi. 33. Col. ii. 3. On 1 Cor. viii. 1, Raphelius and Wolfius (whom see) think that the beginning of the parenthesis should be placed after οἰδμεν in the first verse, and the end of it after αὐτς the last word of the third. But Bp. Pearce says, "These words [namely, we know that we all have knowledge, as also those in ver. 4, we know, &c. to the end of ver. 6, and likewise the 5th verse, But meat, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366."

Γινωσις, ο, δ, from γινωσκω or γινω.

Knowing, skilful. occ. Acts xxvi. 3, where see Wolfius, Kypke, and Bowyer's Conject. who remark, that γινωσις οὐκ αὐτς are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten

MSS, among which the *Alexandrian*, do, in one place or another of the sentence, add *επισαμενος* or *ειδως* *knowing*. And to this purpose our English translators, because I know. See *Wetstein* and *Griesbach*. *Επισαμενος* and *ειδως*, however, seem spurious additions to the text, made by copyists who did not understand the construction. See *Michaelis*, *Introduct.* to N. T. vol. i. p. 306. edit. *Marsh*.

Γνωσος, η, ον, from *γινωσκω*.

I. Known. Acts i. 19. ii. 14. xv. 18. & al.

II. Γνωστοι, οι, *Persons known to one, acquaintance*. Luke ii. 44. xxiii. 49. Comp. John xviii. 15, 16.

III. Γνωστον, το, Neut. *Knownable, which may be known*. occ. Rom. i. 19. So *Arrian*, *Epictet*. lib. ii. cap. 20. towards the beginning. *Γινωσκε, οτι εθεν εστι ΓΝΩΣΤΟΝ, αλλα παντα αλεμαρτα*, Know that nothing is to be known or knowable, but that all things are uncertain."

ΓΟΥΤΥΖΩ. It seems to be a word formed from the sound, like *murmuro*, *mussito*, in Latin, and *murmur*, *mutter*, *grumble*, *growl*, in English.

I. To murmur, mutter, speak in a low and indistinct voice. occ. John vii. 32.

II. To murmur from dislike or discontent, to grumble. occ. Mat. xx. 11. Luke v. 30. John vi. 41, 43, 61. 1 Cor. x. 10. In this latter sense it is always used by the LXX (unless perhaps in Jud. i. 17.), and most commonly answers to the Heb. *ph* to murmur, growl.

ΓΟΥΣΣΟΜΟΣ, ο, δ, from *γούσσυμαι*, perf. pass. of *γούσσω*.

I. A murmuring or muttering in general. occ. John vii. 12.

II. A murmuring from discontent, a grumbling. occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9.

ΓΟΥΣΣΗΣ, ο, δ, from *γούσσω*.

A murmurer, grumbler. occ. Jude ver. 16.

ΓΟΥΣ, ηος, δ, from *γοαω, γοω*, to moan, which may be either a word formed from the sound, or deduced from the Heb. *גוער* to low as an ox. So *Eustathius* derives *γους* from *γοος* moan, mournful sound, saying that *γους* means *τον μολα ΓΟΥΤ εραδοντα*, one who utters his incantations or spells in a mournful tone. Comp. Isa. viii. 19. xxix. 4.

I. A conjurer, an enchanter. In this sense

γους is used in the profane writers; thus *Eschines* in Ctesiph. joins *γους* and *μαγος* a magician together, as *Plutarch* and *Lucian* do *γογλας* and *απαλσωνας* cheats; and *Plato* mentions *γους* in company with *φαρμακους* as enchanter with drugs, and *σοφιστης* a cheat. See *Wetstein* on 2 Tim.

II. In the N. T. *An impostor, a cheat*. occ. 2 Tim. iii. 13. So *Josephus*, Ant. lib. xx. cap. 7. § 5. (comp. § 6.) mentions ΓΟΥΤΩΝ ΑΝΘΡΩΠΩΝ *οι τον οχλον ηπαλων, the impostors* (meaning the false prophets and false Christs) who deceived the people," during the government of *Felix*; and, under that of *Fadus*, he particularly specifies one of them, by name *Theudas*, whom he calls ΓΟΥΣ της ΑΝΗΡ, *ibid.* cap. 4. § 1. *Lucian* also has the phrase ΓΟΥΤΑΣ ΑΝΑΡΑΣ, *Reviv.* tom. i. p. 396.

ΓΟΛΓΟΘΑ. Heb.

Golgotha. Heb. *גלגלת*, that is, as the Evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. *גלגל* a skull, and the Jews in our Saviour's time called the place *Golgotha* for *Golgotha*, dropping the latter *θ* (1), as in the Samaritan version of Num. i. 22. *גלגת*, without the second *ל*, is used for a skull. "No doubt, saith *Stockius*, the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

ΓΟΜΟΣ, ο, δ, from *γέμμα*, perf. mid. of *γεμω* to be full.

I. The burden or lading of a ship. occ. Acts xxi. 3. *Herodotus* and *Demosthenes* use the N. in the same sense. See *Wetstein*.

II. Merchandize brought by sea. occ. Rev. xviii. 11, 12.

ΓΟΥΣ, εος, δ, from *γέλω*, perf. mid. of the old V. *γεινω* to generate, which see. A parent. In the N. T. it is used only in the plural number, denoting both parents, father and mother, as it also frequently does in the profane writers. See *Wetstein* on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under Πατηρ II.

ΓΟΝΤ,

FONT, *vos*, and *alos*, *ro*, from the Heb. כָּנַע *to bend down, depress, humble*; whence also the Lat. *genu*, Goth. *knu*, Saxon. *cneof*, Danish and Eng. *knee*. The *knee*, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and use of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see *Wetstein*.

Γονυτάω, *ω*, from *γону* the *knee*, and the obsol. V. *ωτάω* *to fall*.

To fall down on the knees or kneel to one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυτάσα*, is used by *Polybius*, lib. xv. cap. 27.

Γραμμα, *alos*, *ro*, from *γρᾶμμα*, perf. pass. of *γραφω* *to write*.

I. A letter or character of literal writing. occ. Luke xxiii. 38. (where see *Wetstein's* note, and comp. under *Μερόληγον*) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see *Whitby*, *Doddridge*, and *Wetstein*, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.), would, when he attempted to write Greek, form the characters strong and large. But compare *Lardner's* History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. Comp. under *Sense* V.

II. A writing. occ. John v. 47.

III. A bill, an account. occ. Luke xvi. 6, 7.

IV. The letter of the law, i. e. the literal sense and outward ordinances thereof. occ. Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. Comp. under *Πνευμα* XI.

V. A letter, an epistle. occ. Acts xxviii. 21; where *γραμμα* may mean only a single epistle, consisting of many literal characters, as the word is used by *Herodotus*, lib. i. c. 124, and by *Josephus* in his *Life*, § 46 and 49. So 2 Cor. x. 10, where see *MacKnight*.

VI. **Γραμματα**, *ρα*, Letters, learning, erudition gained from books. occ. John vii. 15.

Acts xxvi. 24. See *Wetstein* and *Kypke* on John, and *Xenophon*, *Memor. Socrat.* lib. iv. cap. 2. § 20.

VII. **Ἱερα γράμματα**, *Holy Writ, the Holy Scriptures*. occ. 2 Tim. iii. 15. Comp. John v. 47, and see *Wetstein* on 2 Tim. who shews that *Josephus* and *Philo* in like manner call the Scriptures **Ἱερα Γραμματα**, and the latter very frequently **Ἱερα Βιβλία**.

Γραμματεὺς, *ος*, *ς*, from *γραμμα*.

A scribe.

I. In the LXX this word is frequently used for a political officer, whose business it was to assist kings or magistrates, and to keep an account in writing of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. סֵפֶר חֶסֶד. LXX, ὁ γραμματεὺς τοῦ βασιλέως, the king's scribe or secretary, 2 K. xii. 10.

II. The LXX use it for a man of learning; especially for one skilled in the Mosaic law. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Eccus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a man of learning in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly one learned in the law of Moses, and who sat in Moses' seat, Mat. xxiii. 2, 3, and explained the law to the people in the schools and synagogues; hence perhaps called scribes, i. e. public instructors, of the people, Mat. ii. 4, where see *Wetstein*, and comp. Neh. viii. 4, & seq. Whence also we find a scribe who was likewise a lawyer, i. e. a doctor or teacher of the law. Comp. Mat. xxii. 35, with Mark xii. 28. The scribes are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. A civil magistrate of Ephesus, a town-clerk, or rather a recorder or chancellor; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35. See *Wetstein*.

Γραπτός, *η*, *ον*, from *γραφω*.

Written, inscribed. occ. Rom. ii. 15.

Γραφή, *ης*, *ή*, from *γραφω*.

A writing, as the word is used by the Greek authors; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T.

K 4

and

and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St. Paul's Epistles are reckoned a part of the Scriptures.

Γραψω, from *γραψω* to eat, also to engrave, from Heb. *גרע* to diminish, or *כרת** to cut.

I. To cut in, make an incision. Thus used in Homer, II. xvii. line 599,

— ΓΡΑΥΕΝ δὲ ἐν ὀστέῳ ἀγκύρην

And the spear ran'd him to the bone.

Comp. also the use of *επιγραψω*, II. iv. 139. II. xi. 388. II. xiii. 553. and II. vii. 187, where see Eustathius's and Pope's Note.

II. To GRAVE, engrave. Thus Homer, II. vi. line 169,

— Ποῦεν δ' αἶψ' ἑμὲ ΣΗΜΑΤΑ λυτὰ,
ΓΡΑΨΑΣ ἢ πινυῖν αἶψ' ἢ νύκτι θυμὸν ἐμὸν ἔπειναι.

— The fatal marks he sent,
And on a tablet GRAV'D his dire intent.

Here Eustathius explains *γραφεῖν* by *ἔσειν* to carve, and observes that the expression is agreeable to the custom of the ancients; that the use of alphabetical letters, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures† to denote what they desired; that letters were afterwards invented, and *καὶ τὸ τὰ ἀξέστα σημεῖα διὰ χρωμάτων ἀνύσαν*, and the method of delineating characters, not by sculpture, but by colour. To explain the expression *πινυῖν αἶψα*, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.

The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 K. vi. 29, Isa. xxii. 16.

* From one or the other of which Heb. roots may also be ultimately derived the Saxon *eoopan*, Welch *keruo*, Eng. *carve*, as likewise Saxon *gnapan*, French *graver*, and Eng. *grave*, *engrave*, &c.

† Comp. Heb. and Eng. Lexicon, in *נ* IV. L

comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first literal writing of which we have any* precise account was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, or &c. See Luke i. 63. (where, with regard to the expression, *εγραψας λαγων*, comp. 2 K. x. 1, 6, in LXX and Heb. and see Wolfius) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult Heb. and Eng. Lexicon under *כתב*, and judge.

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. This is a classical and elegant use of the V. and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elener and Kypke on Mark xii. 19.

Γραωδης, εως, ες, δ, η, και το—ας, from *γραψω*, *γραψω*, η, an old woman, which from *גרע* to waste, diminish. See under *Γραω*.

Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So Cicero, De Nat. Deor. lib. iii. cap. 5. and Horace, lib. ii. sat. 6. line 77, mention fubellas aniles, old women's stories. See Wetstein, who cites from Strabo ΓΡΑΩΔΗ ΜΥΘΟΛΟΓΙΑΝ, and from Galen ΜΥΘΟΝ ΓΡΑΩΕ.

Γρησσω, ω, for *σπρησσω*, which is used by the profane writers, and which † Dupont forms from *εγρησσω*, the Attic perf. mid. of *εγρησσω* to rouse, by inserting ρ.

I. To watch in a natural sense, i. e. to abstain from sleep. Mat. xxvi. 40. Mark xiv. 37.

II. To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death. occ. 1 Thess. v. 10, comp. chap. iv. 15. Rom. xiv. 8, 9.

III. To watch, be watchful or vigilant, in

* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

† On Theophrast. Ethic. Charact. p. 285, edit. Needham.

a spiri-

a spiritual sense. Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13, & al.

Γυμνασιον, from γυμνος.

I. Properly, *To exercise one's self naked*, as those who purposed to be champions in the Grecian games did. So γυμνασιον is a place of exercising, or even of striving naked, γυμνος or γυμνωσικαι, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who ἠνοδομασαν γυμνασιον built a place of exercise in Jerusalem, after the manner of the Heathen. Comp. 2 Mac. iv. 9, 12.

II. *To exercise in a mental and spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see *Wetstein*, who shews that the expressions, γυμναζειν, or γυμναζεσθαι, ὡπος, are used by the Greek writers, particularly *Arrian*.

Γυμνασις, ας, ἡ, from γυμνος.

Exercise, as of the body by ascetic severities, such as fasting, abstinence, watching. occ. 1 Tim. iv. 8. comp. Col. ii. 23.

✓ Rom. xiv. 17. 1 Cor. viii. 8.

Γυμνηλευς, from γυμναζω.

To be naked or ill-clad. occ. 1 Cor. iv. 11.

Γυμνος, η, ος, q. * γυια μονα εχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked*. occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see *Hurmer's Observations*, vol. ii. p. 421.

II. *Comparatively naked*, i. e. meanly, or ill, clothed. occ. Mat. xxv. 36, 38, 43, 44. Jam. ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in *Homer*, γυμνος often means not absolutely naked, but naked or stript of armour; thus, II. xvi. line 815, he calls *Patroclus*, ΓΤΜ-ΝΟΝ εν δρυϊστην naked in the battle, because stript, not of his clothes, but of his arms. Comp. II. xvii. lin. 122, 693, 711. †.

III. *Naked, or stript of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. עירום. See 1 Sam. xix. 24. (where Saul is said to have stript off עירום his † upper garments,

and to have lain down naked). Isa. xx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest*. occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. *Elsner* hath shewn that the profane writers use the word in the same view.

V. *Naked, bare, mere*. occ. 1 Cor. xv. 37.

VI. *Naked of spiritual clothing*, i. e. of the imputed righteousness of faith. occ. Rev. iii. 17. xvi. 15.

Γυμνοτης, τῆς, ἡ, from γυμνος.

I. *Nakedness*, that is, a being destitute of convenient or decent clothing. occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνος II. and Γυμνηλευς.

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith*. occ. Rev. iii. 18.

Γυμναριον, ο, το, a diminutive of γυμη, γυμνακος.

A trifling, weak, silly woman; Lat. muliercula: French, femmelette. occ. 2 Tim. iii. 6. *Arrian* in *Epictet*. several times uses this diminutive as a term of contempt.

Γυναικεος, εια, ειον, from γυμη, γυμνακος.

Female, womanish. occ. 1 Pet. iii. 7.

Γυμη, γυμνακος, ἡ, q. γομη, from γεινω, perf. mid. of γεινω or γερω to generate.

I. *A woman*, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see *Macknight*, & al.

II. *A woman considered as related to a man, a wife*, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. *Γυναι, Voc.* when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ανδρας when applied to men (comp. Ανρη IV.) but is generally equivalent to madam in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See *Miracles of Jesus vindicated* by Bishop *Pearce*, part iii. p. 56, 7. 12mo; and his *Note on John* ii. 4.

ΓΟΝΙΑ, ας, ἡ, from γονυ the knee, or rather immediately from the Heb. כנע to bend.

* From Heb. נ, or מנ, the body.

† See Dr. S. Chandler's Life of King David, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. Samuel

Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

I. An

- I. *An outward corner, as of a street.* occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. to become *εἰς κεφαλὴν γωνίας* the head-stone of the corner (Heb. *אבן פינה*), that is, the upper corner-stone, which doth not only unite and strengthen the whole building, but is exalted to the summit of it, so that upon whomsoever it shall fall from this elevation, it must grind him to powder. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone *εἰς κεφαλὴν γωνίας* does not appear exactly to answer to *ἀκρογωνιαίος*, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone*. occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.
- II. *An inner corner, so by a very natural figure, a secret or private place.* So Gro-

tius cites from the *Adelphi of Terence*, “*Intered in angulum aliquod abeam.* In the mean time I may go somewhere into a corner.” See also *Wetstein*. occ. Acts xxvi. 26.

- III. *An extremity.* occ. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10, for the Heb. *קצה* a side, Exod. xxvii. 14. & al. for *κράτος* an end, extremity, Exod. xxvi. 24. Neh. iii. 19. As to the phrase *ῥέσσαντες γωνίας τῆς γῆς*, the four corners or extremities of the earth, mentioned together with the four winds, it evidently denotes those four cardinal extremities thereof, where the four winds or spirits of the earth exert their actions in producing its diurnal and annual motion. Comp. under *Ἄνεμος* II. So these four extremities are with philosophical propriety called in Heb. *ארבע כנפות הארץ* the four WINGS of the earth, Isa. xi. 12. Ezek. vii. 2.



Δ Α Ι

Δ, δ, Delta. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. *ד*, *Daleth*, and in the form Δ very nearly resembling the Phœnician *Daleth*.

Δαιμονίζομαι, from *δαίμωνιον* or *δαίμων*.

To be possessed by a demon or devil. Mat. viii. 28, 33. & al. freq. It is the same as *δαίμωνιον ἔχειν* to have a demon or devil, John vii. 20, for which the Heathen writers most commonly use *δαίμονας* and *κακοδαίμονας*, as may be seen in *Lambert Bos Exercitat.* p. 61. & seq. and in *Wolfius* on John vii. 20. *Euripides* Phœniss. line 895, has *δαίμονας*, for persons possessed with demons; in which sense I find the Scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΝ once applied by *Pla-*

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tarch, *Sympos. lib. 7. quest. 5. p. 706*, D. edit. *Xylandri*. And see *Alberti* Præf. ad Observ. Phil. ad fin. and *Kypke* on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks *Δαιμονολογοί*. See *Archbp. Potter's* Antiquities of Greece, book i. chap. 12. p. 268. 1st edit.

Δαιμόνιον, s, το, from *δαίμων*, which see.

I. *A deity, a god*, or more accurately some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air. Thus the word is generally applied by the LXX, who use it, Isa. lxv. 11, for *גז*, the destructive troop, or powers of the heavens in thunder, lightning, storm, &c.; in Deut.

xxxii.

צבא. 17. Ps. cv. 35, for *צבא* the *powers forth or genial powers of nature*; and as by *δαίμονις* *μεσημέριος* the *mid-day demon*, Ps. xci. 6, (answering to the Hebrew *מקטב שחר צהריב*), we may be certain they intended not a *devil*, but a *pernicious blast of air* (comp. Isa. xxviii. 2. in the Hebrew), so from this and the fore-cited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5, they say, *All the gods of the Gentiles are δαίμονια*, i. e. not devils, but * *some powers or imaginary intelligences of material nature*. But it must be observed that, according to the highly probable opinion of that learned Jew *Maimonides* †, the error of the first idolaters consisted in their maintaining, that, as the *stars and planets* (כוכבים ונלגלים) (to which I think we should add the *circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order to procure the good will of him who created them, thus making them *mediators* between man and God; and this, says he, was the *foundation of idolatry*. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of *Plato* in *Sympos.* ΠΑΝ το δαίμονιον ΜΕΤΑΞΕΣΘΙ Θεοῦ τε καὶ ἀνθρώπου. EVERY demon is a middle being between God and mor-

tal men." If you ask what he means "by a middle being?" he will tell you, Θεός, ἄνθρωπος ἢ δαίμων, ἀλλὰ δια δαίμονιον. πᾶσα ἐστὶν ἡ ὁμιλία καὶ ἡ διαλεκτὸς θεοῖς πρὸς ἀνθρώπους. God is not approached immediately by man, but all the commerce and intercourse between Gods and men is performed by the mediation of demons." Would you see the particulars? Το δαίμονιον ἐστὶν ἐρμηνεύον καὶ διαπορῶμενον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δ' ἄλλας ἐπιλαΐσεις καὶ ἀμοιβὰς τῶν θυσιῶν. Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher *Plutarch*, who flourished at the beginning, and *Apuleius*, who lived after the middle of the second century, teach the same doctrine*. And "this," says the learned *Mede*, "was the *ecumenical* philosophy of the *Apostles'* times, and of the times long before them. *Thales* and *Pythagoras*, all the *Academics* and *Stoics*, and not many to be excepted, unless the *Epicures*, taught this divinity †." Now when *St. Paul* affirms, 1 Cor. x. 20, that *what the Gentiles sacrifice, they sacrifice δαίμονις* not to God, we may understand *δαίμονια* to mean either some *powers* or *supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, such *powers* or *intelligences* considered as *mediators* between the *supreme Gods* and *mortal men*.

* And that this is true the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2d and 4th volume of *Hutchinson's Works*, and in *Bate's Answer to Berrington*, p. 3, & seqt. See also *Prideaux Connect.* p. i. book iii. anno 222, p. 177, 8, 1st edit. 8vo, and *Heb. and Eng. Lexicon* in שָׁמַיִם under שָׁמַיִם XI.

† Through I must profess in general the utmost dislike to the *Rabbinical* writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, since truth is truth wherever it be found, I cannot forbear recommending *Maimonides* De Idololatria, as affording one of the best and truest accounts of the *Origin and Progress of Idolatry* to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of *Vossius De Origine & Progressu Idololatriæ*.

* As may be seen in the learned *Jos. Mede's Works*, page 627, and in *Bp. Newton's Dissertations on the Prophecies*, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly learned Heathen, many more might be added from the less civilized parts of the world: for instance, the *Pagan* inhabitants of the *Caribbee* islands in the *West Indies* are said to have regarded their *Chemens* or *Chemim* (i. e. plainly, according to the French pronunciation of *Marinus*, who gives them this latter name, שְׁמִיִּם *SHEMIM*, or *Heavens*), as the *messengers, agents or mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*, (שֵׁם יְהוָה *Jehovah the Machinator*, Q?) See *Picart's Ceremonies and religious Customs*, &c. vol. iii. p. 142, &c. and *Heb. and Eng. Lexicon*, under שֵׁם V. 1.

"For

"For this," says Mr. Mede*, "was [then] the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only *purâ mente*, with the pure mind, and with hymns and praises; and that sacrifices were only for demons." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαίμονιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαίμονια, those material mediators, or the † intelligences residing in them, whom † Apuleius calls "a higher kind of demons, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed unto men,"—Besides these, the Heathen acknowledged another sort, namely § "the souls of men deified or canonized after death." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, || "that

* P. 636, from Porphyry, in Euseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apulei. De Demonio Socrat. Porphyry's words, lib. iii. § 58. De Abstinencia, are remarkable to this purpose. 'Οὐδὲ τοῖς θεοῖς, ἀλλὰ δαίμοσι, τὰς θυσίας, τὰς δὲ αὐτῶν αἰματὶν προσέλασιν ὅτι τὰς ἐν τοῖς ἡντι δυνάμεις καταμαθῆναι, καὶ τοῖς προσέλασιν παρ' αὐτοῦ τὴν στολάνην. "Nor did those who were thoroughly acquainted with the powers of the Universe (the TO ΠΑΝ, N. B.) offer bloody sacrifice to the Gods, but to Demons; and this is affirmed by the Theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, part. i. chap. 5. page 138—142, 8vo.

† This notion of Intelligences in the Heavens is, according to Maimonides, very ancient; for he makes the third stage of the Antediluvian idolatry to be, "when certain impostors arose, who pretended that the Star or Planet (πλῆρ) itself for an angel had spoken to them and commanded that they should worship the Star, or &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. De Idol. § 4.

‡ In Mede's Works, and Bp. Newton's Dissertations, vol. ii. page 440.

§ See Bp. Newton, ut sup. page 439.

|| Ἀλλὰ γὰρ μὴν τοῖς θεοῖς κατὰ γὰρ καλὴν ψήφον,

Τοὺ μὴν ΔΑΙΜΟΝΕΣ ὡς, π. τ. λ.

Epy. καὶ Ἡμ. lin. 120, &c.

after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this, saith he, is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become demons." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons. The same also, says he, we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of Δαίμονιον, the word appears to be applied in several passages of the N. T.* Thus Acts xvii. 18, some of the Athenians said of St. Paul, he seemeth to be a proclaimer ξένων δαίμονιον of strange † demon-gods, because he preached unto them Jesus and the resurrection. In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used Rev. ix. 20, (where see Vitringa, p. 417, 2d edit.) and in that expression διδασκαλίας δαίμονιον, doctrines concerning demons, 1 Tim. iv. 1, as βαπτισμῶν διδασκαλίας, doctrine concerning baptisms, Heb. vi. 2 ἡ διδασκαλία τοῦ Κυρίου, the doctrine concerning the Lord, Acts xiii. 12. For proof I refer to Mr. Mede and Bishop Newton, and to what they have adduced on this subject shall only add, that Igna-

* See Mede, p. 635.

† Where there is no necessity from the use of the plural word δαίμονιον to suppose, as some learned men have done, that the Athenians took Jesus and Ἀντιστοίας for two distinct δαίμονια (see Bowyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ὑποφέρειν of introducing new Demons in the plural, because he said that the ΔΑΙΜΟΝΙΟΝ singular used to forewarn him. Thus Xenophon, Memorab. Socrat. lib. i. cap. 1. § 2 Διείδμεν γὰρ ὡς φωνὴ Σωκράτους τὸ ΔΑΙΜΟΝΙΟΝ ταῦτον ἐννοεῖται ὅτι δὲ πολλὰ μὲν δέονται αὐτὸν αἰσιν ἀποσπᾶσθαι ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ὑποφέρειν. For it was notorious, that Socrates used to say that the Demon warned him; whence principally indeed they seem to me to have accused him of introducing new demons."

thus,

tius, who, according to *Chrysostom*, had conversed familiarly with the Apostles, plainly uses *δαίμονιον* for a *human spirit* or *ghost*, and the adjective *δαίμονιος* for *one disembodied*, and in the state of spirits. Epist. ad Smyrn. § 2, 3. edit. *Russel*.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and Διαβολος the Devil; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out.* See *Mat. xii. 22—28. Mark. iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. Jam. ii. 19.* From the three first cited passages it appears evident, notwithstanding the objections of Dr. *Campbell* (*Prelim. Dissert. to Gospels*, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also *1 Cor. v. 5. 1 Tim. i. 20*); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to *ὁ Διαβολος the Devil*, in *Acts x. 38*.

It may be worth observing that *δαίμονιον* is used in this third sense in the Apocryphal Book of *Tobit*, ch. iii. 8. vi. 17. viii. 3; and that, according to *Plutarch*, tom. i. p. 958, E. edit. *Xylandr*. it was a very ancient opinion, that there are certain wicked and malignant demons (*φάντα δαίμονια καὶ βασιλικά*) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (*ἀπίπτεις* unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also *Porphyrus*, *De Abstin.* lib. ii. sect. 39, 40, 42. p. 83, 84. edit. *Cantab.* 1655.

Δαίμονιωδης, εως, υς, ὁ, ἡ, καὶ το—ες, from *δαίμονιον*.

Demoniac, devilish. occ. *Jam. iii. 15*.

ΔΑΙΜΩΝ, ονος, ὁ, q. δαίμων knowing, according to *Plato* in *Cratylus*, which from

δαω to learn, know, and this from *H. b. γν to know*.

I. *A Demon, an Intelligence.* It's senses in the heathen writers may be seen under *Δαίμονιον* I. II. besides which it sometimes signifies *fortune*, sometimes an attendant genius. The LXX, according to the *Complutensian* edition, have once used it for the Heb. *נַי*, *Isa. lxxv. 11*. Comp. under *Δαίμονιον* I. The learned * *Duport* has remarked, that in no (profane) Greek writer till the time of Christ does this word occur in a bad sense. This, however, may be doubted; since *Plutarch*, *De Vit. Ære Al.* tom. ii. p. 830, F. mentions *ὁ Θεῖος καὶ ὑπερθεῖος εὐνοῖα τῷ Εμπεδοκλῆει ΔΑΙΜΟΝΕΣ*. Those *Demons* of *Empedocles* who were cast out by the Gods, and fell from heaven." But it is not certain whether *Δαίμονες* was the word used by *Empedocles*, or whether it is *Plutarch's*.

II. In the N. T. it is used only for an evil spirit, a fallen angel, a devil, unless perhaps in *Rev. xviii. 2*, which passage seems an allusion to the LXX version of *Isa. xiii. 21*, where the Heb. *רעיון*, rough, hairy creatures (so *Aquila* *τριχώνται* and *Vulg.* *pilosai sunt*) is rendered by *δαίμονια, demons*, agreeably to the heathen notions, that their demons, such as *Pan*, the *Fawns*, *Satyrs*, &c. appeared in the shape of rough, shaggy animals. Comp. LXX, *Aquila* and *Symmachus*, in *Isa. xxxiv. 14*, and *Baruch iv. 35*. It occurs also *Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14*.

Δακνω, from the obsolete *δακω* or *δρω* the same, which from the Heb. *דכה* to beat, break; or *דמש* to crush, break by crushing. To bite. In the N. T. it is used only in a figurative sense. occ. *Gal. v. 15*. "*Plato* (*Resp. ix. 274. ad fin. edit. Massey*) uses expressions very similar to those of the Apostle, *ΔΑΚΝΕΣΘΑΙ τε καὶ μαχόμενα* *ΕΞΘΕΙΝ ΑΛΛΗΛΑ*, to bite, and fighting to devour one another." See *Blackwall's Sacred Classics*, vol. i. p. 207. *Wetstein* and *Kypke*.

ΔΑΚΡΥ, υος, το, from obsol. *δακω* to bite (see *δακνω*) and *ρνω* to flow, or rather perhaps from the Heb. *דקר* to pierce, pun gere.

* On *Theophrast.* *Ethic. char.* xvi. p. 451, edit. *Needham*.

A tear,

A tear, which flows from the eyes, and is of a briny biting or pungent taste. Luke vii. 38. 44. Heb. v. 7.

Δακρυον, ε, το, from δακρυ.

A tear. occ. Rev. vii. 17. xxi. 4.

Δακρυω, from δακρυ.

To weep, shed tears. occ. John xi. 35.

Δακτυλος, ε, ο, from δακτυλος.

A ring for the finger. occ. Luke xv. 22.

Comp. Jam. ii. 2.

Δακτυλος, ε, ο, q. δεικτυλος, from δεικω to shew, point out, whence also the Latin name *digitus*, q. δεικτος.

I. *The finger, with which men shew or point out objects.* (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. On Mat. xxiii. 4, see *Wetstein* for parallel expressions in the Greek writers.

II. *The finger of God is used for his power, and as synonymous with the spirit of God.* Luke xi. 20. Comp. Mat. xii. 18, and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμαζω, from δαμαω the same, which from Heb. דָּמָה or דָּמָה to reduce to stillness or quietness, whence also the Latin *domo*, and Eng. *tame*.

To subdue, tame. occ. Mark v. 4. James iii. 7, 8.

Δαμαζις, ιος, att. εως, η, from δαμαω to tame.

A heifer of fit age to be tamed to the yoke. occ. Heb. ix. 13.

Δανειζω, from δανισιν.

I. *To lend.* occ. Luke vi. 34, 35.

II. *Δανιζομαι*, Mid. *To borrow.* The profane writers use it in the same sense, as *Elmer* and *Wulfius* have shewn. occ. Mat. v. 42.

Δανισιον, ε, το, from δανος a gift, also a loan, somewhat lent, from Heb. דָּן to give, being dropt as usual.

A loan, a debt. occ. Mat. xviii. 27.

Δανειστης, ε, ο, from δανειζω.

A lender, a creditor. occ. Luke vii. 41.

Δαπαναω, ω, from δαπω to devour, as wild beasts * do their prey, and this perhaps from Heb. דָּב a bear, a very voracious animal. See Prov. xxviii. 15, in Heb.

I. *To spend, properly in eating and luxury.* occ. Luke xv. 14. James iv. 3. So *Hesychius*, Παμφαγος, παντα δαπανων, and

* Thus *Homer* of a lion, Il. xi. line 481, Αὐτὰρ δ' ΔΑΗΤΕΙ. Of wolves, Il. xvi. line 158, 9, 'Οι τ' ἰαπεί—ΔΑΗΤΟΥΣΙΝ they tear in pieces and devour the stag."

Suidas explains Δαπαναν, by ε το σπλωσ αναλίσκειν, αλλα το λαμπρως ζην και σκαδαν και δαπαναν την βσιαν, Not simply to spend, but to live splendidly and be prodigal and devour one's substance." See *Wetstein* on Luke.

II. *To spend, in general.* occ. Mark v. 26.

2 Cor. xii. 15. Acts xxi. 24, where see *Wulfius*, *Wetstein*, and *Doddridge*.

Δαπανη, ης, η, from δαπαναω.

Expense, cost. occ. Luke xiv. 28.

Δε, a conjunction, perhaps from δεω to bind, connect.

1. Copulative. *And also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude ver. 8. After και in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See *Raphelius* on Acts iii. 24, and *Alberti* on 2 Pet. i. 5.

2. *Even, et quidem.* Rom. iii. 22. Phil. ii. 8, where *Raphelius* shews that *Herodotus* applies δε in the same sense.

3. *Moreover, farther.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 7.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *Then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. Causal, *For.* Mark xvi. 8. Luke iv. 38. xii. 2. & al. freq. And thus it is often applied in the best Greek writers. See *Raphelius* on Mark xvi. 8, and *Elmer* on Luke iv. 38.

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18, where see *Raphelius*.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17, where see *Raphelius*, who shews that *Herodotus* and *Arrian* use δε in the same manner, as the Latin writers do at and verò.

9. It is used in resuming a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *And that.* Gal. ii. 4.

11. Adversative, *But, sed.* Mat. xxiii. 11. xxv. 9.

1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper*. Luke xvii. 8.

Δειπνόν, ε, το, so called from δεῖσθαι εἰς πόνον, *men's wanting it for labour, or to enable them to labour*. See Suicer's Thesaurus on this word.

I. In Homer it generally denotes *the breakfast, or morning-meal*, as Il. ii. lin. 381, 399, and Il. viii. line 53; (comp. lin. 1, and 66) but sometimes *food in general*, even that which is taken towards evening, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. a *supper, an evening meal, or feast*. Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12.

III. Κυριακὸν Δειπνόν, *The Lord's Supper*. occ. 1 Cor. xi. 20. It appears however from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, On the Lord's Supper, p. 151. 2d edit. where see more.

Δεισιδαιμονεστῆρος, α, ον, comparat. of δεισιδαιμων, which from δειδω, 1st fut. δεισω, *to fear*, and δαιμων a *demon*.

Too superstitious, or rather, too much addicted to the fear and worship of demons. Comp. Δαιμων I. For "the word Δεισιδαιμων," says Mede (Works in fol. p. 635), by etymology signifies a *worshipper of demon-gods*, and was anciently used in this sense, and so you shall find it often in Clemens Alexandrinus his *Protrepticon**, not to speak of others." And thus the Etymologist explains it by εὐλαΐης καὶ δειλας περὶ θεῶν *pious and fearing the gods*, and Suidas by θεοσεβῆς a *worshipper of God, or of the Gods*. occ. Acts xviii. 22; where St. Paul begins his speech in the Areopagus in a much less † *offensive* manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are as δεισιδαιμονεστῆρες, somewhat, or as it were, too much addicted to the worship of demon-gods.*" In which exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he *seemed to be a pro-*

claimer of new demon-gods; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce any *new demons* among them; but, as he goes on to declare, he would wish to recall them to the worship of that *God*, whom out of their great δεισιδαιμονία they worshipped without particularly knowing him, but who, though to them *unknown, made the world and all things therein, and is the Lord of heaven and earth*.

Δεισιδαιμονία, ας, ῆ, from δεισιδαιμων.

Superstition, or rather, Religion, or religious worship. occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as *superstition*; so that this text affords a *further argument*, (comp. Δεισιδαιμονεστῆρος) that the word Δεισιδαιμονία will admit a milder interpretation." Doddridge. And thus Suidas explains δεισιδαιμονία by εὐλαΐα περὶ τοῦ Θεοῦ, *reverence towards the Deity*, and Hesychius by φοβησία, *fear of God*, in which good sense it is several times used by Diodorus Siculus*. So Heracitus says of Orpheus, he led men εἰς δεισιδαιμονίαν, and exhorted them εἰς το εὐσεβεῖν, *to be pious*, where it is manifest δεισιδαιμονία must mean *religion*, not *superstition*. But what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a Heathen calls the Pagan religion δεισιδαιμονίας, (Ant. lib. xix. cap. 5. § 3.) or where the Jewish religion is spoken of by this name in several edicts that were made in it's favour by the Romans (as in Ant. lib. xiv. cap. 10. § 13, 14, 16, 18, 19.), but also where the historian is expressing his own thoughts in his own words. Thus of King Manasseh after his repentance and restoration he says, ἐπισκεδάζειν—*πασσὴν περὶ αὐτὸν (Θεὸν) τὴν ΔΕΙΣΙΔΑΙΜΟΝΙΑΝ* χρῆσθαι, that he strove to behave in the most *religious* manner towards God," Ant. lib. x. cap. 3. § 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn to-

* Et Strom. lib. vii. p. 504, Δεισιδαιμων, ὁ δειδώς το δαιμονα.

† See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 8. § 7, 3. p. 413, 415, and note, 1st edit.

* See Hammond on Acts xvii. 22, and Pate Synops.

gether

gether on this occasion τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑΙ, by their religion, as if it had been by an engine, ὁρῶντινι. De Bel. lib. ii. cap. 12. § 2. Comp. cap. ix. § 3.

Δεκα, *δε, αἱ, τα*. Indeclinable.

The number *Ten*, from δεκασθαι (Ionic δεκασθαι) to receive, contain, because it contains all the units under it. Mat. xx. 24. xxv. 1.

Δεκαδυο, *δε, αἱ, τα*, from δεκα *ten*, and δυο *two*.

Twelve. occ. Acts xix. 7. xxiv. 11.

Δεκαπεντε, *δε, αἱ, τα*. Indeclinable, from δεκα *ten*, and πεντε *five*.

Fifteen. occ. John xi. 18. Acts xxvii. 28. Gal. i. 18.

Δεκατεσσαρες, *δε, αἱ, και τα δεκατεσσαρα*, from δεκα *ten*, and τεσσαρες *four*.

Fourteen. occ. Mat. i. 17. Gal. ii. 1.

Δεκαλος, *η, ον*, from δεκα.

1. *The tenth*. occ. John i. 39. Rev. xi. 13. xxi. 20.

II. Δεκατη, *ης, η*, (μοιρα, *part*, being understood) *The tenth part, tithe*. occ. Heb. vii. 2, 4, 8, 9. See Wetstein on ver. 4, for instances of the Heathen dedicating to their gods the tenth of spoils taken in war.

Δεκαλω, *ω*, from δεκαλος, δεκατη, *the tenth*.

To tithe, receive tithes of. occ. Heb. vii. 6. Δεκαλοομαι, *υμαι, pass*. To be tithed, pay tithes. occ. Heb. vii. 9.

Δεκλος, *η, ον*, from δεδεκλαι, 3d pers. perf. of δεχομαι to receive.

Accepted, agreeable, agreeable. occ. Luke iv. 19, 24. Acts x. 35. 2 Cor. vi. 2. Phil. iv. 18.

Δελαζω, from δελαρ, ατος, το, a bait, from δελω to take with a bait, which probably from Heb. הָלַךְ to draw out, as fish from the water, though the V. is not so applied in the Heb. Scriptures.

To take or catch, properly with a bait, as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. Jam. i. 14, εξελκομενος και δελαζομενος, "These words," says Doddridge, "have a singular beauty and elegance, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour." Thus also Xenophon, Memor. Socrat. lib. ii. cap. 1. § 4, where disputing with Aristippus about pleasure, he says some animals are γαστρι ΔΕΛΕΑΖΟΜΕΝΑ, caught by

their belly or appetite." See Raphaelius, Wetstein and Kypke.

ΔΕΜΩ.

To build, construct. It may be derived either from the Heb. בָּנָה to complete, finish, or כִּסְוָה to liken, assimilate, from the assimilation or adaptation of parts in the same building. It is an obsolete V. but is here inserted on account of its derivatives.

Δενδρον, *ς, το*. The most probable of the Greek derivations I have met with of this word, is that given by the learned Damm, in his Nov. Lexic. Græc. from δεινω or δηνω to stretch out, extend (which by transposition from Heb. נָטַח the same) and δορ or δορυ, properly a piece of wood stript of the bark, and thence the tree itself, from δειρω, which see; though I would not be positive that Δενδρον may not be formed from a corruption of the Heb. * דָּמָר (whence likewise Eng. timber), which signifies straight, upright, and as a N. a palm-tree. See Heb. and Eng. Lexicon in דָּמָר.

A tree. Mat. iii. 10. vii. 17, 18, 19. xiii. 32. & al. freq. In Mark viii. 24, many MSS, five of which ancient, and some editions read, Βλεπω τας ανθρωπους οτι ως δενδρα ορω περιπατοντας, I see men, because I see them as trees (confusedly, like the trees which the man knew were growing in the fields near Bethsaida, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) walking. See Wetstein Var. Lect. Wolfius, and Griesbach.

Δεξιολατος, *ς, δ*, from εκ τη δεξια λαζειν, taking in the right hand.

A soldier who takes and carries a spear or javelin in his right hand, a spearman. occ. Acts xxiii. 23. The Alexandrian MS reads δεξιολατης; but since all the other MSS (except one mentioned by Erasmus) have δεξιολατης, Mill's opinion seems highly probable, that δεξιολατης is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies those who cast darts or javelins with the right hand, confirms

* η being changed into its media, δ, and θ into γ, as usual, and the second δ inserted for sound's sake, as in ανδρας from ανηρ.

L

the

the interpretation of δεξιλας just given.

Δεξιός, α, ον, from δεξασθαι, 1st aor. infin. of the deponent verb δεχομαι to receive, take, on account of the aptitude of the right hand for this purpose.

Right, as opposed to left, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally δεξια denotes the right hand, and that whether joined with χαιρ, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9.

Δεξια, τα. Neut. plur. (μαρη, parts, being understood) The parts towards the right hand, i. e. the right hand side. Mat. xx. 21, where see Wetstein. Mat. xxii. 44. xxv. 33. & al. Μαρη is expressed, John xxi. 6. On the expressions of Christ sitting on the right hand of God, being exalted to his right hand, and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Observ. Sac. lib. ii. cap. 4. and 5. edit. 3time.

Δεομαι. See under Δω.

Δερμα, αλος, το, from δερω to flay, strip off the skin.

A skin of a beast flayed off the body. occ.

Heb. xi. 37. Comp. under Μηλωτη.

Δερματινος, η, ον, from δερμα.

Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6.

ΔΕΡΩ, perhaps from Heb. ערר to cut, split.

I. To flay, strip off the skin. In this it's proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. שחטו to flay. It is also thus used by Homer, speaking of sacrificial victims, Il. i. line 459,

Αν ἱεῖρας μὴ σπῶσι, καὶ ἰσφαζάν, καὶ ΕΔΕΙΡΑΝ·

First they drew back their necks, then kill'd and flay'd.

So Il. vii. line 316,

Τῷ ΔΕΡΩΝ—

The steer they flay'd.

II. To flay by beating with rods or the like, to beat or scourge severely. occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this

is a very uncommon sense of the V. yet the diligent Kypke on Mat. xxi. 35, produces Aristophanes in Vesp. applying the simple V. δερειν and δερεσθαι, and the compound αποδερεσθαι, to this meaning; and likewise Arrian Epictet. lib. ii. cap. 20. p. 236, εκδερεσθαι.

III. To beat, strike in general, as a person. occ. John xviii. 23. 2 Cor. xi. 20.—the air. occ. 1 Cor. ix. 26; where it seems to refer to the Σιαμαχια of the ancient Athletæ, or their exercising themselves in imaginary combats, in which they would of course strike nothing but the air. So Virgil of a boxer preparing for the combat,—verberat ictibus auras, Æn. v. line 377. See Wetstein on 1 Cor. ix. 26.

Δεσμενω.

I. From δεσμος, To bind, enchain. occ. Acts xxii. 4.

II. From δεσμη, To bind together into a bundle. occ. Mat. xxiii. 4.

Δεσμεω, ω, from δεσμος.

To bind. occ. Luke viii. 29.

Δεσμη, ης, η, from δεδεσμαι, perf. pass. Attic of δεω to bind.

A bundle, which Eng. word is derived in like manner from the V. to bind. occ. Mat. xiii. 30.

The LXX use δεσμη. Exod. xii. 22, for the Heb. חבית a bunch, of hyssop namely.

Δεσμιος, υ, δ, from δεσμος.

One bound, a prisoner. Mat. xxvii. 15, 16.

Acts xvi. 25, 27. & al. freq. On Philem. ver. 1, see Macknight.

Δεσμος, υ, δ, plur. δεσμα, τα, (but τας δεσμους, Phil. i. 13.), from δεδεσμαι perf. pass. Attic of δεω to bind.

I. A bond or chain, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. & al. freq. In Heb. x. 34, the Alexandrian, Clermont, and three later MSS, together with the Vulgate, both the Syriac and several other ancient versions, read δεσμοις prisoners, which reading is embraced by Wetstein, and by Griesbach received into the text.

II. The string or ligament of the tongue. occ. Mark vii. 35. Theognis, Γνωμ. line 178, Γλωσσα δε δὲ ΔΕΔΕΤΑΙ, His tongue is tied."

III. It is spoken of an infirmity owing to a satanical agency. occ. Luke xiii. 16, where see Wolfius and Kypke.

Δεσμο-

Δεσμοφυλαξ, ακος, δ, q. δεσμοφυλαξ, from δεσμιος a prisoner, and φυλασσω to keep. A keeper of prisoners, a jailer. occ. Acts xvi. 23, 27, 36.

Δεσμοτηριον, ο, το, from δεσμωω to bind, which from δεσμος.

A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμωνης, υ, δ, from δεσμωνω to bind, which from δεσμος.

A person bound, a prisoner. occ. Acts xxvii. 1, 42.

Δεσποτης, υ, δ, from δεος fear, and ποιωω to make, occasion, or immediately from the V. δεσποζωω to have the rule or dominion, which may be either from δεος οπαζωω to occasion fear, or perhaps from the Chald. ܕܡܫܐ to reduce into order, which word appears in the compound ܕܡܫܐܐ a commander, which see in Heb. and Eng. Lexicon.

I. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit, occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10.

Dr. Clarke, in his *Scripture Doctrine of the Trinity*, No. 407*, asserts, that "Christ is no where in the New Testament styled Δεσποτης (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10)." Let us then examine these texts.

Luke ii. 26, It was revealed to him (Simeon) υρω (not δια) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; and on seeing him, he says, ver. 29, ΔΕΣΠΟΤΑ, LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. Is not then the Holy Ghost here styled Δεσποτα?

Acts iv. 24, 25, They lift up their voice to God with one accord, and said ΔΕΣΠΟΤΑ, LORD, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said—But by Acts i. 16, it was the Holy Ghost who spake by the mouth of David. It is He, therefore, who in Acts iv. 24, is styled Δεσποτα.

In 2 Tim. ii. 21, ΤΩ ΔΕΣΠΟΤΗ the

* Comp. No. 15, and Clarke's Comment on 40 Texts, No. 15.

Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. comp. Heb. iii. 6. If in Jude ver. 4, we follow the common reading, the want of the article τω before Κυριος shews that Jesus Christ is there styled τω μονω ΔΕΣΠΟΤΗΝ Θεω, the only LORD God, as well as our Lord. But if, with the *Alexandrian*, and another ancient MS, and eleven later ones, and the Vulg. Version (see *Mill*, *Weststein*, and *Griesbach*), we omit the word Θεω, this application of μονω ΔΕΣΠΟΤΗΝ to Jesus Christ will be still more evident. And the same sort of persons, who in Jude ver. 4, are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13, and the hymning elders in Rev. v. 9, will also inform us, for the person there addressed bought them to God with HIS OWN BLOOD†.

Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10, belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii 18. John v. 22.

Grotius therefore was not mistaken, as Dr. Clarke asserts he was, in saying that Christ is sometimes called Δεσποτης in the New Testament. I add further, with regard to the Holy Spirit, that Luke ii. 29, Acts iv. 24, furnish us with clear instances of His being religiously invoked by holy men, and of His having divine attributes expressly ascribed to him.

II. A human lord or master, as of servants. occ. 1 Tim. vi. 1, 2. Tit. ii. 9. 1 Pet. ii. 18.

In the LXX Δεσποτης six times answers to the Heb. מוֹרָא or מוֹרָא, as applied either to man or God, and particularly to the divine Captain of Jehovah's Host. Josh. v. 14. Comp. ver. 15.

Δεσπο. An Adv. both of place and time, signifying hither, perhaps from δυνω to come, enter, as δυνω below.

I. Of place, Here, hither. In the N. T. when implying place, it is used only in calling or encouraging, and may be rendered, Come, come hither. Mat. xix. 21.

† See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

Luke xviii. 22. John xi. 43. & al. See *Wetstein* on Mat. and observe that *Homer* frequently uses this word. See *Dammi Lexic.* col. 1061.

II. Of time, with the neuter article, Ἀχρὶ τοῦ νῦν, *Till this time, hitherto*, occ. Rom. i. 13. where see *Wetstein*.

Δεῦτε. An Adv. of compellation or calling. *Come, come hither*, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δεῦν to come, ε being inserted, as if from the V. δεῦν. Comp. Δεῦ. See *Wetstein* on Mat. and *Dammi Lexic.* col. 1062, who shews that *Homer* often uses Δεῦτε.

Δεῦτερος, α, or, from δεῦτερος. *Doing somewhat on the second day; for these nouns in ας denote the day.* Comp. Τεταρταῖος. occ. Acts xxviii. 13; on which text *Raphelius* observes that *Xenophon* uses δεῦτερος in the same sense.

Δεῦτερον πῶλος, υ, δ, from δεῦτερος the second, and πῶλος the first.

The first sabbath after the second day of unleavened bread, from which day the seven weeks (called שבועות *sabbaths*, Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the barley was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which *Stockius* and *Doddridge* have embraced.

Δεῦτερος, α, or, q. δευτερος, from δυο two, as ἀμφότερος from ἀμφω. But the learned *Damm*, *Lexic.* col. 461, derives it from δεῦν to sail, fall short (which may be from the Heb. דָּחַק to be faint), and says it is properly spoken of those who are second in a trial of skill or activity. *Homer* certainly applies it in this sense, Il. x. line 368. Il. xxiii. lin. 265, 498. But what properly confirms this derivation is, that *Homer* uses not only the comparative Δεῦτερος, but also the superlative Δεῦταλος the last, Il. xix. line 51. *Odyss.* i. line 286. *Odyss.* xxiii. line 342.

Second. Mat. xxi. 30. xxii. 26, 39. & al. Δεῦτερον neut. is used as an adverb, *Secondly, a, or the, second time.* John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Ex δεῦτερος (καὶ πρῶτος time, namely, being understood) 4, or the, second time. Mat. xxvi. 42. John ix. 24. & al. Comp. under Ex 4.

Δεχομαι, perhaps from the Heb. הָן in the midst, middle or inner part, between*.

I. To receive, contain within itself, as a place doth what is put therein. occ. Acts iii. 21.

II. To take, receive within or between the arms. Luke ii. 28.

III. To receive, entertain, as a person. Mat. x. 40, 41. Acts xxi. 17. Gal. iv. 14. Comp. Acts vii. 59.

IV. To receive, embrace, as a doctrine. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. & al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14.

V. To receive, bear with, bear patiently, as a person. 2 Cor. xi. 16. So *Demetrius* in *Plutarch De Defect.* Orac. p. 412. F. ΔΕΞΑΣΘΕ ἡμᾶς—καὶ ὅπως εὖ συναχθῆτε ὁππῶς—σπονδαίς, Bear with us, and take heed not to frown." See *Elaener* and *Wolfius*.

VI. To receive, somewhat communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4.

VII. To look for, expect. The verb in this sense may be very naturally derived from the Chaldees קָרַב to look, look out; so the Latin expecto, to expect, is from ex out, and specto to look; comp. Ἀποκατάδοικα. Δεχομαι is often thus applied in *Homer*, as in Il. xviii. line 521,

Τῶσι δ' ἵππῃσιν ἀπαινεῖ δὴν σκοτοὶ πᾶσι λαῶν,
ΔΕΓΜΕΝΟΙ ὅπποτε μῆλα ἰδοῖατο καὶ ἱλίκας βύς.

Two spies at distance lurk, and watchful seem
If sheep or oxen seek the winding stream.

POPE.

So Il. ii. line 794, and Il. ix. line 191. The simple V. however, is not in the N. T. nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives ἐδεχμαι, προσδεχομαι, which see.

ΔΕΩ, probably from the Heb. דָּוַר (Arab. وَتَر) to fix firmly, by transposition, and

* Whence also may be deduced our English word take.

dropping

dropping one of the dentals, as in the Eng. word *tie*, from the same root. It may, however, be worth observing, that, in some of the northern derivatives from the Heb. רר , both the dentals are preserved, as in the Welch *tid* a chain, *tidaw* to tie with a chain or rope, and in the Eng. *tidy*, *tight*.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & ul. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16, see *Wolfius*.

II. *To bind up, swathe*. John xix. 40.

III. *To bind or oblige by a moral or religious obligation*. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce or determine to be binding or obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

ΔΕΩ.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in *Homer*, II. xviii. line 100.—*Εραιο δε ΔΗΣΕΝ*, *He wanted me*." So *Plato* in *Apol. Socr.* § 18 & 27. edit. *Forster*, πολλὰς ΔΕΩ, *I want much*, i. e. *I am far from*." And *Lucian*, Rev. iv. tom. i. p. 406. B. *Εσω δε τορσις ΔΕΩ*, *I am so far from*." In this sense *δω* seems a derivative from the Heb. ר *sufficient*; and though these two ideas of *want* and *sufficiency* seem at first sight contradictory, yet (as *Thomasinus* has ingeniously remarked) they in many expressions come to the same thing; for *what is sufficient* is what one *wants*, and what one *wants* is what would be *sufficient*; thus Prov. xxv. 16, *Hast thou found honey*, eat רר *what is sufficient for thee*, or, *what thou wantest*. Hence

II. As a V. impersonal, Δεῖ, *There is need, necessity, or want* (q. d. *it hath need*), *it becometh, it becometh*. See Mat. xxv. 27. Mark ix. 11. xiv. 31. Eph. vi. 20. Δεῶν, το. *Need, needful, becoming*. See 1 Tim. v. 13. 1 Pet. i. 6.

III. Δεομαι, pass. *To be in want or need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδεομαι is; but hence

IV. Δεομαι, *To pray, beseech, supplicate*,

used absolutely, Acts iv. 31. Rom. i. 10. —with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much entreaty requesting of us this favour and the communication of this ministration to the saints*. For the words δεξασθαι ἡμᾶς at the end of the verse seem a spurious addition, being wanting in thirty-four MSS, four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by *Wetstein*, and thrown out of the text by *Griesback*.

ΔΗ, An Adv. from the Heb. ר *sufficient*, or perhaps from *δω* to bind.

1. Of affirming, *Truly, in truth*. occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23.

2. Of exhorting, *By all means*, or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *Therefore*. occ. 1 Cor. vi. 20. *Blackwall*, *Sacred Classics*, vol. i. p. 145, observes, that *Plato* applies this particle in the same manner. But in this use of *δη*, it's affirmative or hortative sense seems also to be included, q. d. *Therefore truly*, or *therefore by all means*. ΔΗΛΟΣ, η, ον, from the Arab. ش to shew, which from the Heb. הל to draw out. Comp. Prov. xx. 5, in Heb.

Manifest, evident. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλω, ω, from δηλος.

I. *To make manifest or evident*. occ. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, shew, signify by words*. occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημιουργω, ω, from *δημος* the people, and *αγορευω* to speak to or harangue.

To speak to or harangue the people, to make a public oration. occ. Acts xii. 21.

Δημιουργος, υ, ος, from *δημος* public (which from *δημος* a people), and *εργον* work.

I. *One who worketh for the public, or performeth public works*, also an architect. So *Suidas* from the Schol. on *Aristoph.* Κοινως δε ελπον δημιουργος, τας τα δημοσια εργαζομενους: ποτε δε και τας αρχιτεκτονας.

II. It is applied to God, the architect of that continuing and glorious city which Abraham

Abraham looked for. occ. Heb. xi. 10, where see *Wetstein*.

Ἀμας, *s, s*, from *δew* to bind.

A people, so called because bound together, as it were, by laws and the ties of society*. occ. Acts xii. 22. xvii. 5. xix. 30, 33.

Ἀμασῖος, *a, or*, from *δew* to bind.

I. Public, common. occ. Acts v. 18.

II. Δημόσια, Publicly. It is the † dative case used adverbially by an ellipsis, for *ἐν δημοσίᾳ χώρᾳ*, in a public place, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20.

ΔΗΝΑΡΙΟΝ, *s, to* Lat.

A word formed from the Latin *denarius*, which denotes the Roman penny, so called because in ancient times it consisted, *denis assibus*, of ten asses. It was a silver coin, and equal to about seven-pence half-penny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages shew, that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Ἀλητὸς. Adv. from *δῆ* truly, and *ωὖ* ever. *Sœter*. occ. John v. 4.

Ἀλητῶ. Adv. from *δῆ* truly, and *ωὖ* where. Truly any where, or in any manner. occ. Heb. ii. 16.

ΔΙΑ.

Jupiter. See under *Zeus*.

ΔΙΑ. A preposition, perhaps from the Heb. *דח* to drive, impel.

I. Governing a genitive case,

1. It denotes a cause of almost any kind, *By*. See John i. 3. Luke i. 70. John i. 7. Rom. v. 11. iii. 24. Acts viii. 18.

2. Of place, *By, through*. Mat. ii. 12. Luke vi. 1. 1 Cor. iii. 15. ΔΙΑ πυρός, *Through a fire*. Comp. Ps. lxvi. 11, or 12. Isa. xliii. 2, in LXX. *Euripides*, *Electr.* line 1182, has a similar expression, ΔΙΑ ΠΥΡΟΣ μολον, I came through a fire." So *Aristophanes*, *Lysist.* line 133,

Ἐγὼ μὲν χρεὶ, ΔΙΑ ΤΟΥ ΠΥΡΟΣ
ἔδιδον βάσιζιν.

Though I were to pass through fire, I'd go.

* So *Cicero* de *Repub.* as preserved by *Austin*, lib. 2. cap. 21. De *Civit. Dei*, defines *populus*, a people, *cætus multitudinis hominum, juris consensu & utilitatis communione sociatus*.

† This elliptical use of the dative is very common. See *Hoogstraen's* Note on *Vigerus* De *Idiotism.* cap. ii. sect. 1. reg. 9.

But see by all means *Elser's* excellent Note on 1 Cor. iii. 15, to whom I am indebted for the above citations; and comp. *Wetstein* and *Mucknight*.

3. Of time, *Through, throughout*. Luke v. 5.

4.—*After*. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See *Wetstein* on Mat. and Mark, and observe that this use of *δια* is common in the Greek writers. Comp. *Kypke* on Mark.

5. Denoting the state, *In*. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. *Sense* II.

6.—The time, *In, by*. Acta v. 19. xvii. 10. So *Herodotus*, lib. i. cap. 62. ΔΙΑ ενδεκατου ελεος, *In the eleventh year*." *Lucian*, *Demonax*, tom. i. p. 1010, ΔΙΑ χειμῶνος, *In winter*."

7.—The adjunct, *With*. Rom. xiv. 20.

8. *Before, in the presence of*. 2 Tim. ii. 2. So *Plutarch*, cited by *Wetstein*, ΔΙΑ ΘΕΩΝ ΜΑΡΤΥΡΩΝ, *Before the Gods (as) witnesses*."

II. Governing an accusative,

1. It denotes the final or impulsive cause, *For, on account of, by reason of*. 1 Cor. ix. 23. Rom. i. 26.

2. *Through, by means of*. Luke i. 78. John vi. 57, where see *Alberti*. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11.

3. *In*. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. *For, in respect of or to*. Heb. y. 12. So Rom. iii. 25, ΔΙΑ τὴν ἁμαρτίαν, *As to, with regard to*, (quod attinet ad) the remission; where *Raphelius* clearly shews that *Polybius* uses the preposition *δια* with an accusative in this sense. Other expositors, however, here render it *by* (as in John vi. 57); or *for*, denoting the final cause (as in Rom. iv. 25.) See *Wolfius*, and comp. under *Παρεσις*.

5. With a V. infinitive, having the neuter article prefixed, *Because*. Mat. xxiv. 12. Phil. i. 7.

III. In composition,

1. It is *emphatical*, or *heightens* the signification of the simple word, as in *διαναθαρίζω* to cleanse thoroughly.

2. It denotes *separation or dispersion*, as in *διασπασμαίω* to be pulled in two. Mark v. 4. *διαδωρίζω* to publish abroad. Luke ii. 17.

3.—*Pervasion or transition*, as in *διαδύσω* to pass through, *διαδεχομαι* to receive by transition. Acts vii. 45.

Διαδύσω,

διαβαινω, from *δια* through, and *βαινω* to go.

To pass through, pass over. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

διαβαλλω, from *δια* through, and *βαλλω* to cast.

I. To dart or strike through, whence

II. In a * figurative sense. To strike or stab with an accusation or evil report, to accuse. So *βλασφημειν* may be from *βαλλειν ταις φημαις* smiting with reports. See *βλασφημω*. occ. Luke xvi. 1, where the V. is applied to a true accusation, as *Kypke* shews it is likewise in the Greek writers.

διαβεβαιωμαι, *βαιμαι*, from *δια* emphat. and *βεβαιωω* to confirm.

To affirm, or assert, strongly or constantly. occ. 1 Tim. i. 2. Tit. iii. 8.

διαβλεπω, from *δια* emphat. and *βλεπω* to see.

To see plainly or clearly. occ. Mat. vii. 5. Luke vi. 42.

διαβλεω, from *δια* through, and obsol. *βλεω* to cast.

To cast through. An obsol. V. whence in the N. T. Luke xvi. 1, we have *διεβληθη*, 3d pers. 1st aor. pass. See under *διαβαλλω*.

διαβολος, *ς, δ, η*, from *διαβεβωλα*, perf. mid. of *διαβαλλω*.

I. An accuser, a slanderer. occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.

II. The Devil, so called because he originally accused or slandered God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which accuseth them before our God day and night, Rev. xii. 9, 10. (Comp. Job i. 6.); whence also he is called our adversary, 1 Pet. v. 8. See *Αντιδικος*. Further, *διαβολος* is used either for the Prince of the Devils, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for those evil spirits in general, Acts x. 38. And Christ calls Judas *διαβολος*, John vi. 70, because "under the influence of that malignant spirit he would turn his accuser

* *διαβαλλων semper metaphorice quasi verbis transigere, calumniis transigere, transfodere, calumniari.* Dnpport in Theophrast. Char. Ethic. cap. xvi. p. 462. But see *Scapula's Lexicon*.

and betrayer," says *Doddridge* in Paraphrase. But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render *διαβολος* in this text by *spy* or *informers*, as Judas truly proved. See *Campbell's Prelim. Dissertat. to Gospels*, p. 185, 188.

By this word *διαβολος*, the LXX constantly render the Heb. *יָסוּן*, when meaning *Satan* or the Devil (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

διαβυσσω, from *δια* denoting dispersion or emphasis, and *αβυσσω* to tell, declare.

I. To tell, declare, or publish abroad, to divulge. occ. Luke ix. 60. Rom. ix. 17.

II. To declare, or signify plainly. occ. Acts xxi. 26, "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple): after which they were to offer—" Mr. *Clark's* note. Comp. under *Ανιζω* II. and Num. vi. 13, &c.

διαβινομαι, from *δια* through, and *βινομαι* to be.

Of time, To pass, pass over. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers, See *Weststein* on Mark.

διαβινωσκω, from *δια* denoting separation or emphasis, and *βινωσκω* to know, discern.

To discuss, examine thoroughly. occ. Acts xxiii. 15. xxiv. 22. See *Weststein* on both texts.

διαβινωριζω, from *δια* denoting dispersion, and *γινωριζω* to make known.

To make known, or publish abroad. occ. Luke ii. 17.

διαβινωσις, *ιος, att. σως, η*, from *διαβινωσκω*. Discussion, examination, cognizance. occ. Acts xxv. 21.

διαβοηγυζω, from *δια* emphat. and *βοηγυζω* to murmur.

To murmur very much. occ. Luke xv. 2. xix. 7.

διαγρηγορεω, *ω*, from *δια* emphat. and *γρηγορεω* to awake.

To awake thoroughly. occ. Luke ix. 32.

διαγω, from *δια* through, and *αγω* to lead.

To lead or pass, as one's life or time. occ. 1 Tim.

1 Tim. ii. 2. Tit. iii. 3. See *Wetstein* on both texts for similar expressions in the Greek writers, and comp. *Kypke* on Tit. *διαδεχομαι*, from *δια* denoting *transition*, and *δεχομαι* to *receive*.

With an accusative of the thing. *To receive by succession, or by passing from one to another.* occ. Acts vii. 45, where *Kypke* produces the Greek writers using it in the same manner.

Διαδημα, *αλος*, *ρο*, from *διαδω* to *bind round*, which from *δια* about, and *δω* to *bind*.

A diadem, a tiara, i. e. not a crown properly so called, but *a swathe, or fillet of white linen bound about the heads of the ancient eastern kings*, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12.

Διαδιδωμι, from *δια* denoting *transition* or *dispersion*, and *διδωμι* to *give*.

I. *To distribute, divide.* occ. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.

II. *To give from hand to hand*, i. e. *from oneself to another, to deliver.* occ. Rev. xvii. 13, where the verb fut. *διαδιδωσιν* is formed with the reduplication *δι*, as the Infin. *διδωσιν* is in *Homer Odyss.* xxiv. line 313, and fut. *διδωσμεν*, *Odyss.* xiii. line 358: But observe, that in Rev. xvii. 13, the *Alexandrian* and fourteen later MSS read *διδωσιν*. See *Wetstein* and *Griesbach*.

Διαδοχος, *ς*, *δ*, *η*, from *διαδεχομαι*.

A successor. occ. Acts xxiv. 27.

Διακρινωμι, from *δια* emphat. and *κρινωμι* to *gird*.

To gird, gird about. occ. John xiii. 4, 5. xxi. 7.

Διαθηκη, *ης*, *η*, from *διαθηκα* 1st aor. of *διαθημι*.

A disposition, institution, appointment.

"* It signifies, saith *Junius*, neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God." The Heb. word in the Old Testament, which almost constantly answers to *διαθηκη* in the LXX, is *ברית*, which properly denotes a *purification* or *purification-sacrifice*, never, strictly speaking,

"* Neque Testamentum, neque Fœdus, neque Pactioem significat, sed prout simpliciter notationis postulat, *Dispositionem* vel *Institutionem Dei*." *Junii* Loc. parall. apud *Leigh*, Crit. Sacra.

a covenant, though *כרת ברית* cutting off, or in pieces, a *purification-sacrifice* be indeed sometimes equivalent to *making a covenant*, because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of *purification* and *salvation* by the *great sacrifice* on their performing their respective conditions of the covenant on which the *כרת ברית* or *sacrifice* was offered †. Comp. under *Ασπυδος*.

I. *A disposition, dispensation, institution, or appointment of God to man.* Heb. ix. 16, 17, 20. (Comp. under *Βεβαιος*.) In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. *The religious dispensation or institution which God appointed to (δεδωκεν ἔπος) Abraham and the Patriarchs*, Acts iii. 25. Comp. Luke i. 72. Acts vii. 8.

2. *The dispensation from Sinai.* Heb. viii. 9. Comp. Gal. iv. 24.

3. *The dispensation of faith, and free justification of which Christ is the Mediator*, Heb. vii. 22. viii. 6, and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. And hence *Ἡ Καινὴ Διαθηκή* became the title of the books in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. *Ἡ Παλαια Διαθηκή*, *The old dispensation*, is used for the *Books of Moses*, containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.

I am well aware that in most of the preceding passages our translators have rendered the word *Διαθηκή* by *Covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted guilty* man could † *covenant* or *contract* with God for his salvation, or

† See *Heb.* and *Eag.* Lexicon under *כרת* V.

‡ *Grotius* judiciously remarks, that what Moses and the other sacred writers call *ברית* (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by *διαθηκή*) is generally of that sort as to require no consent from one of the parties; since it's obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. *Pole Synops.* vol. iv. p. 1.

had

had any thing else to do in this matter, but humbly to submit, and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real כַּרִּית, or *Purifier*, Christ Jesus.

- II. As כַּרִּית in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθήκη in the N. T. may be understood as * a personal title of Christ. Both St. Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24, render the Hebrew words spoken by our Saviour at the institution of the Eucharist by the Greek Τέλο εἰς το αἷμα ΜΟΥ, ΤΟ ΤΗΣ ΚΑΥΝΗΣ ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer Διαθήκης to μὲν, *This is the blood of ME, (namely) that of the new Διαθήκη or כַּרִּית* †. These expressions plainly allude to the dedication of the old dispensation, Exod. xxiv. 8, where the blood of the sacrifices is in like manner called the blood of כַּרִּית, LXX Διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, *The blood of Christ is called the blood Διαθήκης αἰωνίου of the eternal Διαθήκη, in Heb. כַּרִּית*. Comp. Heb. x. 29. Gen. xvii. 7, in Heb.

- III. A solemn disposition or appointment of man. occ. Gal. iii. 15, where, saith Grotius, διαθήκη denotes a promise.

Διαίρεσις, ιός, att. αὐς, ἡ, from διαίρω.

A distinction, diversity, difference. occ. 1 Cor. xii. 4, 5, 6.

Διαιρῶ, ω, from δια, denoting separation, and αἰρῶ to take.

To divide, distribute. occ. Luke xv. 12. 1 Cor. xii. 11.

Διακαθαρίζω, from δια emphat. and καθαρίζω to cleanse.

To cleanse thoroughly. occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίζω is the 3d pers. sing. 1 fut. indicat. of the verb διακαθαρίζω, Attic for διακαθαρίζεις.

Διακαταλείψωμαι, from δια emphat. and

καταλείπω to confute, which from κατα against, and εἰλέω to argue.

To confute strenuously, or thoroughly. occ. Acts xviii. 28.

Διακονῶ, ω, from δια emphat. and κονῶ to minister, which from Heb. כָּהֵן to minister, officiate.

- I. With a dative, To minister unto, wait upon, Mat. iv. 11. viii. 15. xx. 28. & al. Comp. Acts vi. 2.

- II. With a dative, To minister to another in his necessities, to relieve or assist him. Mat. xxv. 44. Comp. Mat. xxvii. 55. Rom. xv. 25. 2 Cor. viii. 19. Heb. vi. 10.

- III. To minister in the church of God, either as deacons, 1 Tim. iii. 10, 13; or as others, 1 Pet. i. 12. iv. 10, 11. Comp. X 2 Cor. iii. 3.

Διακονία, ας, ἡ, from the same as διακονῶ.

- I. A ministering, serving, waiting. Luke x. 40. Comp. Heb. i. 14.

- II. A ministration, or ministering to the necessities of others. Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.

Relief given. Acts xi. 29, where observe that the dative ἀδελφοίς is governed by the N. substantive διακονίαν. Comp. under Τάξω V.

- III. Ministry, or service in the church of God, by preaching the Gospel, &c. Acts i. 17, 25. vi. 4. xx. 24. Rom. xi. 13. xii. 7. 2 Cor. v. 18. Eph. iv. 12. & al. freq. Comp. 2 Cor. iii. 7, 8, 9, where see *Swicer*, Thesaur. in Διακονία I.

Διακονός, ος, ὁ. See Διακονῶ.

- I. A minister, servant, properly at table. (See *Wetstein* on Mat. iv. 11.) Mat. xx. 26, xxii. 13. John ii. 5, 9.

- II. A minister, or servant of God. Thus it is applied to the civil magistrate. Rom. xiii. 4.

- III. A minister, or servant of God or Christ in his church, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8, διακονὸν περιτομῆς a minister of the circumcision, "as he was a Jew by birth, and received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of Israel *."

* *Doddridge's Paraphrase.*

IV. A

* Thus also the abstract words *ἀναστάσις*, resurrection, *ζωὴ αἰώνου*, John xi. 25; *ἐμπνέω*, grace, Eph. ii. 14.; *σοφία*, wisdom, *δικαιοσύνη*, righteousness, *ἁγιασμός*, sanctification, *ἀπολύτρωσις*, redemption, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except ἁγιασμός, are feminine nouns.

† No doubt, says Grotius, our Lord did, on this occasion, use the word כַּרִּית, for which the Greek writers, in imitation of the LXX, have put Διαθήκη. *Pole Synops.* vol. iv. p. 1. on Διαθήκη.

IV. *A particular sort of minister in Christ's church, a deacon, whose especial business it was to take care of, and minister to the poor.* (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

V. *Διακονος, ο, η.* *A deaconess, a stated female servant of the church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. *Pliny*, in his famous 97th Epist. to *Trajan*, styles the deaconesses of the Bythynian Christians, "*Ancillis, quæ ministræ dicebantur, Female attendants, who were called ministers or servants.*" See more in *Saicer's* Thesaurus under *Διακονισσα*, and in *Lardner's* Collection of Testimonies, vol. ii. p. 42, and *Macknight* on Rom. xvi. 1.

Διακοσιοι, αι, α, from *δις* twice, and *εκατον* a hundred.

Two hundred. Mark vi. 37. & al. Acts xxvii. 27, *We were in all in the ship two hundred threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. *Josephus*, who a very few years before, namely in the procuratorship of *Felix*, was sent from Judea to Rome, tells us in his *Life*, § 3, that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about six hundred men, *περι εξακοσιους τον αριθμον εντες.*

Διακωω, from *δια* emphat. and *ακωω* to hear. *Διακωμαι*, Mid. *To hear thoroughly.* occ. Acts xliii. 35. The V. in the Greek writers is sometimes emphatic, sometimes not. See *Raphelius*.

Διακρινω, from *δια* denoting separation, and *κρινω* to judge.

I. *To discern, distinguish.* Mat. xvi. 3.
II. *To make a distinction or difference.* Acts xv. 9. So *διακρινομαι*, mid. or pass. Rom. xiv. 23, (where see *Whitby*) Jude ver. 22. Jam. ii. 4, *Και ο διακριθης εν εαυτοις; Do ye then not make a partial distinction (comp. ver. 1.) among, or "within," (Macknight) yourselves? See Wolfius*, and observe that if this 4th verse were, according to *Wetstein* and *Bowyer*, to be read without an interrogation, *διακριθης* and *σφισεσθς* should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. *Διακρινεμαι*, Pass. *To contend, dispute with another, q. d. to be distinguished or divided from him in discourse.* Acts xi. 2. Jude ver. 9.

VI. *Διακρινομαι*, Pass. *To hesitate, doubt, to be distinguished (as it were) or divided in one's own mind,* Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6.

Διακρισις, ιος, att. *ως, η*, from *διακρινω*. *A discerning, distinguishing, dijudication.* occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1, — *not to dijudication of (his) thoughts, i. e. without presuming to judge his private thoughts.* See the following context, *Wolfius*, *Wetstein*, and *Bowyer*. But comp. *Macknight*.

Διακωλυω, from *δια* emphat. and *κωλυω* to hinder.

To hinder earnestly. occ. Mat. iii. 14.

Διαλαλω, ω, from *δια* denoting dispersion, or transition, and *λαλω* to speak.

I. *To speak abroad, publish, divulge.* occ. Luke i. 65.

II. *To speak one with another, to commune.* occ. Luke vi. 11.

Διαλεβομαι, from *δια* denoting separation, and *λεω* to speak.

I. *To discourse, reason.* Acts xx. 7, 9. xxiv. 25.

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude ver. 9.

Διαλεπω, from *δια* denoting separation, and *λεπω* to leave.

With a participle, *To leave off, cease, intermit*, namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45, where see *Wetstein*.

Διαλεκτος, ο, η, from *διαλεβομαι* to speak, discourse.

Speech, manner of speaking peculiar to a particular people or nation, a language. Acts ii. 6, 8; in which passages *διαλεκτω* is plainly used as synonymous with *γλωσσαις*, ver. 11, (comp. ver. 4.); and, as *Storkius* hath justly remarked, denotes not a different dialect (as we call it) of the same language, but a different language; and in this sense only, I apprehend with the same learned writer, *διαλεκτος* is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as

St.

St. Luke has *τη ἑβραϊ* ΔΙΑΛΕΚΤΩ, for the Hebrew language, so Josephus uses *την Ἑβραίων ΔΙΑΛΕΚΤΟΝ* in the same sense, as synonymous with ΓΛΩΤΤΑΝ *την των Ἑβραίων*. See Ant. lib. i. cap. 1, § 1, 2. So Cont. *Αποκ.* lib. i. § 22. p. 1345, where speaking of the word *Κορβαν*, he says *ἄλλοι δ' ὡς ἀν εἰποι τις ἐκ τῆς Ἑβραίων μεθερμηνευμένου ΔΙΑΛΕΚΤΟΥ, Δωρον Θεοῦ*. This means, if one would translate it out of the language of the Hebrews, the gift of God." And in the same section *Clearchus*, the disciple of *Aristotle*, introduces that philosopher speaking of one who was *ἑλληνικός*—*τη ΔΙΑΛΕΚΤΩ*, "a Grecian in language," as opposed to a Jew *. Comp. Cont. *Αποκ.* lib. ii. § 2. To all which we may add, that in the N. T. another word, namely *λαλῶ*, is evidently used for a different dialect of the same language. See Mat. xxvi. 73. Mark xiv. 70.

Διαλάσσω, from *δια* denoting transition, and *άλλασσω* to change.

I. To change, exchange.

II. *Διαλλάσσομαι*, Pass. To be reconciled to another, i. e. to be changed from a state of enmity to one of good-will. occ. Mat. v. 24. The best Greek writers use the V. active for reconciling. See *Wetstein*.

Διαλογίζομαι, from *δια* emphat. or denoting separation, and *λογίζομαι* to reckon, reason.

I. To reason, discourse, and that whether in silence with oneself, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See *Kypke* on Mat.

* Since writing the above, I am glad to find the interpretation here given of *διδάσκω*, confirmed by *Wolffius* on Acts ii. 6, and by *Raphelius*, who, on Acts ii. 8, observes, that not only St. Luke uses *διδάσκω* for a language, but that *Polybius* does the same, lib. i. cap. 67, where that Historian, speaking of the mercenary troops in the Carthaginian army, some of whom were *Spaniards*, others *Gauls*, others of *Liguria* or the *Balearic Islands*, not a few *Greeks*, but the greatest part *Africans*, says, *τοῦ μὴ γὰρ ἐπὶ τῷ ὕμνῳ τὰς ἑκάστην ΔΙΑΛΕΚΤΟΥ ἀδυνατῶν, for it was impossible for the General to know the languages of each.*" So *Plutarch* in *Apophthegm.* (says he) speaks of *Περσικὴν ΔΙΑΛΕΚΤΟΝ*, the Persian language; to which I add, that *Strabo*, likewise, lib. xiv. p. 997, plainly uses *ἡμετέραν ΔΙΑΛΕΚΤΩ* for our, i. e. the Greek language," and *Dionysius Helicarn.* Ant. Rom. lib. i. p. 5. edit. *Sylburg.* has *Ἑλληνικὴ ΔΙΑΛΕΚΤΩ* the Greek language."

II. To consider. occ. John xi. 50.

III. To dispute. Mark ix. 33.

Διαλογισμός, *ε*, *ος*, from *διαλογίζομαι*, perf. of *διαλογίζομαι*.

I. Reasoning, ratiocination, thought. Mat. xv. 19. Mark vii. 21. Luke ii. 35. 1 Cor. iii. 20.

On Luke ix. 46, *Κυρκε*, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by *διαλογισμὸν τῆς καρδίας*.

Jam. ii. 4, *Κρίται διαλογισμῶς πονηρῶν, Judges of evil thoughts*, i. e. who think or reason ill. So Luke xviii. 6, *Κρίτης ἀδικίας, A judge of injustice*, is an unjust judge; *Ἀκροατῆς ἐπιλησμονῆς, A hearer of forgetfulness, a forgetful hearer*, Jam. i. 25. It is well known, that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers.

II. Doubtful reasoning, doubt. occ. Luke xxiv. 38. 1 Tim. ii. 8; but comp. Sense III.

III. Discourse, dispute, disputation. Phil. ii. 14.

Δαλνῶ, from *δια* denoting separation, and *λνῶ* to loose.

To dissolve, dissipate, disperse. occ. Acts v. 36, where see *Wetstein*.

Διαμαρτυρομαι, Mid. from *δια* emphat. and *μαρτυρομαι* to witness, bear witness; or from *δια* in the presence of, and *μαρτυρ* a witness.

I. To bear earnest witness, testify earnestly, or repeatedly. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23.—and with a dative of the person to whom, Acts xviii. 5. xx. 21.

II. To charge, as it were, before witnesses. obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See *Raphelius* on 1 Tim. v. 21, and *Hutchinson's* Note 2, on *Xenophon's* *Cyropæd.* p. 369, 8vo. edit.

Διαμαχομαι, from *δια* emphat. and *μαχομαι* to contend.

To contend, or dispute earnestly. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See *Wetstein*.

Διαιμῶν, from *δι* emphat. and *μῶν* to remain.

To remain, continue. occ. Luke i. 22. xxii.

xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4.

Διαμερίζω, from *δια* denoting separation, and *μερίζω* to divide.

To divide, part. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS omit all the words from *κληρον* to *κληρον*, which therefore, agreeably to the opinion of *Wetstein*, seem an addition to Mat. from John xix. 24. *Griesbach* accordingly omits them in his edition; and *Campbell*, in his Translation, marks them as spurious. See his Note.

Διαμερισμα, *ς*, *ὶ*, from *διαμεμερισμαι*, perf. pass. of *διαμερίζω*.

Division, dissension. occ. Luke xii. 51. Comp. ver. 52, 53.

Διασπένω, from *δια* denoting dispersion, and *σπένω* to give.

To distribute, disperse, divulge, spread abroad. occ. Acts iv. 17.

Διασπώ, from *δια* emphat. and *σπώ* to nod, beckon.

To intimate or signify by nodding, or beckoning. occ. Luke i. 22. So in mid. *Lucian*, *Bis Accusat.* tom. ii. p. 320, *Τι σίγῃς καὶ ΔΙΑΝΕΘΗ;* Why are you silent, and beckoning?

Διανομα, *αὶος*, *ος*, *ος*, from *διανοσσω* to agitate in the mind, which from *δια* emphat. or denoting separation, and *νοσσω* to think.

A thought, reflection. occ. Luke xi. 17.

Διανοια, *ας*, *η*, from *διανοεω*.

I. *Understanding, intellect, intellectual faculty.* Mat. xxii. 37. Eph. i. 18. iv. 18. Heb. viii. 10. Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. *An operation of the understanding, thought, imagination.* Luke i. 51.

Διανοίω, from *δια* through, and *ανοίω* to open.

I. *To open, as the first-born doth the womb.* occ. Luke ii. 23.

II. *To open, as the ears, the eyes, the understanding, the heart.* occ. Mark vii. 34, 35. Luke xxiv. 31, 45. Acts xvi. 14. Comp. *Ανοίω* II.

III. *To open, explain.* occ. Luke xxiv. 32. Acts xvii. 3.

Διανυκτερεύω, from *δια* through, and *νυκτερεύω* to pass the night, which from *νυκτερος*, nightly, acting in the night, and this from *νύξ*, *νυκτος*, the night.

To pass the whole night. occ. Luke vi. 12. So *Hesychius* explains *διανυκτερευόντες* by *ἀσπνυχίας* *ωσάντων την νύκτα*, watching the whole night. See also *Wetstein*.

Διανύω, from *δια* emphat. and *ανύω* to perform, which may be from the Heb. *נָעַן* to act, produce effects upon.

To complete, finish entirely. occ. Acts xxi. 7, where *Wetstein* cites from *Xenophon*, *ΔΙΑΝΑΤΕΝΤΕΣ ΤΟΝ ΠΑΟΤΝ* *εις Σαμον* *ΚΑΘΗΝΘΕΑΜΕΝ*. See also *Bowyer's* Conject. on the text.

Διαπνέω, Adv. for *δια παντός*; through all, *χρονος* time namely.

Always, continually. Mark v. 5. Luke xxiv. 53. & al.

Διαπέρω, *ω*, from *δια* denoting transition, and *πέρω* to pass, from *πείρω* the same, which see.

To pass, pass through, pass over. Mat. ix. 1. Luke xvi. 26. & al. See *Wetstein* on both texts.

The LXX have twice used this verb for the Heb. *עָבַר* to pass over.

Διαπλέω, *ω*, from *δια* through, and *πλέω* to sail.

To sail through, or over. occ. Acts xxvii. 5.

Διαπνέω, *ω*, from *δια* emphat. and *πνέω* to labour.

I. *To labour, elaborate, whence*

II. *Διαπνέομαι, εἶμαι*, Pass. *To be exercised, or fatigued by labour, also to be wearied, or grieved at the continuance of any thing.* occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9, this word in the pass. answers to *עָבַד* to labour, grieve.

Διαπορεύομαι, from *δια* through, and *πορεύομαι* to go.

To go, or pass through. Luke vi. 1. Rom. xv. 24. & al.

Διαπορέω, *ω*, from *δια* emphat. and *πορέω* to be in perplexity and doubt. See under *Απορεομαι*.

To doubt exceedingly, to be in great doubt or perplexity. occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17.

Διαπραγματεύομαι, Mid. from *δια* emphat. and *πραγματεύομαι* to negotiate, trade, gain by trading, from *πραγμα*, *αἶος*, business, which see.

To gain by negotiating, or business. occ. Luke xix. 15.

Διαπρίω, from *δια* through, and *πρίω* to saw, cut with a saw.

I. *To saw through or asunder, to divide by a saw.*

- saw. In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. *רָאָה*, which see in *Heb. and Eng. Lexicon*, under *רָאָה* I.
- II. *Διαπνέμαι*, Pass. Figurately, *To be cut or sawn*, as it were, to the heart. occ. Acts v. 33. vii. 54. See *Suicer Thesaur.* in *Διαπνέω*.
- Διαπνέω*, from *δια* emphat. or denoting separation, and *ἀρπάζω* to snatch, seize. *To plunder, spoil*. occ. Mat. xii. 29. Mark iii. 27.
- Διαρρήνυμι*, from *δια* denoting separation, and *ρῆνυμι* to break, tear. *To break, tear*, as a net. occ. Luke v. 6, *διερρήνυτο* was breaking. See *Elsner and Wolfius*. Comp. *Διαρρήσσω*.
- Διαρρήσσω*, from *δια* denoting separation, and *ρῆσσω* to break, rend.
- I. *To break, rend*, as chains. occ. Luke viii. 29.
- II. *To rend, rent*, or *tear*, as a garment. occ. Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14. For other instances of the *High Priests tearing their garments*, see 1 Mac. xi. 71, and *Josephus*, De Bel. lib. ii. cap. 15. § 2, 4.
- Διασαφένω*, *ω*, from *δια* emphat. and *σαφένω* to manifest, declare, from *σαφής* manifest, which perhaps from the Heb. *פָּנָה* to look round, or on all sides. *To declare plainly, or fully*. occ. Mat. xviii. 31.
- Διάσειω*, from *δια* emphat. and *σειω* to shake. *To use violence to, to treat with insolent violence*, or, according to *Grotius*, *To extort money, or goods, by force, or violence*, which was expressed by the correspondent Latin word *concutere*, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ ΤΩΝ ΤΗΛΑΡΧΟΝΤΩΝ, violently deprived of their goods. See *Elsner, Wolfius* and *Wetstein* on Luke, and *Suicer Thesaur.* in *Διάσειω*.
- Διασκορπίζω*, from *δια* emphat. or denoting separation, and *σκορπίζω* to scatter.
- I. *To scatter abroad, strow*, as seed in sowing. occ. Mat. xxv. 24, 26.
- II. *To scatter, disperse*. occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37.
- III. *To dissipate, waste*. occ. Luke xv. 13. xvi. 1.
- Διασπᾶω*, *ω*, from *δια* denoting separation, and *σπᾶω* to draw, pull. *To draw, pull, or pluck asunder, or in pieces*. occ. Mark v. 4. Acts xxiii. 10.
- Διασπείρω*, from *δια* denoting separation, and *σπείρω* to sow, scatter seed. *To disperse, scatter*. occ. Acts viii. 1, 4. xi. 19.
- Διασπορά*, *ας, ἡ*, from *διασπορά* perf. mid. of *διασπείρω*. *Dispersion*. It is applied to the dispersion of the Jews into various and distant countries. occ. John vii. 35. Jam. i. 1. See *Macknight*, Preface to James, § 3. I, and comp. Deut. xxviii. 64. xxx. 4. Neh. i. 9. Jer. xxxiv. 17. & al.—to that of the Christian converts, whether Jews or Gentiles. occ. 1 Pet. i. 1. Comp. ch. i. 14, 18. iii. 6, with ch. ii. 10. iv. 3. v. 14, and see *Wolfius*, and *Macknight*, Pref. to 1 Pet. § 3.
- Διαστᾶλω*.
- I. From *δια* denoting separation, and *στᾶλω* to contract, repress, *To separate, distinguish*. In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. *Διαστολή*.
- II. From *δια* denoting transition, and *στᾶλω* to send, *Διαστᾶλωμαι*, Mid. *To give in charge, to command, charge*. Mark v. 43. Acts xv. 24. In Pass. *To be given in charge, commanded*. occ. Heb. xii. 20.
- Διαστήμα*, *αλος, το*, from *δις* to part, separate, which see. *Intervention, distance, space*. occ. Acts v. 7.
- Διαστολή*, *ης, ἡ*, from *διαστολα* perf. mid. of *διαστᾶλω*. *Distinction, difference*. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7.
- Διαστρέφω*, from *δια* denoting separation, and *στρέφω* to turn.
- I. *To turn out of the way, pervert*. See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and *Kypke* on Mat. and Luke.
- II. *To pervert, or make crooked the way itself*. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only.
- Διασωζω*, from *δια* through or emphat. and *σωζω* to save.
- I. *To save, preserve*. occ. Acts xxvii. 43. 1 Pet. iii. 20, where see *Wolfius*, *Doddridge*, *Wetstein* and *Macknight*.
- II. *To carry or convey safe*. occ. Acts xxiii.

xxiii. 24. Διασωζομαι, Pass. To be carried, or conveyed safe, i. e. To escape safe. **occ.** Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. **וְנָסָה** to be delivered, escape. And, as in Acts xxiii. 24, we have Παῦλον ΔΙΑΣΩΣΩΣΙ *προς Φηλικά*, Might bring Paul safe to Felix; so *Raphetius* and *Wetstein* cite from *Diogenes Laert.* ΔΙΕΣΩΣΕΝ ΕΙΣ Αθηνas, He brought him safe to Athens; and from *Polybius*, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ την πόλιν, They escaped to the city.* To the passages they have produced I add what *Josephus*, De Bel. lib. i. cap. 6. § 2, says of one *Antipater*, Εἰς την καλεσμένην Πέτραν ΔΙΑΣΩΖΕΤΑΙ, He escapes to a place called Petra; so of *Herod*, cap. xiii. § 8, Εἰς τὸ φρούριον ΔΙΑΣΩΖΕΤΑΙ, He escapes to the castle; and of *Titus*, lib. v. cap. 2. § 2, Τίτος Εἰπὶ το Σιρῶσπεδον ΔΙΑΣΩΖΕΤΑΙ, Titus escapes to the camp; Where observe the V. is constructed with the preposition **εἰς** and an accusative, as in Acts xxvii. 44, where see *Wetstein*.

III. To save, or deliver from some present bodily disorder, to heal, cure. **occ.** Mat. xiv. 36. Luke vii. 3.

Διαλάτῃ, ἡς, ἡ, from διαλάτῃα perf. mid. of διαλάττω.

A disposition, ordinance, appointment. **occ.** Rom. xiii. 2. Acts vii. 53, who have received the law, εἰς διαλάτῃς ἀγγέλων, by, or through, the dispositions of angels. We read of no other angels being present at the giving of the law but the material ones, in the form of fire, light, darkness, cloud, and thick darkness. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2, *Jehovah came* מִסִּינַי from, or at, Sinai, and his light arose מִשְׁעֵר at Sier; he shined out מִהַר מִצִּיּוֹן at mount Paran; and came forth מִיְמִינוֹ at Rabboth Kadesh; לְמֹרָא דְּחַד at his right hand (comp. Hab. iii. 4.) the fire (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) was placed, **διελάτῃ**, or stood, by him, as a servant ready to execute his pleasure. comp. Ps. ciii. 20. civ. 4. So

these, and particularly the fire, as being the immediate instruments of his agency, see Deut. v. 25, were properly his *αγγέλων, agents or ministers*; and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2, **מִיְמִינוֹ** by **Εκ δεξιῶν αὐτοῦ** ΑΓΓΕΛΟΙ *μαρ' lauls*, On his right hand the angels, or agents, with him. Through the dispositions or ranges, *διαλάτῃς*, of these terrible agents (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.) * on the right hand, and on the left of Jehovah (for he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.) it was that the Israelites received the law, which was in this sense only *διαλάτῃς* ordained, Gal. iii. 19, or *λαλῆθεις* spoken, Heb. ii. 2, δι' ἀγγέλων, among, by, or with the ministry of, angels: for it was the *Alcim*, or *Jehovah himself*, though attended indeed by his material agents, who ordained or spake the law. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of *Jehovah's* power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though they kept it not. See Deut. iv. 9—12. v. 22—26.

Διαλάτῃα, αλος, το, from διαλάτῃαι, perf. pass. of διαλάττω.

An order, commandment. **occ.** Heb. xi. 23, where see *Wetstein*.

Διαταραττομαι, Pass. from δια emphat. and **ταραττομαι** to be disturbed.

To be disturbed, or troubled, exceedingly. **occ.** Luke i. 29. where *Wetstein* cites *Dionysius Halicarn.* using the participle *διαταραττομενος* in this sense. So *Josephus*, Ant. lib. xiii. cap. 11. § 2, ad fin. ΔΙΕΤΑΡΑΞΕΝ greatly disturbed.

Διαλάττω, or —τω, from δια emphat. and **τάττω** to appoint, order.

I. To dispose, regulate, set in order. **occ.** 1 Cor. ii. 34.

II. To order, ordain, appoint, command. Mat. xi. 1. Luke iii. 13. viii. 55. Acts xviii. 2. & al. On Acts see *Suetonius*.

* Comp. Heb. and Eng. Lexicon, in **רָבַב**, under **רָבַב**; and see the learned *Bale's* Integrity of the printed Heb. Text, p. 74, 6, and his Enquiry into the Similitudes, p. 62, 3.

* So the Targum of *Jonath. Ben Uziel* on Exod. xx. 2, describing the awful delivery of the law, says, **וְנָסָה** a blaze of fire flamed at his right hand, and a blaze of fire at his left.

in Claudio, cap. xxv. and *Lardner's* Collection of Testimonies, vol. i. chap. 8. p. 364.

Διαλασσομαι, Pass. and Mid. The same. Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13, *Wetstein* cites *Strabo* using the verb *δελεαξω* in an active sense, *had appointed*. And thus *ενελεαλαι* is applied, Acts xiii. 47.

Διαλελω, ω, from *δια* emphat. or *through*, and *τελω* to *finish*.

To continue, persevere. occ. Acts xxvii. 33, where see *Wetstein*.

Διατηρω, ω, from *δια* emphat. and *τηρω* to keep.

To keep, or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in *Theodotion's* version of Daniel, chap. vii. 28, το ρημα εν τη καρδια μου διηγήρησα (Chald. כחצי לבי) is plainly parallel. Comp. LXX in Gen. xxxvii. 11.

Διατι, Adv. from *δια* for, and *τι* what?

For what, why? Mat. ix. 14. xv. 2. & al. freq.

Διατιθημι, from *δια* emphat. and *τιθημι* to place.

I. **Διατιθεμαι**, Mid. To dispose, appoint. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. **Διαθηκη**.

II. **Διαθεμενος**, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr. *Pierce* would render it, of that sacrifice which is appointed by God to pacify; and he brings a remarkable instance from *Appian*, where *διαθεμενος* signifies * *pacifier*. He saith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, the pacifier can do nothing as long as he liveth. But I think if *διαθεμενος* be rendered, that by which it is confirmed, the argument will be clearer." *Dodridge*. Comp. under **Βεβαιος**.

Διατριβω, from *δια* emphat. or *through*, and *τριβω* to wear, spend, which see.

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T.

II. Both in the sacred and profane writers it denotes, to spend time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or such

words being understood, it may be rendered to tarry, continue, or the like, as John iii. 22. (where see *Wetstein*) xi. 54. & al.

Διατροφη, ης, η, from *διαλετρεφω*, perf. mid. of *διατρεφω* to nourish, which from *δια* emphat. and *τρεφω* to nourish.

Food, nourishment. occ. 1 Tim. vi. 8.

Διαυλαζω, from *δια* through, and *αυλαζω* to shine.

To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19.

Διαφανης, εος, υς, δ, η, και το—ες, from *δια* through, and *φαινω* to shew.

Transparent, pellucid, diaphanous. occ. Rev. xxi. 21, where the *Alexandrian* and sixteen later MSS *διανυγης*, which reading is accordingly embraced by *Wetstein*, and by *Griesbach* received into the text, but the sense is the same.

Διαφερω, from *δια* denoting transition or separation, and *φερω* to carry.

I. To carry through. occ. Mark xi. 16.

II. To carry through, or abroad, to publish throughout. occ. Acts xiii. 49.

III. **Διαφερομαι**, Pass. to be carried, driven, or tost different ways, or hither and thither, or up and down. occ. Acts xxvii. 27. So in *Lucian's* *Hermotimus*, tom. i. p. 558, we have EN τῷ πελάλει ΔΙΑΦΕΡΕΣΘΑΙ, To be tost up and down in the sea." Comp. *Kypke*.

IV. Governing a genitive, To differ. occ. Rom. ii. 18. (where see *Elsner* and *Wolffius*), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. Impersonally, **Διαφερει**, It maketh a difference, it is of consequence, it importeth. occ. Gal. ii. 6; where see *Wetstein*.

V. Governing a genitive, To excel, be of more importance, or value than. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus used likewise in the profane writers, as may be seen in *Wetstein* on Mat. vi. 26.

Διαφευω, from *δια* emphat. and *φευω* to fly.

To escape. occ. Acts xxvii. 42.

Διαφημιζω, from *δια* denoting dispersion, and *φημιζω* to report, which from *φημι* to speak.

To report, or publish abroad, to divulge. occ. Mat. ix. 31. xxviii. 15. Mark i. 45.

Διαφθειρω, from *δια* emphat. and *φθειρω* to corrupt.

I. To corrupt, spoil entirely, destroy, in a natural

* See *Scapula Lexic.* in **Διατιθημι**.

natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.

Διαφθεῖρομαι, *To be destroyed, decay, perish.* occ. 2 Cor. iv. 16, where see *Wolffius*.

II. *Διαφθεῖρομαι*, *To be corrupted, or corrupt*, in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see *Wolffius*, *Wetstein* and *Kypke*.

Διαφθορά, ας, ἡ, from *διαφθεῖρω* perf. mid. of *διαφθεῖρω*, which see.

I. *Corruption, dissolution*, as of the flesh in the grave. Acts ii. 27, 31. & al.

II. *The grave, the seat of corruption*, as the correspondent Heb. word *הקבר* likewise signifies. Acts xiii. 34, where see *Doddridge*.

Διαφορὸς, ος, ὁ, ἡ, from *διαφέρω*.

I. *Different, diverse*. occ. Rom. xii. 6. Heb. ix. 10.

II. *Excellent*. In this sense, however, the positive form occurs not in the N. T.; but *Wetstein* on Heb. i. 4, cites from *Plutarch*, ΔΙΑΦΟΡΟΣ πρὸς σωτηρίαν, *Excellent* for saving.

Διαφορῶτερος, Comparat. of *διαφορὸς*.

More excellent. occ. Heb. i. 4. viii. 6.

Διαφυλάσσω, or —τω, from *δια* emphat. and *φυλάσσω* to *keep*.

To keep, or preserve carefully. occ. Luke iv. 10.

Διαχειρίζομαι, Mid. from *δια* emphat. and *χειρίζω* to *handle*, which from *χεῖρ* the hand.

To kill, or dispatch, properly with the hand. occ. Acts v. 30. xxvi. 21. For instances of the like use of the V. in the Greek writers, see *Wetstein* and *Kypke* on Acts v.

Διαχωρίζω, from *δια* denoting *separation*, and *χωρίζω* to *part*.

To separate. occ. Luke ix. 33.

Διδακτικός, ος, ὁ, from *διδάσκω* to *teach*.

Apt to teach, well qualified, and willing to teach. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακτός, ἡ, or, from *διδάσκω* to *teach*.

Taught. occ. John vi. 45. 1 Cor. ii. 13. *Grotius* remarks, that in this latter passage we have *διδάκτοις* twice joined with a genitive case signifying the *cause*, as in John vi. 45, where in like manner we read *διδάκτοι Θεοῦ* taught by God; an expression used by the LXX in Isa.

liv. 13, the text referred to, for the Heb. הִתְחַנֵּן. Not that these phrases are merely *hellenistical*, as is evident from the following passage of *Pindar*, Olymp. ix. towards the end, cited by *Wetstein* on 1 Cor.

Τὸ δὲ φῶς ἡρῶισιν ἄνθρωποι.

Πολλοὶ δὲ ΔΙΔΑΚΤΑΙΣ

ἈΝΘΡΩΠΩΝ Ἀνθρώποις καλὸς

ὁμοῖον ἔλασθαι*

All that is natural, is best.

Many howe'er by virtues taught by men

Have aim'd to purchase glory—

Διδασκαλία, ας, ἡ, from *διδάσκω*.

I. *A teaching, the art or office of teaching*. Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information, conveyed by teaching*. Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching, doctrine, precepts, delivered or taught*. Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1.

Διδασκαλός, ος, ὁ, from *διδάσκω* to *teach*.

A teacher, master, instructor. See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11, and *Campbell's* Preliminary Dissertations to the Gospels, p. 321. & seqt.

Διδάσκω, either from *δαίω* or *δαω* to *know* or *teach* (which from Heb. *יָדַע* to *know*), whence Ionic *δασκω*, and, with the reduplicate syllable *δι*, *διδάσκω*; or else it may be from * *δεικω* to *shew*, with the reduplication *δι*.

I. *To teach, instruct by word of mouth*. Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. & al.

II. *To teach, by internal and spiritual illumination*. John xiv. 26. Comp. 1 John ii. 27.

III. *To teach by facts*, as *Nature*, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because

* This derivation may be confirmed by observing with the learned *Junius* (Etymol. Anglic. in *teach*), that the Lacedæmonians for *διδάσκω* used *διδάσκω*, as appears from a decree of their senate preserved by *Boeth. lib. i. cap. 1. Artis Musicæ*. To which we may add, that the fut. *διδάξω*, aor. 1. *ἰδδάξω*, and the derivatives *διδάχων*, *διδάκτος*, &c. point to the same theme *διδάσκω*, or *διδάχω*. Comp. *Maittaire's* Dialects, p. 209. From the V. *διδάσκω* may also, with great probability, be deduced the Latin *doceo*, the Saxon *tæcan*, and Eng. *teach*, all of which are of similar import. Comp. *Διπτυχον*.

the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This *Milton* has remarked in his comparative description of *Adam* and *Eve*, *Paradise Lost*, book iv. line 301, &c.

—His hyacinthin locks

Round from his parted fore-lock manly hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil down to the slender waist
Her unadorned golden tresses wore
Disbevel'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8, and see *Wolfius* on 1 Cor. xi. 14.

διδάχη, ης, η, from διδάχα, perf. act. of διδάσκω.

I. *A teaching, the art of teaching*. See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine, taught or delivered*. Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. "Any truth of the Gospel concerning faith or manners." *Locke*. occ. 1 Cor. xiv. 6. comp. ver. 26. See *Macknight*, and on Eph. iv. 11.

διδραχμων, ο, το, from δις, twice, and δραχμη a drachm, which see.

A didrachmon, or double drachm, equal to two Roman denarii, or about fifteen pence English. * *Josephus* has informed us, that every Jew used to pay yearly to God a didrachmon into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash,

* Ant. lib. xviii. cap. 10. § 1. Το, τι διδραχμων τω Θνω καταβαλλειν ε μαζας παλιν, The didrachmon which it was the custom (among the Jews) for each person to pay to God." (Comp. *Cicero*, Orat. pro L. Flacco, § 28, and *Middlton's* Life of *Cicero*, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φορον δε τω; ετη ετητος' ωνι Ιουδαϊσιν επιβαλει, δυο δραχμας τριας κληυσας ανα πας ιλε; ις το καπιτωλιον φερειν, ωσπερ παλιον ις τον εν Ιεροσολυμοις των αυτων. *Vespasian* (after the destruction of Jerusalem) imposed a tribute on the Jews wheresoever residing, ordering each of them to pay two drachms annually into the capitol, as they formerly used to pay them into the temple at Jerusalem." Comp. *Suetonius* in *Domitian*, cap. xii. and *Lardner's* Collection of Testimonies, &c. vol. i. p. 370.

2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of *Nehemiah* was reduced to *one third of a shekel*, Neh. x. 32. If, according to *Josephus's* assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew shekel be reckoned equal to four Attic drachms, two such drachms, or one didrachmon, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 K. xv. 20, makes the shekel equal only to one drachm, or 7½ pence English; and it may be doubted whether the shekel was much more in value than eleven pence †. And if it was not, every Jew's paying of a didrachmon for the sacred tribute in our Saviour's time must be deemed an increase of the sum ordered by Moses and king Joash, even as that ordained in *Nehemiah's* days was a diminution of it. occ. Mat. xvii. 24, where observe, that the collectors of the didrachmons, τα διδραχμα, ask, Does not your master pay τα διδραχμα? By which they do not mean that Christ should pay more than one didrachmon for himself; but either the expression is indefinite, or rather it intimates a question, whether he would not pay for his disciples also, as we find he in fact did for Peter; for he paid σαλτα a stater, a coin equal to two didrachmons, or four Roman denarii, for himself and the Apostle together, ver. 27.

The LXX frequently render the Heb. שֶׁקֶל a shekel by διδραχμων; the reason of which, according to *Grotius*, is that the Alexandrian drachm, by which those translators constantly reckon, was double of the Attic or common drachm. See *Prideaux* Preface to his Connections, p. 21. 1st edit. 8vo.

Διδυμος, ο, δ, from δυο † two, by reduplication of the first syllable, and changing υ into ι.

Didymus, or *The Twin*. It has the same signification in Greek as *Thomas*, from תאם or תאם a twin, hath in Hebrew. Perhaps, says *Lightfoot* on John xx. 24, *Thomas* was a native of some place inha-

† See *Michaelis* Supplem. and Lex. Heb. under תאם, p. 367, Heb. and Eng. Lexicon, in שֶׁקֶל IV.

† So the English twin is related to two.

MI

bited

bited both by the Jews and Greeks, such as was the region of *Decapolis*, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Δίδωμι and *δίδω* (whence *εἰδός*, *εἶδεν*, and imperat. *δίδε*, Luke xi. 3.), formed by reduplication from the obsolete *δω*, which is perhaps a derivative from the Heb. *ו* *sufficiency, enough*. In Mark xiv. 44, the 3d pers. sing. pluperf. *δεδωκε*, without the *s* is used for *εἰδωκε*, after the Ionic manner; so John xi. 57, *δεδωκισαν* for *εἰδωκισαν*; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic *δω* for *δω* 3d pers. sing. 2 aor. optat. in John xvii. 2, *δωση* 3d pers. 1 fut. subjunct. Doric, used likewise by *Theocritus*, *Idyll.* xxvii. line 21.

I. *To give, "bestow, confer without price or reward."* Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5, where see *Kypke* for similar expressions in the Greek writers.

IV. *To commit, intrust.* Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where *Kypke* shews that *Demosthenes* likewise uses it for *lending*.

V. *Δάσαι ἑαυτὸν εἰς*—*To venture oneself into a place.* Acts xix. 31. *Polybius*, *Diodorus Sic.* and *Josephus* cited by *Wetstein*, use the same phraseology.

VI. *To give, inflict.* John xix. 3. 2 Thess. i. 8.

VII. *To give, injoin, appoint.* John vii. 22. xvii. 8.

Δίδοναι ερπον, Mark xiii. 34, *To appoint a work, assign a task*, as a master to his servants. *Xenophon*, in *Oecon.* uses the phrase in the same sense, where a mistress of a family is said, *ΕΡΓΑ ταλασια θραπαινας ΔΙΔΟΝΑΙ*, *to assign a task of spinning, carding, &c. to her maid-servants.* See *Raphelius*.

VIII. *To give, attribute, ascribe.* John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit.* Mat. xiii. 11. Mark ix. 11. (where see *Wetstein*) x. 37. John xix. 11. Acts ii. 27. Comp. Pa. xvi. 10, in the LXX. *Herod* applies

the verb in the same sense. See *Raphelius* on Acts xiii. 35.

X. *To give, yield fruit*, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. *נתן*, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. *Δίδοναι φωνην*, *To yield, utter a sound.* occ. 1 Cor. xiv. 7, 8, where *Wetstein* cites *Pindar* applying the same phrase to a person, *Nem.* v. line 192.

XII. *To propose, promise.* Mat. xxiv. 24. Mark xiii. 22. "Our Lord does not intend to say, that any of those false prophets would exhibit or perform great wonders. The original word is *δωσσοι*, *they will give*: the same word that is in the Septuagint version of Deut. xiii. 1, *If there arise among you a prophet, or a dreamer of dreams, and he giveth thee a sign, or a wonder, και ΔΩΙ σοι σημειον η ρεψας*, that is, *shall propose, or promise some sign or wonder, as the sequel shews."* *Lardner's* Large Collection of Testimonies, &c. vol. i. p. 67, where see more, and comp. 1 K. xiii. 3, 5, in LXX, and see *Kypke* in Mat.

XIII. *To place, appoint, constitute.* Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. *תן*. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see *Gusset.* Comment. Ling. Heb. p. 544.

XIV. *To place, put.* Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. *תן*, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. *Δίδοναι εκδικησιν*, *To inflict punishment.* 2 Thess. i. 8.

XVI. *Δίδοναι ραπισμα*, *To give a slap on the face.* occ. John xviii. 22. xix. 3. So *Scapula* cites from *Plato*, *Πλησας ΔΙΔΩΜΙ*, *I give strokes.*

Διείρω, from *δια* emphat. and *είρω* *to raise, rouse.*

I. *To raise, excite*, as the sea by a violent wind. occ. John vi. 18.

II. *To raise, or rouse from sleep, to awake.* occ. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

Διελυθω. See *Διερχομαι*.

Διελω.

Διελω. See Διαιρω.

Διενεῖκω, An obsolete V. from *δια* through, and obsol. *ενεῖκω* to carry.

To carry through. occ. in 1 aor. subjunct. Mark xi. 16. Comp. under Διαφερω.

Διεξοδος, ε, η, from *δια* through, and *εξοδος* a way out.

An outlet, a passage outwards. Thus applied by *Thucydides* and *Dionysius Halicarn.* occ. Mat. xxii. 9. See Scott's Note.

Διερμηνευτης, ε, δ, from *διερμηνευω*.

An interpreter. occ. 1 Cor. xiv. 28.

Διερμηνευω, from *δια* emphat. and *ερμηνευω* to explain, interpret.

I. To explain clearly and exactly. occ. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5. 13, 27.

Διερχομαι, from *δια* through, and *ερχομαι* to come, go.

I. To go, or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38.

II. To pass over. Mark iv. 35.

III. To go, or be spread abroad. Luke v. 15, Διηγγελιο—δ λοφος, The report or rumour was spread abroad. *Raphaelius* shews that *Xenophon* applies the verb *διερχομαι* in like manner.

Διρωλω, ω, from *δια* emphat. and *ρωλω* to ask, enquire.

To enquire diligently, or repeatedly. occ. Acts x. 17.

Διετης, εος, ες, δ, η, και το—ες, from *δισ* twice, and *ετος* a year.

Of two years continuance, or two years old. Hence

Διεις, το, The age of two years. occ. Mat. ii. 16, where *απο διεις* means, I think, from the beginning or entrance into their second year. *Aristotle* uses the word in this sense, when he says, *Hist. Anim. lib. ix. 5*, stags *διεις* of the second year begin first to produce horns. But it is certain, that stags do this at the beginning of their second year. Further, *Herod* is said, Mat. ii. 7, to have accurately learned of the *Magi* the time of the star's (first) appearance, *τον χρονον το φαινομενου αστρος*, and ver. 16, to have slain all the children *απο διεις* and under, according to the time which he had of

them learned by accurate enquiry. But it is improbable that the *Magi*, whether they were of *Arabia* or *Persia* (comp. under *Μαγος*), should spend more than a year in coming to *Jerusalem*, and thence to *Bethlehem*, which confirms the interpretation of *απο διεις* here given*.

Διελια, ας, η, from *δισ* twice, and *ετος* a year.

The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διησονται, υμαι, from *δια* through, and *ησονται* to tell, declare; which from the Heb. *באנן* to bring forth, utter, words, (though I do not find that the simple verb *ησονται* is used by the Greek writers in the sense here assigned; but comp. *Εξησονται*.)

To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10. & al.

Διησις, ιος, att. εως, η, from *διησονται*.

A narration, history. occ. Luke i. 1.

Διηνεκς, ιος, ες, δ και η, και το—ες, from *δια* emphat. or through, and *ηνεκς* extensive, prolonged, which from *ενεχω* to extend, from *εν* in, and *εχω* to have.

Continual, perpetual. Hence

Διηνεκς, το, used as a substantive, *Εις το διηνεκς*, For a continuance, continually. occ. Heb. x. i. During life. Heb. vii. 3.

Thus used likewise by the Greek writers. See *Alberti*, *Wolfius*, *Wetstein* and *MacKnight*. Also, For perpetuity, for ever. occ. Heb. x. 12, 14, in ver. 12, "connect *εις το διηνεκς* with what precedes: After he had offered one sacrifice for ever, not, sat down for ever, for then it would have been *SITTETH DOWN* forever."

Bowyer. But Qu? and see *MacKnight*,

Διθαλασσος, ο, δ, from *δισ* twice, and *θαλασση* a sea.

Where two seas meet, or rather, Washed on each side by the sea, *bimaris*. occ. Acts xxvii. 41. *Bochart*, vol. i. p. 502, says, This *Isthmus* is shewn to this day on the north-eastern part of the island of *Malta*, and is called by the inhabitants *La Cala di S. Paolo*, The landing-place of *St. Paul*.

Διικνεομαι, υμαι, from *δια* through, and *ικνεομαι* to come. See under *Αφικνεομαι*. To go through, pierce, penetrate. occ. Heb. iv. 12.

* See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

Δις-ημι, from δια devoting separation, and ἵστημι to stand.

I. To part, be separated. occ. Luke xxiv. 51.

II. To part, depart, remove, proceed. occ. Acts xxvii. 28.

III. It denotes distance or interval of time. occ. Luke xxii. 59, και διασπασης ὥρας, ὥρας μίας, and about the space of one hour after; literally, and about one hour separating or intervening. So Montanus, interstante. Comp. Διασπῆμα.

Διευχυρίζομαι, from δια emphat. and ισχυρίζομαι to corroborate, confirm, affirm, which from ισχυρίς firm, strong.

To affirm, or assert strongly or vehemently. occ. Acts xii. 15. Luke xxii. 59, where Welstein and Kypke shew that the Greek writers use the V. in the same sense.

Δικαιοκρισία, ας, ῆ, from δικαίος just, and κρίσις judgement.

Just or righteous judgement. occ. Rom. ii. 5.

Δικαίος, αία, αιον, from δική right, justice.

I. Of persons, Just, acting conformably to justice and right, without any deficiency or failure. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said there is not one just. Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δικαίος in the forensic sense, i. e. innocent, or not guilty, of the crime whereof he was accused. Comp. Luke xxiii. 14, and see Campbell's Note on Mat.

II. The Pharisees trusted that they were δικαιοι (see Luke xviii. 9. Mat. ix. 13.) not absolutely without sin, but righteous of themselves by the works of the law, i. e. they thought themselves righteous or just in the sight of God, by their own external, or at best partial observation of what is called the moral law, and by great scrupulosity and zeal with respect to the ceremonial; the outward expiations enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3, and Doddridge there. See also Luke xv. 7, and Bp. Pearce on that text.

Just, upright, righteous, though not in

the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7. & al. Stockius remarks, that δικαίος is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use χρηστος, ασαθος, καλος κ' αλαθος; and therefore he is of opinion, that we must say with Vorstius (Philol. cap. ii.) that in the N. T. δικαίος answers to the Heb. word צַדִּיק, which, according to him, signifies not only a just, but also a good, upright man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt, whether צַדִּיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to men, it seems to denote, not a just, but a justified person, one who hath obtained justification in the sight of God through faith in the promised Redeemer. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in all the passages of the N. T. where δικαίος has been supposed to be used for what we commonly call a just, upright, or good man, it does not more properly import a man justified by faith, and showing forth his faith by his works, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δικαίος here mentioned, but by no means insisted on, will coincide with the following one.

IV. Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith; (Phil. iii. 9.) or justified through faith, (Rom. v. 19.) and bringing forth the fruits of righteousness or justification. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, Just, right, righteous, conformable to justice or righteousness. John vii. 24. Rom. vii. 12.

Δικαιοῦ, το, What is just or right, justice. Mat. xx. 4. 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.

This word in the LXX most commonly answers

answers to the Heb. קָדַשׁ or קָדָשׁ , which primarily denotes the *equipose* of a balance, or the *equality* of weights and measures. Comp. Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10, and see Heb. and Eng. Lex. in קָדָשׁ .

$\Delta\iota\kappaαιοσύνη$, $\eta\varsigma$, η , from $\delta\iota\kappaαιος$.

I. *Justice, righteousness*, as of God, in judging the world. Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins. Rom. iii. 25, 26.

II. *Righteousness of man, inherent and proper*, which consists in performing the commands and works of the law of God. Phil. iii. 6, 9. Tit. iii. 5. / Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *Thus it becometh us to fulfil all righteousness*, i. e. to perform all the works, and submit to all the ordinances, appointed by God. *Macknight*, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks that "The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6, and *Macknight* on those texts.

Mat. xxi. 32, *John came in the way of righteousness*. He was a *Nazarite* even from his mother's womb (Luke i. 15. comp. Num. vi. 3. Jud. xiii. 4, 5.); a strict observer of *legal righteousness*, and a zealous preacher of *repentance* and *righteousness* to others.

III. *Righteousness imputed* to sinful man through faith in Christ, by which his past sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, as *righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *Evangelical* or *Gospel righteousness* is opposed to that last mentioned, Rom.

ix. 30, 31. x. 3. & al. It is several times called $\Delta\iota\kappaαιοσύνη$ Θεοῦ, *The Righteousness of God*, Rom. * i. 17. iii. 21, 22. x. 3. (comp. Mat. vi. 33.) as being that *method*, which God hath exhibited in the Gospel, of man's *justification* or being made *righteous* through the merits and death of Christ, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. †: and Christ is styled *our righteousness*, as being the procurer of righteousness to us through his merits and sufferings, 1 Cor. i. 30.; for he is **JEHOVAH OUR RIGHTEOUSNESS**, Jer. xxiii. 5, 6, (comp. Isa. xlv. 24.): *He clothes the church with the garments of salvation, and covers her with the robe of righteousness*, Isa. lxi. 10; and of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear, Rev. iii. 18. For, further, He is *the Sun or Light of Righteousness*, $\eta\sigma\omega\varsigma\ \text{ἡ}\ \text{ῥ}\eta\mu\alpha\tau\circ\varsigma$, Mal. iv. 2, (comp. Wisd. v. 6.) with which the church is represented as clothed, $\text{ἐν}\ \text{ῥ}\eta\mu\alpha\tau\circ\varsigma\ \text{ἡ}\ \text{ἐκκλησία}$ clothed all over, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God made Him, who knew no sin, to become sin (or a sin-offering, to which the sin was imputed, or on which it was laid, see Lev. i. 4. iv. 4, 15. xvi. 21. Isa. liii. 6, 10, 12. 1 Pet. ii. 24.) for us, that we might be made the righteousness of God in Him. 2 Cor. v. 21, i. e. *righteous* in that manner which God hath ordained through faith in him. (See *Whitby* on this text.) For as by one man's disobedience, *THE* many (or multitude of mankind, $\text{οἱ}\ \text{πολλοί}$) were made or constituted (κατασθῆσαν) sinners, so by the obedience of one shall *THE* many ($\text{οἱ}\ \text{πολλοί}$) be made or constituted (κατασθῆσονται) righteous. Rom. v. 19, Comp. Isa. liiii. 11. 1 Cor. i. 30, 31; and on this

* See Clark and Doddridge on this text. I add from *Origenius* on Rom. iii. p. 269. $\Delta\iota\kappaαιοσύνη$ Θεοῦ, ἡ $\text{ἐκ}\ \text{Θεοῦ}\ \text{ἐκδομένη}$ ἢ ἡ $\text{ἐκ}\ \text{Θεοῦ}\ \text{δικαιοσύνη}$, καὶ $\text{ἀπο}\ \text{Θεοῦ}\ \text{δικαιοσύνη}$, καὶ $\text{ἀπο}\ \text{Θεοῦ}\ \text{δικαιοσύνη}$. *The righteousness of God, that which is given by God, or justification from God, acquittal, and absolution from sins;* and from *Theodoret* on Rom. x. 3. p. 82, $\Theta\epsilon\omicron\varsigma\ \delta\iota\kappaαιοσύνην\ \text{ὑμῶν}\ \text{ἐκ}\ \text{ἐμοῦ}\ \text{καὶ}\ \text{ἐκ}\ \text{ἐμοῦ}\ \text{ἐκδομένην}$. He calls that the righteousness of God, which is according to grace through faith.

† ΠΙΣΤΙΝ ἐν —Faith in—Comp. Rom. iii. 25. 1 Tim. iii. 15. 2 Tim. i. 13. iii. 15.

whole subject see *Whitby's Discourse* on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians. In Jam. i. 20, putting the effect for the cause, the righteousness of God, seems to be used for "the faith which God counts to men for righteousness." *Macknight*.

IV. Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit. Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "Honest industry is fitly termed righteousness, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." *Macknight*. Comp. ver. 9, where righteousness signifies beneficence. This word in the LXX answers most usually to the Heb. צדק or צדקה.

Δικαιωσις, ω, from δικαιος.

I. To justify, acknowledge, or declare to be just or righteous. Mat. xi. 19, (where see *Bowyer* and *Wolffius*) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of God incarnate, Ἐδικαιώθη ἐν Πνεύματι, He was justified by the Spirit, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were justified, or proved to be true, by the descent of the Holy Spirit upon him at his baptism, by those miracles which he wrought by the Spirit of God, by his being declared or marked out as the Son of God with power, according to the operation of the Spirit of Holiness, or Holy Spirit, by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.) and lastly, by the Holy Spirit shed forth on his disciples in miraculous gifts and sanctifying graces.

II. Δικαιωσιν ἑαυτῶν, To justify oneself, to shew, pretend, or feign oneself to be just or righteous. Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

III. It is most usually applied to evangelical justification. To justify, to esteem, pronounce, or declare just or righteous, i. e. to acquit or absolve from past offences, and accept as just to the reward of righteousness. In this view it is plainly a forensic term, answering to the Heb. צדק, for

which the LXX have used it, Deut. xxv. 1. 1 K. viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to present justification in this life, Acts xiii. 39. Rom. v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25, & al. or to final justification at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See *Suicer Thesaur.* on this word.

IV. Δικαιομαί, εμαί, To be or continue inherently just or righteous, or perhaps in a justified state. occ. Rev. xxii. 11. If indeed δικαιωθῆτω be the true reading in this text; for the *Alexandrian*, and sixteen later MSS, with several printed editions, instead of δικαιωθῆτω have δικαιοσύνην ποιῶστω, let him do righteousness still, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the *Syriac* in *Walton's Polyg.* נְקַתָּא נְעַר, let him do righteousness, and is accordingly embraced by *Milland Wetstein*, and received into the text by *Griesbach*. It should, however, be observed, on the other hand, that the V. active δικαιοῦ is used by the LXX in the sense of making just, righteous, pure, holy, for the Heb. כִּבֵּשׁ to cleanse, purify. Ps. lxxiii. 13. Comp. Rom. vi. 7, where *Basil*, cited by *Suicer*, Thesaur. under Δικαιοῦ I. explains δέδικαιωται ἀπο τῆς ἁμαρτίας by ἀπηλλαχίται, ἡλευθέρωται, καθαρίσθαι πασῆς ἁμαρτίας, is released, is freed, is cleansed from all sin." Comp. 1 Pet. iv. 1.

Δικαιωμα. αλος, το, from δέδικαιωμαι, perf. pass. of δικαιοῦ.

I. Righteousness. occ. Rom. viii. 4. v. 18. But in this latter text ἐνός δικαιωματός, as being opposed to ἐνός παραπίωματος, one single act of disobedience in Adam, seems to denote one single righteous act, namely, the obedience of Christ unto death, Comp. ver. 9, 10. Phil. ii. 8.

II. Righteous judgment, or appointment. occ. Rom. i. 32. Rev. xv. 4.

III. Justification, a being esteemed just, a being acquitted from past offences, and received to the reward of righteousness. occ. Rom. v. 16.

IV. Δικαιωμάτα, τα, The precepts or ordinances of the law, whether moral, occ. Rom. ii. 26; or ceremonial, occ. Luke i. 6. Heb. ix. 1, 10.

V. Δι-

V. *Δικαιοσύνη, τα, Righteousness.* occ. Rev. xix. 8, where it seems to include both *imputed* and *inherent righteousness* (see *Wolfius* and *Wetstein*), and to answer to the Heb. צְדָקָה, Isa. xlv. 24.

Δικαιῶς, Adv. from *δικαίος*.

I. *Justly, conformably to justice.* occ. 1 Pet. ii. 23.

II. *Justly, honestly, without injuring any one.* occ. 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly, jure, meritò.* occ. Luke xxiii. 41.

IV. *As it is fit, proper, or right, ritè, debitè.* occ. 1 Cor. xv. 34, *Εκνήψατε δικαίως, Awake from your drunken sleep*, as it is fit you should. So *Castulo*, ut æquum est. *Arrian* and *Menander* use *δικαίως* in this sense, as may be seen in *Alberti* on the text.

Δικαιῶσις, ιός, att. *εὐς, ῆ*, from *δικαίω*.

Justification, a being esteemed, or adjudged just or righteous. occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to *κατάκριμα* condemnation.

The LXX have once used this word for the Heb. שֹׁפֵט *law, judgement*, Lev. xxiv. 22.

Δικαστής, ε, δ, from *δικαζω* to judge, which from *δίκη*.

A judge. occ. Luke xii. 14. Acts vii. 27, 35.

ΔΙΚΗ, ῆς, ῆ, from the Heb. דִּין or דִּינָה *just*, or the fem. דִּינָה *justice*, the *י* being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judex, judico*, and in the Eng. *judge, judicial, judicature*, &c. which may be from the same root דִּין.

I. *A judgment, a judicial sentence.* occ. Acts xxv. 15.

II. *Judicial punishment, vengeance.* occ. 2 Thess. i. 9. Jude ver. 7.

III. *Vindictive justice*, of which the heathen made a * goddess. In this sense it is used by the pagan inhabitants of *Melita* or *Malta*, Acts xxviii. 4.

Δικνύν, ε, το, *Eustathius* deduces it from *δίκω* to cast, cast down, which seems an evident derivative from the Heb. דָּחָה to impel, thrust forth.

* See *Iole* § 3111 s. *Alberti, Wetstein* and *Bowyer* on *Acts, Bochart. Opera*, vol. iii. 371, 2. the *Orphic Hymn* to ΔΙΚΗ, and *Hesiod Op. et Dies*, lin. 218, &c. 254, &c.

A net for fishing. Luke v. 4, 5. John xxi. 6. & al.

Διλόλος, ε, δ, ῆ, from *δισ* twice, and *λόλος* speech.

Double-tongued, varying, or deceitful in one's words. occ. 1 Tim. iii. 8. So *Chrysostom* explains *διλόλος* by *ὑπελάς, δολερός*, *deceitful, fraudulent*; and *Theodoret*, by *ἕτερα μὲν τῷ, ἕτερα δὲ ἐκείνῳ λεσόντας*, *saying one thing to this man, and another to that*.

Διο, a conjunction, from *δια* for, and *δ* (neut. of *δς*) which.

For which, wherefore, therefore. See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

Διοδυνω, from *δια* through, and *δδυνω* to journey.

To journey, travel, or pass through. occ. Luke viii. 1. Acts xvii. 1.

Διοπερ, A conjunction from *διο*, and *περ* an emphatic particle.

Wherefore truly, wherefore by all means, or especially. occ. 1 Cor. viii. 13. x. 14. xiv. 13.

Διοτρεῖς, εος, ες, το, from *Διος* (gen. of *Δις* or *Ζεὺς*) *Jupiter*, and *τρεῖς* (obsol.) *to fall*.

An image which fell from Jupiter, ἀτάλαμα being understood. occ. Acts xix. 35. So *Numa* persuaded the Romans, that a certain shield fell from heaven, to which *Plutarch*, in *Numa*, p. 68, E, applies the same word ΔΙΟΠΙΕΤΗΣ, as he also doth (*Parall.* p. 309, F) to the famous Trojan *Palladium*, or image of *Pallas* which protected Troy, and was supposed to have fallen from heaven; and *Euripides*, speaking of the image of *Diana Taurica*, says, *Iphig.* in *Taur.* line 86,

ἀσθὲν τ' ἀτάλαμα θίγεις ὃ φασιν ἐνθάδῃ
εἰς τὰς δὲ νῆας ὕψαισι πρὸς αὐτῷ.

And th' image of the Goddess take, which fell,
They say, from heav'n into this holy fane.

And afterwards calls it ΔΙΟΠΙΕΤΕΣ ΑΤΑΛΑΜΑ, the image which fell from Jupiter. So *Herodian*, lib. i. cap. 35. edit. *Oxon.* calls the image of the mother of the gods, ΑΤΑΛΑΜΑ ΔΙΟΠΙΕΤΕΣ. Comp. also *Wetstein* on Acts.

In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. *Demetrius* had accused Paul, ver. 26, of

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teaching

teaching that they were no gods which were made with hands; and he had thence inferred, that there was danger that the Great Diana of the Ephesians, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands; and that therefore Paul and his companions were not blasphemers of the goddess.

Διορθώσις, ιός, att. *ως*, ἡ, from διορθω to correct. *amend*, which from δια emphat. and ορθω to make right, which from ορθός right.

An amendment, reformation. occ. Heb. ix. 10

Διορυσσω, from δια through, and ορυσσω to dig.

To dig, or break through, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοίτους τοίχους, digging through the party walls. Xenophon in Conviv. Εφοβουμην μή τις με τὴν οἰκίαν ΔΙΟΡΥΞΑΣ—I was afraid that someone digging through (i. e. breaking into) my house—"And Aristophanes, Plut. 565, ΚΑΛΗΠΤΕΙΝ καὶ τὰς τοίχους ΔΙΟΡΥΤΤΕΙΝ. Comp. Kypke on Mat. 6.

In the LXX it answers to the Heb. דָּחַק to dig through, Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διορύσσεια does to the Heb. דִּחְרְחַר a digging through, Exod. xxii. 2. Jer. iii. 34.

Harmer, in his Observations, vol. i. p. 175—8, remarks a peculiar propriety in the expression of digging through houses, Job xxiv. 16, by observing, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud and slime, or of unburnt brick, and that their walls are of a great thickness.

Διοσκούροι, ων, δι, from Διός (gen. of Δις, or Ζεύς) Jupiter's, and κύρος a young man.

Castor and Pollux, Jupiter's sons by Leda, according to the fabulous mythology of the heathen. They were usually represented under the form of two young men armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated

on horseback*, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See Wetstein.

Διότι, A conjunction, from δια for, and δι, τι what, which.

1. Illative, Wherefore, therefore. Rom. iii. 20.

2. Causal. For, because, Luke i. 13. ii. 7. xxi. 28. Acts x. 20. & al.

Διπλούς, ὅς, ὅη, ἡ; ὅον, ὅν; from δις twice, and πλούς a termination denoting, like πλάσιον, times or—fold, from πάλω to be, or rather from Heb. שָׁלַב in the sense of accretion or accession.

Double. occ. 1 Tim. v. 17. Rev. xviii. 6, where see Wetstein, and on 1 Tim. Mac-knight.

Διπλοῦτερον, ὃ, το, Comparat. Neut. of διπλός, used adverbially.

Twofold more, twice as much again. occ. Mat. xxiii. 15.

Διπλῶν, ὡ, from διπλός.

To double. occ. Rev. xviii. 6, where see Daubuz. Comp. Jer. xvi. 18, and Lowth there.

Δις, Adv. from δύο two.

Twice, two times. Mark xiv. 30. & al. On Luke xviii. 12, we may observe, that Herodotus, lib. ii. cap. 37, uses a similar phraseology. Δυνίαι—ΔΙΣ ΤΗΣ ἡμερῆς ἑκάστης—καὶ ΔΙΣ ἑκάστης ΝΥΚΤΟΣ.

Δισαῶν, from δις twice (two ways), and αἶω to stand.

To doubt, waver. It is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and fix the beam. The French word balancer very exactly answers to δισαῶν in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see Bowyer's Conject.

Δισόμομος, ὃ, δ, ἡ, either from δις twice, and σόμα (in the hellenistical style) an edge, (comp. Σόμα V.); or rather from δις twice (two ways) and τομός cutting, sharp, from τέτομα perf. mid. of τέμνω

* See Montfaucon Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

to cut; for *El'sner* on Heb. iv. 12, cites from *Enripides* *Orest.* line 1303. ΔΙΣΤΟΜΑ φασάνα, *swords cutting on both sides, or two-edged*; and from his *Helen*, line 989, ΔΙΣΤΟΜΟΝ ξίφος *a two-edged sword*.

Having two edges, two-edged, or cutting on both sides. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So *Ecclus.* xxi. 3.

The LXX use the word in the same sense for the Heb. פתים *edges*; Prov. v. 4; for פתים *several edges*, Ps. cxlix. 6; and for פתים *two edges*, Jud. iii. 16.

Δισχιλιοι, αι, α, from δις *twice*, and χίλιοι *a thousand*.

Two thousand. occ. Mark v. 13.

Διύλιζω, from δια denoting *separation*, and υλιζω *to filter, percolate, strain*, which from ύλη *matter*, also *dregs*, or perhaps from the Heb. פלח *to loose, disengage*.

To separate from liquor by filtering, to strain off. So *Vulg.* *excolantes.* occ. Mat. xxiii. 24, where see *Bowyer's Conject.* and *Gentleman's Magazine* for January 1779, p. 26. The text alludes to a custom the Jews had of *filtering* their wine, for fear of swallowing any insect forbidden by the law as unclean. * *Maimonides*, in his *Treatise of forbidden meats*, cap. i. art. 20, affords a remarkable illustration of our Saviour's proverbial expression: "He who *strains* wine, or vinegar, or strong drink, says he, and eats the *gnats*, or *flies*, or *worms*, which he hath *strained off*, is whipped." That the Jews used to *strain* their wine appears also from the LXX version of *Amos* vi. 6, where we read of ΔΙΤΑΙΣΜΕΝΟΝ οινον, *strained or filtered wine*.

Διχαῶω, from διχα *severally, separately*, which from δις *twice*.

To divide, set at variance. occ. Mat. x. 35.

Διχοσασία, ας, η, from διχα *separately*, and σασις *a faction, sedition*.

A separate faction, division, separation. occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20.

Διχολομω, ω, from διχα *separately*, in two, and τελομα perf. mid. of τέμνω *to cut*.

I. *To cut in two or asunder.* If this word be understood in its primary and literal sense, it must denote that most horrible

punishment of *being cut in sunder whilst alive*, by which there is a tradition that the prophet *Isaiah* suffered; and to this the Apostle is thought to allude, Heb. xi. 37, ἐκρίσθησαν *they were sawn asunder*. There are many instances in ancient writers, of this manner of executing criminals (see *Wetstein* on Mat. xxiv. 51. and *Comp.* 1 Chron. xx. 3.), and it is still practised by some nations, particularly by the western *Moors* in *Barbary*, as we are assured by Dr. *Shaw*†. But in the N. T. Διχολομω seems rather to denote,

II. *Figuratively, To scourge with the utmost severity, to cut asunder*, as it were, *by scourging.* occ. Mat. xxiv. 51. Luke xii. 46. This seems the true sense of the word in these passages; for *scourging* was usually inflicted upon idle and negligent servants among the Jews (see *Ecclus.* xlii. 5.) and in *Matthew* the servant is represented as *surviving* his punishment; and in the verse following the text of *Luke*, express mention is made of the *many stripes* with which the wicked servant should be *beaten*, δαρησείας πολλας. *Comp.* Δερω.

Διψω, ω, from διψα *thirst*, which may be from the Heb. דבב *adhesiveness, clamminess*, as of the tongue and fauces in thirst. See *Lam.* iv. 4. Ps. xxii. 15, or 16. John xix. 28.

I. *To be dry or athirst, to thirst.* Mat. xxv. 35, 37, 42, 44. & al.

II. *To thirst in a figurative sense, to desire ardently.* Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. *Comp.* Isa. xli. 17. lv. 1. Ps. xlii. 2. lxiii. 1, in the LXX, and see *Campbell's* Note on Mat. v. 6, and *Wolfius* on John vii. 37. The Greek writers likewise use διψω for *vehement desire*. Thus *Xenophon*, Οὕτως εἰω ὑμῖν ΔΙΨΩ χαρίζεσθαι, *So much do I thirst to oblige you.* *Cyropæd.* lib. iv. ad fin. In *Josephus* *De Bel.* lib. i. cap. 32. § 2. Διαφευξείας δ' σδεις ΔΙΨΗΣΑΣ τ' ουμον αίμα, *No one (says Herod) shall escape who thirsts for my blood;* where observe the V. is followed by an accusative, as in *Mat.* But in lib. iv. cap. 11. § 4, he

† *Travels*, p. 254, 2d edit. *Comp.* *Harmer's Observations*, vol. iv. p. 468.

‡ See *Whitby* and *Doddridge* on these texts.

says,

* See *Bochart*, vol. iii. 565.

says, the emperor *Vitellius* was ΔΙΨΩΝ αιμαλος ευλενος, *thirsting for noble blood*;" thus joining διψων with a genitive, according to the more usual Greek construction. Comp. under Πισινω. In *Homer*, II. iv. line 171, πολυδιψιον, from πολυς *much*, and διψος *thirst*, means *much desired or longed for*.

III. *To be athirst, thirsty, unsatisfied.* occ. John iv. 14. vi. 35. Rev. vii. 16.

See *Suicer Thesaur.* on this word.

Διψος, εος, ες, το. See Διψω.

Thirst. occ. 2 Cor. xi. 27.

Διψυχος, ο, ο, η, from δις *twice*, and ψυχη *the mind*.

Double-minded, having the mind divided, or having, as it were, two minds tending opposite ways. occ. Jam. i. 8. iv. 8.

ΔΙΩΓΜΟΣ, ο, ο, from διωμι, perf. pass. of διωκω.

Persecution, hostile prosecution. Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11.

Διωκης, ο, ο, from διωκω.

A persecutor. occ. 1 Tim. i. 13.

ΔΙΩΚΩ, plainly from the Heb. קָרַח *to press upon, distress.* See Joel ii. 8. Jud. ii. 18. in Heb.

To press upon, pursue, prosecute, and that whether in a bad, an indifferent, or a good sense.

I. *To prosecute, persecute, pursue with repeated acts of enmity.* Mat. v. 10, 11, 12. x. 23. Acts xxvi. 11. & al. freq.

II. *To follow after.* Luke xvii. 23.

III. *To follow, or press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining.* Rom. ix. 30, 31. Phil. iii. 12, 14, where comp. *Wolffius*, *Kypke* and *Macknight*, & al.

IV. *To follow after, endeavour after, in order to practise, or exert.* Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1.

Δόγμα, ατος, το, from δέδομαι perf. pass. of the old verb δοκω, the same as δοκew, *to think good, determine, decree.*

A decree, ordinance, whether divine, occ. Eph. ii. 15. Col. ii. 14, where see *Whitby* and *Macknight*, and comp. Acts xvi. 4;—or *human*, occ. Luke ii. 1. Acts xvii. 7.

Δογματιζω, from δόγμα, ατος.

To decree, impose a decree or ordinance; whence in the pass. Δογματιζομαι, To have decrees or ordinances imposed upon

one, to be subject, or submit, to ordinances. occ. Col. ii. 20, where see *Wetstein* and *Kypke*.

ΔΟΚΕΩ, or obsol. ΔΟΚΩ, from Chald. קרא *to look, observe, consider.* So we find ΔΟΚ used as the name of a *fort*, or *watch-tower*, 1 Mac. xvi. 15.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. & al. freq. On 1 Cor. vii. 40, *Wolffius* remarks, that the V. δοκω imports not an uncertain opinion, but conviction and knowledge, as John v. 39. So in *Xenophon Cyropæd.* at the end of the proæm. Ἡσθησθαι ΔΟΚΟΤΜΕΝ, expresses assurance, not doubt. See *Hutchinson's Note*, and *Macknight* on 1 Cor. vii. 40.

II. *To think proper, determine, be disposed.* occ. 1 Cor. xi. 16. Comp. Mat. iii. 9. Phil. iii. 4. So the profane writers say, ΔΟΚΟΜΙ ποιεσθαι τοσο, *I think proper, or determine to do this.* See *Scapula's Lexic.* and *Wolffius* on 1 Cor. xi.

III. *To seem, appear, be thought, or judged.* Mat. xvii. 25. xviii. 12. xxii. 42. Acts xvii. 18. xxv. 27.

IV. Δοκει, Impers. *It seemeth good, or right;* videtur, visum est. Acts xv. 22, 25, 28, 34. Δοκει, το, particip. pres. neut. *What seemeth good.* occ. Heb. xii. 10.

V. It imports *dignity or eminence.* Thus Δοξαντες, οι, *Persons of eminence, note, or reputation.* Gal. ii. 2, 6. *Euripides*, *Heraclid.* line 897, and *Troad.* i. 608. *Herodian*, lib. vi. cap. 1. and *Xenophon* in *Hiero* use this particle in the same sense (see *Grotius*, *Elsner* and *Kypke*, ou Gal. ii. 2); and the Apostle explains his meaning, ver. 6, by δοξαντων ειναι τι, *those who appeared to be somewhat, i. e. who really were eminent, considerable.* Comp. ver. 9, and under Τις III. *Theophylact* explains τοις δοκασι, Gal. ii. 2, by τοις ματαλοις, τοις ενδοξοις, *the great, the eminent;* adding, εκ αναιρει το ειναι αυτες, *αλλα την κοινην απαντων ψηφον τιθησι*, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all."

And in the like view I think, and not as a mere expletive, it is joined with the V. αρχειν *to rule*, Mark x. 42, as it often is in the Greek writers with other words expressive of *dignity or authority.* So *Epicetetus* *Eachirid.* cap. 51, speaks, των ΕΝ ΤΙΠΟΧΗ

ΤΗΕΡΟΧΗ ΔΟΚΟΤΝΤΩΝ, of those who are elevated in rank or dignity." Herodian, lib. vii. cap. 15, των—πρωτεύουσιν ΔΟΚΟΤΝΤΩΝ, who were the principal persons." Josephus, De Bel. lib. i. cap. 5. § 3. & al. δι ΠΡΟΤΧΕΙΝ ΔΟΚΟΤΝΤΕΣ, those who were most eminent." And lib. iv. cap. 3. § 12, he has the very phrase ΤΩΝ ΑΡΧΕΙΝ ΔΟΚΟΤΝΤΩΝ. Comp. *Kypke* in Mark.

Δοκιμαζω, from δοκιμη.

I. To try, prove, assay, as refiners do metals by fire, in order to know how pure they are from heterogenous mixture. occ. 1 Pet. i. 7. So *Isocrates* to *Demonicus*, cap. 12, Το μὲν γὰρ ΧΡΥΣΙΟΝ ἐν τῷ ΠΙΤΡΙ ΔΟΚΙΜΑΖΟΜΕΝ, τὴς δὲ φίλης ἐν ταῖς ἀλυσιαῖς διαλίνωσκομεν. For we try gold in the fire, and distinguish our friends in adversity." *Ovid* has expressed the same thought, *Trist.* lib. i. eleg. 4. line 25, 6,

*Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.*

See *Wolffius*. Comp. Ps. lxxi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμαζειν for the Heb. כִּחַז to try, prove, and in the last, for the Heb. הִנִּיחַ. See also *Wisd.* iii. 6. and *Ecclus.* ii. 5.

II. To try, prove, as oxen, whether they will bear the yoke. Luke xiv. 19.

III. To try, prove, examine. 1 Cor. iii. 13. xi. 23, where see *Wetstein*. 2 Cor. viii. 8. xiii. 5. 1 Thess. v. 21. 1 John iv. 1. 1 Tim. iii. 10, where see *Macknight*.

IV. To prove, experience. Rom. xii. 2. Eph. v. 10.

V. To discern, distinguish. Luke xii. 56. (Comp. Mat. xvi. 3.) See *Rom.* ii. 18. Phil. i. 10.

VI. To approve, like. Rom. i. 28. 1 Cor. xvi. 3. 1 Thess. ii. 4. The profane writers use the V. in this sense, as may be seen in *Wetstein* on *Rom.* i. 28, and on 1 Cor. xvi. 3. I add from *Xenophon's Memorab.* lib. i. cap. 2. § 4, Το μὲν ἐν ὑπερσθονία ὑπερπονσιν ἀπιδοκιμαζε, το δὲ ὅσα ἡ ψυχὴ δαχέλαι, ταῦτα ἱκανῶς σκπονσιν ΕΔΟΚΙΜΑΖΕ. He (*Socrates*) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour."

VII. To allow, choose. Rom. xiv. 22, where see *Wetstein*.

Δοκιμη, ης, ἡ, from δοκω to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. So *Symmachus* uses ΔΟΚΙΜΗΝ ἀψυρίῳ, proof of silver, Ps. lxxvii. or lxxviii. 31.

II. Proof, as of our faith by afflictions and patience. occ. Rom. v. 4. 2 Cor. viii. 2. (comp. under Δοκιμαζω I.)—or of other things or persons. occ. 2 Cor. ii. 9. ix. 13. xiii. 3. Phil. ii. 22.

Δοκιμιον, ο, το, from δοκιμος.

A proof, criterion, test, that by which any thing is proved or tried, as faith by afflictions. occ. Jam. i. 3. 1 Pet. i. 7. See *Wolffius* and *Wetstein* on both texts, and comp. 1 Pet. iv. 12.

The LXX use this word, Prov. xxvii. 21, for the Heb. מַחְשֵׁה a refiner's crucible.

Δοκιμος, ο, ὁ, ἡ, from δοκω to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. כִּסָּף refined, 1 Chron. xxviii. 18. xxix. 4; for מְדֻבָּר pure, purified, 2 Chron. ix. 17; for מְדֻבָּר solid, 1 K. x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See *Ecclus.* ii. 5.) occ. Jam. i. 12. Comp. *Rom.* xvi. 10.

III. Approved, accepted. occ. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19.

Δοκος, ο, ἡ, from δεκσθαι, Ionic, for δεχεσθαι, to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name דִּקָּה or דִּקָּה, to which δοκος several times answers in the LXX, is from the V. דִּקָּה to meet.

A beam, or rafter in building. But in the N. T. it is only used figuratively, for a great fault or vice *, according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δολιος, ια, ιον, from δολος.

Deceitful. occ. 2 Cor. xi. 13.

Δολισω, ω, from δολιος.

To use deceit. occ. Rom. iii. 13, where observe εδολυσαν, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the 3d pers. plur. imperf. according to the Bæotic or

* See *Stockii Clavis* on the word, and *Pole Synops.* and *Wetstein* on Mat. vii.

Doric

Doric dialect for *εδωκεν*. Verbs of a similar form in the imperf. and 2d *hor.* are very common in the LXX. Thus Exod. xiv. 9, we have *ευροσαν* for *ευρον*; Deut. i. 24. *ηλθοσαν* for *ηλθεν*; ver. 25. *ελαςσαν* for *ελαςον*. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under *Alexander*, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from *Maittaire's* Dialects some other instances of the 3d pers. plur. imperf. of contracted verbs being formed in—*σαν*, like *εδωλυσαν*. 1st, then, of verbs in *aw*, we have in the LXX *ελενωσαν*, Gen. vi. 4; *εωσαν*, Jer. xxxiv. 10.

2dly,—In *aw*, *καλενοσαν*, Exod. xxiii. 8; *επηξενονσαν*, Num. i. 18; *ωκοδομεσαν*, Neh. iv. 18; *εποισαν*, Job i. 4.

3dly,—In *ow*, *ηρομεσαν*, Ezek. xxii. 11. *Δολος*, *ε*, *δ*, from *δελω* to take with a bait, which see under *Δελεαζω*.

Deceit, fraud, guile, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, *αλλ' ἵπαρχων πανεργος δολω ὑμας ελαςον*, but being crafty I caught you by guile, seems plainly an objection or insinuation put by the Apostle into the mouth of his opposers.

Δολωω, *ω*, from *δολος*.

To corrupt, falsify, falsare. occ. 2 Cor. iv. 2, where observe, that *Wetstein* cites *Lucian*, in *Hermotim*. applying the V. to vintners *adulterating* wine; and comp. 2 Cor. ii. 17, and under *Κατηλευω*.

Δομα, *αλος*, *το*, from *δεδομαι*, perf. pass. of *διδωμι* to give.

A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

Δοξα, *ης*, *η*, from *δοκεω* to seem, think, esteem.

I. *Esteem, glory, honour*, as of men. Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.

Δοξαι, *αι*, *Dignities*, an abstract term used

for the concrete. occ. 2 Pet. ii. 10. Jude ver. 8. In which both texts *Vitringa*, *Olis*. Sac. lib. iv. cap. 9. § 36, explains *Δοξας* of the Gentile, i. e. the Roman, *magistrates*, but *Whitby* on 2 Pet. ii. 10, (whom see,) of the *angelical powers*, or *angels*.

II. *Glory, honour, praise*, as of God. Luke ii. 14. xvii. 18. Acts xii. 23. Rom. xi. 36. xv. 7. & al. freq. John ix. 24, *Give Glory to God*, i. e. *Glorify* God by confessing ingenuously the truth. Comp. Josh. vii. 18, 19, 20, and see *Doddridge* and *Campbell* on John.

In 1 Pet. iv. 14, there "is an allusion to Isa. xi. 2. *The spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *spirit of fortitude* enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens greatly admired." *Macknight*, in whom see more.

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29.—or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. *Ἡ Δοξα* seems to denote that *supernatural light, splendour, or glory*, constantly accompanying the ark of the covenant, (which is therefore called *the Glory*, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the *Cherubim*, which are therefore styled by St. Paul *Cherubim of Glory*, Heb. ix. 5. Comp. 1 K. viii. 10, 11.

I do not find that *Δοξα* is ever used for *light* or *splendour* by the profane Greek writers (though *Plutarch*, in *Nicias*, tom. i. p. 538. F. speaks of *Ἡ Πλατωνος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ*, *The glory of Plato shining forth*); but very frequently by the LXX, answering to the Heb. כְּבוֹד. See inter al. Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Isa. lx. 1, 2. This illd sense of the word therefore I apprehend to be *hellenistical*.

IV. As the divine nature in Christ is in the O.T. styled כְּבוֹד יְהוָה *The Glory-Jehovah*, or—of *Jehovah* (see Hab. ii. 14. Isa. xl. 5. lx. 1, 2), so in the N. T. this is expressed, Rom. vi. 4, by *της Δοξης το Πατρος*, *the Glory of the Father* (i. e. of the *Essence*, for Christ raised himself from the dead, John ii. 19—21. x. 18.), and

and by τῆς Δοξῆς, Jam. ii. 1. Comp. Rev. xxi. 11, 23.

V. *The glory, or state of glory and blessedness, reserved for true believers.* See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. This is called, Rom. v. 2, Δοξῆς τοῦ Θεοῦ, *The glory of God.* Rom. iii. 23, *All have sinned, καὶ ὑστερνῶται τῆς δόξης τοῦ Θεοῦ, and fall short of, or fail of attaining, the glory of God, i. e. "that glory which God hath appointed for the righteous," Locke; or "the fruition of God in glory without a free act of justification by grace." Whilby.* "But since John v. 44, δόξαν παρ' ἀλλήλων *praise from one another* is opposed to δόξαν τὴν παρὰ τοῦ Θεοῦ *the praise which cometh from God; and the loving of τὴν δόξαν the praise of men more than τὴν δόξαν τοῦ Θεοῦ the praise of God* is mentioned John xii. 43, the words δόξης τοῦ Θεοῦ in this passage [Rom. iii. 23.] may very well be translated, *the praise or approbation of God.*" Macknight.

Δοξαῖω, from δόξα.

I. *To glorify, make glorious or honourable, or to cause to appear so.* John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious resurrection of Christ, and his ascension to the right of God.* John vii. 39. xii. 16.

II. *To glorify, honour, magnify, praise.* Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13.

III. *To glorify, admit to the eternal state of glory and blessedness.* Rom. viii. 30. Comp. under Sense I. and Δόξα V. and 1 Cor. xv. 40—43.

Δορκας, αδος, ἡ, from δορξ the same, which from δεδورκα, perf. mid. of δερκω to see, behold, of which see under Δρακων.

A gazelle, or antelope, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its fine eyes, which in those countries are even proverbial. Οξυδερκας γαρ το ζωον καὶ ευομαλον, For it is a sharp-sighted and fine-eyed animal, says the Etymologist in Δορκας. See Shaw's Travels, p. 414, and Heb. and Eng. Lexicon, under צרר IV. occ. Acts ix. 36, 39.

This word in the LXX constantly answers to the Heb. צרי, or fem. צרית an antelope.

Δοσις, ιος, att. εως, ἡ, from δεδοσαι 2d pers. perf. pass. of διδωμι to give.

I. *A giving.* occ. Phil. iv. 15.

II. *A gift.* occ. Jam. i. 17.

Δοῖς, ο, δ, from δεδοται 3d pers. perf. pass. of διδωμι to give.

A giver. occ. 2 Cor. ix. 7.

Δουλασσω, ω, from δουλος a servant, or slave, and αλω, to lead, carry.

To bring or carry into servitude or subjection. occ. 1 Cor. ix. 27, where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, De Sublim. sect. xlv. towards the middle, p. 246, edit. 3tæ, Pearce.

Δουλεια, ας, ἡ, from δουλος a servant or slave. *Servitude, slavery, bondage, as opposed to liberty.* In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. Heb. ii. 15.

Δουλεω, from δουλος a servant, or slave. It is construed with a dative.

I. *To serve, in a civil sense, as a servant, or slave.* 1 Tim. vi. 2. Comp. Mat. vi. 24. Luke xv. 29.

II. *To serve, be in subjection, in a political sense, as a conquered nation.* John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to one another, even by the reputedly meanest or most servile acts of charity.* Gal. v. 13.

IV. *To serve, or be in bondage to, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts.* See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xenophon Apol. Socrat. § 16, we have ΔΟΥΛΕΥΟΝΤΑ ταῖς το σώματος ΕΠΙΘΥΜΙΑΙΣ, *servings, or enslaved to, the lusts of the body;* and in Lucian's Hermotimus, tom. i. p. 537, ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΑΕΘΗ. See more in Wetstein and Kypke on Tit. iii. 3.

"Several MSS have τῷ καιρῷ δουλεύεις for τῷ Κυρίῳ δουλεύεις, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS in general, and that of Gottingen in particular, abbreviate very frequently Κυρίῳ into Κῷ, which might be mistaken by a later transcriber

transcriber for an abbreviation of *καίρω*, which he would therefore write in the copy that he was taking; *καίρω*, on the contrary, was written at length in the ancient MSS, which a transcriber would hardly mistake for *Κυρίω*. Hence we may conclude that *καίρω* is the false reading, because this might arise through error from *Κυρίω*, not *Κυρίω* from *καίρω*." *Michaelis*, Introduction to N. T. vol. i. p. 284, edit. *Marsh*.

Δουλη, ης, η. See Δουλος.

A female servant, a hand-maid. occ. Luke i. 38, 48. Acts ii. 18. Comp. Δουλος IV.

ΔΟΥΛΟΣ, ου, ο, and neut. plur. δουλα, τα, from the Heb. *ל* poor, exhausted, reduced to poverty.

I. *One in a servile state, a servant, or slave.* Mat. x. 24. xxi. 34, 35, 36. xxv. 51. i Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. ver. 16. & al.

Of the wretched condition of *slaves*, according to the laws and customs of the *Romans*, a late * learned writer gives us the following delineation.

"The common lot of *slaves in general*, says he, was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held pro nullis, pro mortuis, pro quadrupedibus, *for no men, for dead men, for beasts*; nay, were in a *much worse state* than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were *not capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever*;—were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were the proper objects of *cognition* nor *affinity*;—they could be *sold, transferred, or pawned* as goods, or personal estate; for goods they were, and

such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even *put to death* by his authority; together with *many other civil incapacities*, which I have not room to enumerate." So truly deplorable was the *legal state* of these unhappy persons under the *Roman government*, far different from that of *Hebrew servants* among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Lev. xxv. 39—55. Deut. xv. 12—18, which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the Roman law, because by it we shall be the better enabled to enter into the full *meaning and spirit* of several passages of the N. T. particularly in the epistles of *St. Paul*. See i Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. i Cor. ix. 19.

II. Christ is said, Phil. ii. 7. *μορφη δαυλας*, to have *taken the form* of a servant, because he truly *served* his Father (comp. Isa. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.), not only in declaring his will to men (see Mat. xv. 24. Rom. xv. 8.), but in submitting to the most *servile* offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. *A servant of God*, whose ministry he uses in declaring his will to men, as *Moses* and the *Prophets*, Rev. xv. 3. x. 7, and *Apostles*, Acts xvi. 17. (where see *Elsner*) Tit. i. 1, who also call themselves, in the same view, the *servants of Christ*. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. Jam. i. 1. Jude ver. 1. Rev. i. 1.

IV. *A servant of God*, or Christ, i. e. one who worships, *serves*, and obeys him. See Luke ii. 29. i Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16.—of righteousness, who *earnestly conforms* himself to it. Rom. vi. 19.—of sin, who is *enslaved* to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19.

Δουλου, ω, from δαυλος.

I. *To reduce to servitude or slavery, to enslave*, in a civil or political sense. occ. 2 Pet. ii. 19. Acts vii. 6.

II. In pass. *To be enslaved, or in bondage*, in a figu-

* Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also *Potter's Antiquities of Greece*, book i. ch. 13. p. 56. 1st edit. *Le Clerc's* Note on Exod. xxi. 20. *Leland's Advantage*, &c. of Christian Revelation, part ii. ch. 3, 4. vol. 2. p. 44, 60, 8vo.

a figurative sense. occ. 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3.

III. *To make one a servant, or slave, in a figurative sense.* occ. 1 Cor. ix. 19.

In pass. *To be made, or become a servant.* occ. Rom. vi. 18, 22.

Δοχῆ, ης, ῆ, from δεχέσθαι receiving, namely, the guests.

An entertainment, a feast. occ. Luke v. 29. xiv. 13.

Δρακων, οντος, ο, from δρᾶκων (Homer Odyss. x. line 197.) 2 aor. of δερκεῖν to see, which perhaps from the Heb. דרך to proceed, go forwards; for the sight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.

A dragon, i. e. a large kind of serpent, so called from his sight, which is very acute, (comp. ὄφης); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. Rev. xii. 9. xx. 2. & al. Comp. Gen. iii. 1.

Δρασσω, from Chald. דרע the arm, or, according to others, from δρᾶω (which from Chal. דרע) to make, and ἄσσω near. To take, take fast hold on, properly with the hand. occ. 1 Cor. iii. 19, where it answers to the Heb. לכוּ to take, catch, in Job v. 13, for which the LXX use καταλαμβάνω to take hold of.

ΔΡΑΧΜΗ, ης, ῆ, from δρᾶσμαι, perf. pass. of the preceding δρασσω to hold, clutch in the hand.

A drachm, so called according to Eustathius in Il. iii. (whom see in Dammi Lexic. col. 261.) because anciently equal in value to six ὀβολοι or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, δρων ΕΠΙΔΕΔΡΑΧΘΑΙ εἰδυαλο χυρ. And hence the name being retained after the use of iron money ceased, the Attic drachm of silver was equal to the Roman denarius, or about seven-pence three farthings of our money. occ. Luke xv. 8, 9.

ΔΡΕΜΩ, An obsolete verb derived from the oriental דרע, which in Arabic denotes * to proceed by close and short steps, and generally with an accelerated pace, as the hedge-hog, &c. whence the Arabic N. درع signifies a hare, درع, in the

* "Propinquis brevibusque passibus incessit, ac sere accelerando, ut lepus, echinus." Castelli Lexicon Heptaglott.

above sense, seems a dialectical corruption of the Heb. דורע to run violently, flow, overflow, as water, ד being changed into δ, as usual.

To run. Hence in the N. T. we have in the 2d aor. εδραμον, Mat. xxviii. 8. Mark v. 6. & al. and particip. δραμων, Mat. xxvii. 48. Luke xv. 20. & al.

Δρεπανον, ος, ο, from δρεπω to crop, cut off, which from the Heb. סרף to pluck, tear off; or else δρεπανον may be derived immediately from the Heb. סרפן a sharp instrument, which the LXX render by δρεπανον, 1 Sam. xiii. 21.

A sickle, a reaping or pruning-hook. Mark iv. 29. Rev. xiv. 14. & al.

Δρομος, ος, ο, from δρεκω perf. mid. of δρεμω.

A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. סרררר; but in the N. T. it is only used figuratively for a course of action or ministry. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

ΔΤΝΑΜΑΙ, most probably from the Heb. דן or דן to judge, distribute, whence דון a lord, master.

I. To be able, to have power. Mat. iii. 9. ix. 28. xvii. 19. & al. freq.

Δυνασθαι ακουειν to be able to hear, Mark iv. 33. This phrase, Raphaelius has justly observed, means the same as δυνασθαι βασανισιν to be able to bear, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. To be capable, have a capacity. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50. Our Eng. word can comprehends both the above senses.

III. To be able, or capable, justly, reasonably, or lawfully. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2. Ου γαρ δυνασθεις οὐκ οἰκονομεῖτε, For you cannot (i. e. with propriety) be any longer steward.

Δυναμις, ιος, att. sws, from δυναμαι.

I. Power, energy, strength, ability to act, as of God, Mat. xxii. 29. Rom. i. 20. & al.

—of

—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. On 2 Cor. viii. 3, *Wetstein* cites from *Polybius* κατὰ δύναμιν, and from *Plutarch* ὑπὲρ δύναμιν, used in the same senses as by the Apostle.

II. It is used as a *title*.

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10*.
2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) *Grotius* remarks on Luke i. 17, that as often as the word δύναμις is mentioned together with πνεῦμα spirit, a power of the Spirit greater than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see *Macknight*. In 1 Pet. iv. 14, the *Alexandrian* and eleven or twelve later MSS after δοξῆς add καὶ δυνάμεως, and this reading is favoured by several ancient versions, and received into the text by *Griesbach*.
3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69, in which passages the expressions of *sitting at the right hand of power*, or of the power of God, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that royal sceptre, which was in the right hand of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by *Vitringer*, *Observ. Sacr.* lib. ii. cap. 4, 5.

III. *Abundance*, as vis, power, is used in Latin, and כח in Heb. Job xxxi. 26. Ezek. xxviii. 4, and power vulgarly in English. occ. Rev. xviii. 3.

IV. *Force, import*, of a language. 1 Cor. xiv. 11.

V. Δυναμεις, σων, αἱ, Attic, for δυνάμεις, ιων, αἱ, *Angelical powers, angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21.

VI. Δυναμεις, αἱ, *Mighty*, i. e. *miraculous, powers*. Mat. xiv. 2. Mark vi. 14, 'A

δυναμεις ενεργεσθαι ἐν αὐτῷ, *The or these mighty, or miraculous, powers operate in him*.

VII. Δυναμεις, αἱ, *mighty*, i. e. *miraculous, works, or miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11, 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. Heb. vi. 5.

Δυναμοω, ω, from δυνάμει.

To make strong or powerful, to strengthen. Pass. Δυναμοομαι, ημαι, *To be strengthened.* occ. Col. i. 11.

Δυναςης, ε, ο, from δυνάμει.

A mighty, or powerful one.

I. *A potentate, a sovereign*, spoken of men. occ. Luke i. 52.—of God. occ. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xli. 5.

II. *A man of power, though not sovereign, a great man, a grandee.* occ. Acts viii. 27. Δυνατω, ω, from δυνατος.

To be powerful. occ. 2 Cor. xiii. 3.

Δυνατος, η, ον, from δυνάμει.

I. In an active, or neuter sense, *Powerful, mighty, able, strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. & al.

II. Δυνατον, το, used as a substantive, *Power*. Rom. ix. 22.

III. In a passive sense, *Possible, capable of being done*. Mat. xix. 26. Mark ix. 23. Acts ii. 24. xx. 16. & al.

Δυνω, from δυνω, which see.

To go off, or set, as the sun. occ. Luke iv. 40.

ΔΥΟ, att. ΔΤΩ, δι, αἱ, τα, from the Chald. ܕܝܬܝܐ, which perhaps from Heb. ܕܝܬܝܐ sufficient.

A noun of number, *Two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. & al. freq. In the N. T. δύο is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the dual form (of which there are none either in the N. T. or in the LXX version of the Old), employ the poetic δυοι or δυοισιν for the dative of δύο. Mat. vi. 24. xxii. 40. & al. Δυοι however is used by *Thucydides*†, as well as by the LXX, Jud. xv. 13. See *Wetstein* on Mat. vi. 24. Luke xvi. 13.

ΔΥΣ,

A particle used only in composition. It

† See *Maittaire's* *Dialects*, p. 34. B.

* See *Allix's* Judgment, p. 133, 4. and *Enfield's* *Hist. of Philos.* vol. ii. p. 161—163.

is the opposite to *eu well*, and denotes *badly, grievously, hardly, difficultly*, and may be derived from the Heb. מַחֲוֶה *to be weak, faint, languid, sick*, which last is sometimes the import of *δύς*, as in *Δυσ-ελεῖα*, below.

Δυσχάστος, *υ, δ, ῥ*, from *δύς* *hardly*, and *βάστος* *borne, carried*, which from *βάσσω* *to bear, carry*.

Hardly borne or carried, grievous to be borne. occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. כָּבֵד *burdensome*. Prov. xxvii. 3.

Δυσενῖα, *α, ῥ*, from *δύς* denoting *illness or sickness*, and *ενῖον* *a bowel, intestine*, which from *ενῖος* *within*.

A dysentery, "a diarrhœa, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes," a bloody flux.* occ. Acts xxviii. 8.

Δυσεξηγῆτος, *υ, δ, ῥ*, from *δύς* *hardly*, and *εξηγῆτος* *explained*, which from *εξηγεῖν* *to explain*.

Hardly, or with difficulty, explained, hard to be explained. occ. Heb. v. 11.

Δυσκόλος, *υ, δ, ῥ*, from *δύς* *importing difficulty*, and *κόλον* *food*, a derivative from the Heb. כָּלָה, which in the reduplicate form כִּלְכִּל signifies, *to nourish, support with food*.

I. Properly, *Difficult in taking food, squeamish*.

II. It is applied to anything that is *difficult or disagreeable*, occ. Mark x. 24, where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious worldling.

Δυσκόλος, Adv. from *δυσκόλος*, which see. *Hardly, with difficulty.* occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24.

Δυσμῆ, *υ, ῥ*, from *δύω* or *δύνω* *to go off, set*, as the sun, or solar light.

I. *The going off, or setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. *Δύσμαι*, *ων, αἰ*, *The setting of the sun*. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al.

* New and Complete Dictionary of Arts.

III. *The western parts of the earth or heavens where the sun sets, the west.* occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 K. xviii. 43—46, and Shaw's Travels, p. 329, to which I add from Mons. Volney's Voyage en Syrie, tom. i. p. 297, "L'ouest & le sud-ouest, qui regnent [en Syrie & Palestine] de Novembre en Février, sont, pour me servir de l'expression des Arabes, les pères des pluies. The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers."

Δυσνόητος, *υ, δ, ῥ*, from *δύς* *hardly*, and *νόητος* *understood*.

Hardly understood, hard to be understood. occ. 2 Pet. iii. 16.

Δυσφήμια, *α, ῥ*, from *δύς* *badly*, and *φήμη* *fame, report*.

Evil report, infamy. occ. 2 Cor. vi. 8.

ΔΥΩ, *δύνω*, or *δύμι*, perhaps from the Heb. דָּוַן or דָּוַן *to thrust, impel*.

It seems properly to denote, in general, *to go in, or under*. So *Scapula*, subeo, ingredior.

I. *To go under*, i. e. the enlightened hemisphere, *to go off, set*, (subeo, ingredior, occido, Mintert.) as the *ἡλιος* or *solar light* doth, of which Homer, Il. i. line 605,

—Καλὸν λαμπρὸν φάος ἔχουσιν.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40.

In the LXX the verb is frequently used in this sense for the Heb. † אָז *to go off*.

II. *To invest, put on clothes*, i. e. *to go into, or under* them, as it were. Thus Homer says not only *δύναι τεύχεα*, but *δύναι ἐν τεύχεσσι*, literally *to go into*, i. e. to put on, armour. The simple V. occurs not in this latter sense in the N. T. but hence *ἐνδύω*, *ἐκδύω*, &c.

Δωδεκά, *δι, αἰ, τα*. Undeclined, from *δύω* *two*, and *δεκά* *ten*.

Twelve, Mat. ix. 20. x. 1. & al. freq. As the Greek name is derived from *δύω* *two*, and *δεκά* *ten*, so the Eng. *twelve*, Saxon *twelf*, is from *twan* *two*, and *belifan* *to leave*, i. e. *two left*, or remaining above the first *ten*. Comp. under *Ἐνδεκά*.

† Comp. Heb. and Eng. Lexicon in אָז and עָז. Δωδε-

Δωδεκάλογος, η, ον, from δωδεκα.

The twelfth. occ. Rev. xxi. 20.

Δωδεκαφυλον, υ, το, from δωδεκα *twelve*, and φυλη *tribe*.

Twelve tribes. occ. Acts xxvi. 7. Comp. under Ισθαιος.

Δωμα, αλος, το, q. δομημα, which from δομω *to build*, and this from δεμω the same, which see.

I. *A house.* Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which it is well known in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely *hellenistical*, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. 22 *a flat roof*; but the most usual meaning of δωμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See *Wolfius* on Mat. x. 27.) *Eustathius* however (and, I think, justly) explains δωμασι in *Homer's* Odys. x. line 554, to mean *a flat roof*, and *Alberti*, p. 504, shews that *Herodian* applies the N. in the same sense. It may be worth adding, that *Josephus* likewise uses it for *a flat roof*. Ant. lib. xiii. cap. 5. § 3. των δε Ιουδαιων απο ΔΩΜΑΤΟΣ επι ΔΩΜΑ διαπηδωντων, But the Jews leaping from roof to roof—" So De Bel. lib. iv. cap. 1. § 4. αποκλιπόμενες—των ΔΩΜΑΤΩΝ, falling from the roofs." And to illustrate what our Saviour says, Mat. x. 27, we observe that *Josephus*, De Bel. lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at *Turickæa*, ἀναβας επι το τειχος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high*.

On Luke v. 19, see under Αποσελαζω.

* See *Shaw's Travels*, p. 207. *Busbequii* Epist. Turc. iii. p. 150, l. "The houses (says Dr. *Russell*) consist of a ground floor, which is generally

Δωρεα, ας, η, from δωρον.

A gift, a free gift. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where *Campbell*, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25.

Δωρεαν, Adv. It is properly the accusative case of δωρεα, used adverbially, q. d. *κατα δωρεαν* for *a gift*.

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause.* occ. John xv. 25. This seems an *hellenistical* sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52, for the Heb. כחנם.

III. *In vain, without cause.* occ. Gal. ii. 21.

Δωρεω, ω, from δωρον.

Δωρομαι, υμαι, Mid. and pass. *To give freely.* occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20.

Δωρημα, αιος, το, from δωρομαι perf. pass. of δωρομαι. *A gift, a free gift.* occ. Rom. v. 16. James i. 17.

Δωρον, υ, το, from the obsolete V. δωω *to give*, which see under Διδωμι.

I. *A gift*, of God to man. occ. Eph. ii. 8.

II. *A gift, present*, of man to man. occ. Rev. xi. 10.

III. Most usually, *A gift, or offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 14, where see *Suicer* Thesaur. in Λεβανος. On Mat. xxiii. 18, we may observe that *Josephus*, in his 1st book against *Apion*, § 22, expressly mentions the oath by the *Corban* or Δωρον, as peculiar to the Jews, and observes from *Theophrastus*, that their *Tyrian* neighbours were by their own laws prohibited from using it. Comp. Κορβαν below.

arched, and an upper story which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

E.

E A N

E A T

E, *s.* The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but it's form is that of the Samaritan or Phenician *He* turned to the right hand; and there is little doubt but it's ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *Epsilon* (Ε ψιλόν) i. e. *E slender*, or *short*, to distinguish it from their Η *Eta* or *E long*, just as they called their Ο *O μικρόν*, or *small*, in contradistinction to their long Ο named Ω *μεγά*, or *great*. See *Thomassinus's Preface to his Glossarium Heb.* p. 87.

EA, Interj.

It may be understood as a natural exclamation of indignation or grief, like *Ah! Hah!* as it is often used by the Greek writers (see *Wetstein* and *Raphelius*), and thus *Grotius* makes it parallel to the Heb. particles הוּהּ, הֵהּ; or else it may be taken as the 2d pers. sing. imperative of the V. *saw* to suffer, *let alone*. So the *Valg.* renders *t* in *Luke sine*, and our own translation in both the following passages *let alone*. occ. *Mark* i. 24. *Luke* iv. 34. The former interpretation seems preferable.

Eav, A conjunction, from *av*, or immediately from the Heb. וְאִם *if*, to which this word, when used in the LXX, generally answers; or else *eav* may be from the Chald. וְאִם *if*, for which the LXX use it, *Ezra* iv. 13. v. 17. *Dan.* ii. 5, 6; or from the Heb. וְאִם *behold*, to which it corresponds in the LXX of *Job* xl. 23, or 18.

1. Conditional, *If, on condition that, supposing that*. *Mat.* iv. 9. vii. 10. viii. 2. & al. freq.
2. Concessive, *Though, although*. 1 *Cor.* iv. 15. 2 *Cor.* x. 8. *Comp.* *Mark* viii. 36.
3. Repeated, *Eav—Eav Whether—or*. *Rom.* xiv. 8.
4. *When*. 2 *Cor.* v. 1. 1 *John* iii. 2. *John*

xii. 32, where see *Whitby* and *Doddridge*. So *Clement*, 1 *Cor.* § 44, ΕΑΝ κοιμηθῶσιν, *When they were dead.*"

5. Indefinite, answering to the Eng.—*soever*, and Lat. —*cunque*. See *Mat.* v. 19. viii. 19. x. 14, 42. xviii. 19. 1 *Cor.* vi. 18. *Comp.* *Av* 2. That this use of *eav* is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in *Zeunius's* edition of *Vigerus, De Idiotismis*, cap. viii. sect. 6. reg. 14. p. 516.

6. *Eav μη*, *If not, unless, except*. *Mat.* v. 20. *Rom.* x. 15. *But*, in an adversative sense. *Gal.* ii. 16. *Comp.* *Ei μη* under *Ei* 8.

Eavπερ, A conjunction, from *eav* *if*, and *περ* *emphat.* perhaps from the Heb. פָּאֵר *glorious*.

If indeed, if truly. occ. *Heb.* iii. 6, 14. vi. 3.

Εαυτοῦ, γς, s, A pronoun wanting the nominative case, and compounded of the Ionic *ε*, for *s*, of *his own*, and *αυ* *him*.

- I. *Himself, herself, or itself*. See *Mat.* xii. 26. ix. 21.

This pronoun is properly of the *third person*, but is sometimes used for the *second*, as *Rom.* xiii. 9. *Mat.* iii. 9. xvi. 8. xxiii. 31. 2 *Cor.* vi. 4. *Comp.* 1 *Thess.* v. 13, and *Wolffius* there; and for the *first*, *Acts* xxiii. 14. *Rom.* viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as *Schmidius* hath shewn on *Mat.* iii. 9, (see *Pole Synops.*); and as might easily be proved from numerous other instances. But observe, that in *Rom.* xiii. 9, eleven MSS, three of which ancient, read *σαυτοῦ*. See *Mill* and *Wetstein*.

- II. It sometimes denotes a *person's home*. Thus *John* xx. 10, πρὸς εαυτοῦς *to their own home*. So *Luke* xxiv. 12, ἀπηλθὲς πρὸς εαυτοῦ, *he went to his own home.*"

See Griesbach. Thus the French say, chez eux. Comp. under Προς III. 1.

III. Plur. One another. See Eph. iv. 32. Col. iii. 16. Jude ver. 20.

Eaw, from ew to send, which from עמד in a Hiph. sense, q. d. to cause to be, in a place namely. Comp. *Eua to go*.

I. To permit, suffer. Mat. xxiv. 43. Luke iv. 41. & al. Luke xxii. 51, *Eals iws rals*, "Let this suffice—Let pass what is done—Enough of this—No more of this." Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. Diodati renders Luke xxii. 51, as if there was a comma after *eals*, "Lasciate, non più; Have done, no more." But Kypke, whom see, "thinks that the words, *sars iws rurs* were spoken to the men who were about to carry off Christ as a prisoner, and translates them *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After *sars* is to be understood *me*, leave me at liberty. comp. Acts v. 38, and LXX in Exod. xxxii. 9. Jud. xi. 37. Job vii. 16; after *rurs* supply *χρως*. Polybius likewise uses *iws rurs* elliptically for *so long*." Comp. Doddridge.

II. To let go, let fall. occ. Acts xxvii. 40. Comp. under Παύσασθαι II.

Ἑβδομηκοντα, δέ, α̅, ρα, Indeclinable, from ἑβδομος the seventh, and κωντα or κοντα the decimal termination.

Seventy, i. e. seven tens. Martinus, Lexic. Etymol. ingeniously explains the etymology of the Latin triginta thirty, by tres (tria) genitiper denarium, three begotten by ten, so derives the Latin decimal termination—ginta from genitus, and in like manner perhaps the Greek terminations—ακοντα, —κωντα, and —κοντα may be from κην or infin. κην to acquire, get. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομηκονταεξ, from ἑβδομηκοντα, and ἑξ six.

Seventy-six. occ. Acts xxvii. 37.

Ἑβδομηκονταυς, Adv. from ἑβδομηκοντα, and υς, the numeral termination, which see.

Seventy times. occ. Mat. xviii. 22, Ἑβδομηκονταυς ἑβδ̅α, seventy times seven. It is an hebraical or hellenistical phrase for a number of times however great. Seven

itself is in Hebrew the number of sufficiency, and seven times is used for often (see Prov. xxiv. 16.); seventy times seven therefore is an infinite, or indefinitely great, number of times. Comp. Gen. iv. 24, in the LXX, where ἑβδομηκονταυς ἑβδ̅α occurs in this sense.

Ἑβδομος, η, or, from ἑβδ̅α seven, the tenues ω and τ being changed into their respective mediz β and δ. Comp. Ογδοος.

Seventh. John iv. 52. Jude ver. 14. & al.

Ἑβραϊκος, η, or, from Ἑβραιος.

Hebrew. occ. Luke xxiii. 38.

Ἑβραιος, αια, αιν, from Heb. עברי, of which presently.

An Hebrew, a native Jew, in opposition to Ἑλληνιστης, or one who had been converted from Heathenism to Judaism. (Comp. Ἑλληνιστης.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5, Ἑβραιος ἐξ Ἑβραιων, an Hebrew of, or from Hebrews, i. e. descended from Hebrews, or native Jews, both by the father's and mother's side. Josephus, the Jewish historian, who himself tells us in his Life, § 1. that he was of a sacerdotal family, and by his mother related to the Asmonæan race, is by Eusebius (Demons. Evang. lib. vi. cap. 18. p. 291. edit. Colon.) styled Ἑβραιος ἐξ Ἑβραιων. Comp. Kypke.

Ἑβραιος is in the LXX constantly used for, and is plainly derived from, עברי an Hebrew, which word may need some explanation. The V. עבר then signifies to pass, pass through, remove from one place to another; and * Shem the progenitor of the holy line is called, Gen. x. 21, עברי כל בני עברי the father of all the children (not of Eber his great grandson; for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—The father of all those who were passengers, pilgrims, itinerants, passing from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6, that עברי

* See the learned Bate's Appendix to his Enquiry into the Similitudes, p. 327.

he

he passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned, as in a strange country, the epithet עֲבָרִי, that is, the pilgrim or sojourner (LXX *περαλῆ passenger*), formed as נָכַר a stranger, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

Εἰσπῆς, ἰδός, ἡ, from the same as Εἰσπῆος. Hebrew. It is applied only to the Hebrew language. Comp. Διαλεκτός, occ. Acts xxi. 40. xxii. 2. xxvi. 14.

A strange notion, originally derived from the * Jewish Rabbins, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee, or Babylonish, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac, or Syro-Chaldaic. But,

1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,

2dly. † It appears from Scripture, that under the captivity the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what mean-

eth Esth. viii. 9, where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux (Connect. pt. i. book 5.), five years after Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

3dly. "Ezekiel, who prophesied during the captivity to the Jews in Chaldaea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229, 3d edit. where see more.

4thly. "The prophets who flourished soon after the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy * about an hundred years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the body of the people, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only.

5thly. Nehemiah, who was governor of the Jews about a hundred years after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יהודית the Jews' language, but spake a mixed tongue. Now † יהודית is Hebrew,

* See Walton Prolegom. III. § 24.

† See Jenkin on the Christian Religion, vol. i. page 197, 3d edit.

* See Prideaux Connect. pt. i. book 6. an. A. C. 428.

† If any one should be so unreasonable as to contend

brew, as appears from *all* the other passages wherein it occurs, namely 2 K. xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of *Nehemiah*, that the *children of some Jews*, who had taken foreigners for wives, could not speak *pure Hebrew*, if *that tongue* had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer*, to whom I am greatly indebted in the above observations) *this very text of Nehemiah*, I think, refutes the received supposition of the *Hebrew* being lost in the *Babylonish captivity*."

6thly. It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term *Hebrew* to signify a different language from that which the *Grecizing Jews* denoted by that name; but the language which those Jews called *Hebrew* after the *Babylonish captivity*, was not *Syriac*, or *Chaldee*, but the same in which the law and the prophets were written. This appears from the prologue to *Ecclus.* which, according to *Prideaux*, was penned by the grandson of *Jesus* about † 132 years before Christ; for he there observes, that "the same things uttered in *Hebrew* (ΕΒΡΑΪΣΤΙ λελομενα) and translated into another tongue, have not the same force in them: and not only these things (this book of *Ecclesiasticus*), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken in *their own language*."

Lastly. It may be worth adding, that

tend, that *עברית* in this text of *Nehemiah* means not *Hebrew* but *Chaldee*, the language pretended to be then spoken by the *Jews*; I answer, that the *Chaldee* language is in Scripture not only always called by other names, once *כשדית* the language of the *Chaldees*, Dan. i. 4; and usually *אראמיטש* *Aramitish* (see inter al. *Ezra* iv. 7. *Dan* ii. 4.), but that under the latter appellation it is also expressly distinguished from *עברית*, or *Jewish*, in 2 K. xviii. 26. *Isa.* xxxvi. 11.

* *Spearman*, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See *Prideaux* Connect. pt. ii. book v. an. A. C. 132.

Josephus, who frequently uses the expressions *την ΕΒΡΑΙΩΝ διαλεκτον, γλωτταν την ΕΒΡΑΙΩΝ*, *ΕΒΡΑΙΣΤΙ*, for the language in which *Moses* wrote (see inter al. *Ant.* lib. i. cap. 1. § 1, 2. comp. lib. x. cap. 1. § 2.) tells us, *De Bel.* lib. vi. cap. 2. § 1, that towards the conclusion of the siege of *Jerusalem* he addressed not only *John*, the commander of the *Zealots*, but *ταῖς πολλοῖς* the (*Jewish*) multitude who were with him, *ΕΒΡΑΙΩΝ* in the *Hebrew tongue*, which was therefore the common language of the Jews at that time, i. e. about forty years after our Saviour's death. *Comp.* *Ant.* lib. xviii. cap. 7. § 10.

On the whole, I conclude that the Jews did not exchange the *Hebrew* for the *Chuldee* language at the captivity, and that the terms *Ἑβραῖς*, *Ἑβραϊκός*, *Ἑβραῖσι*, in the N. T. denote* not the *Syriac*, or *Syro-Chaldaeic*, but the *Hebrew* language, commonly so called; though I readily grant that this language, especially as spoken by the *Galileans* (see *Mark* xiv. 70. *Mat.* xxvi. 73. and under *Γαλιλαῖος*), had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words *Ἀρεῶ*, *Ἀρελδαμα*, *Βοανερσε*, *Γολγοθα*, which see in their proper places.

As to the language in which the ancient *Syriac version* is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *Raka*, *Mat.* v. 22, *Talitha kumi*, *Mark* v. 41, and *Corban*, *Mark* vii. 11, are preserved in that version. But the three first words of our Saviour's dolorous cry, *Mat.* xxvii. 46. *Mark* xv. 34, are there represented by *Ail*, *Ail*, *lemena*—; *Boumerges*, *Mark* iii. 17, is explained by *Beni Roma*; *Golgotha*, *Mat.* xxvii. 33. *Mark* xv. 22. *John* xix. 17, is expressed by *Gegultha*; *Gabbatha*, *John* xix. 13, by *Gepiptha*; and *Akeldama*, *Acts* i. 19, is interpreted by *Quirith dem*.

Ἑβραῖσι, Adv. See *Ἑβραῖς*.

In *Hebrew*, in the *Hebrew language*. *occ.* *John* v. 2. xix. 13, 17, 20. *Rev.* ix. 11. (N. B.) xvi. 16. So *Josephus*, *Ant.*

* See this point more particularly proved by the learned *Spearman*, On the LXX, letter v. and comp. *Walton's Prolegom.* xiii. 5.

lib. x.

lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says, that *Rabshukeh* spake to the Jews 'Εβραῖστ, *In Hebrew. Efyizw* from *efyus*.

To approach, come, or draw near. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25.

In Luke xviii. 35, “a distinction [or comma] should have been placed after *αὐτον*, thus: *But it came to pass, as he drew near (viz. to Jerusalem), at Jericho, a blind man, &c.*” Markland in Bowyer's Conject. where see more; and with this great critic I agree, notwithstanding the unusually confident remarks in Campbell's Note. Comp. Eif I. 14.

Ἐγγαφω, from *en* in or on, and *γραφω* to write.

To ENGRAVE, or write in or on. occ. 2 Cor. iii. 2, 3.

Εφυσος, *σ, δ*, from *εφυη* a pledge, or pawn, so called from being lodged * *en yuois* in the hands of the creditor.

A sponsor, surety. occ. Heb. vii. 22. See *Wolfius*. This word occurs not in the LXX, but they use the N. *Εφυη* for the Heb. ערבה *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. *εφυαυαυαι*, to make oneself a surety, for the V. ערר, Prov. vi. 1. xvii. 18; and in Eccles. xxix. 15, 16. 2 Mac. x. 28, we have the N. *εφυος*.

ΕΓΓΥΣ, Adv. from the Heb. נגד *to approach*, with *η* prefixed.

Governing a genitive, *Near, nigh*, of place. John iii. 23. vi. 19.—of time. Mat. xxiv. 32. xxvi. 18.—of state. Eph. ii. 13, 17. Heb. vi. 8.

Εφύλεπος, *α, ον*, Comparat. from *εφυς*.

More near, nearer. occ. Rom. xiii. 11.

ΕΓΕΙΡΩ, from Heb. העיר Hiph. of ער *to raise, raise up*, *ע* being, as usual, changed into *γ*. The LXX have in several passages used *εγειρω* for the Heb. העיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitivity, *To raise up*, as a person

from the ground. Acts x. 26. *Εγειρωμαι*, Mid. *To raise up oneself, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. *Εγειρωμαι*, Pass. The same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, as children to Abraham, a prophet, &c. See Mat. iii. 9. Luke vii. 16. Mat. xxiv. 11, 24.

III. *Εγειρωμαι*, Pass. *To rise up*, in hostility. Mat. xxiv. 7.

IV. *To rouse, or raise, from sleep.* Mat. viii. 25. Pass. *To be roused, awake, or rise from sleep*, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. *Εγειρωμαι*, Mid. The same. Eph. v. 14.

V. *To raise up*, as a person lying sick. Mark i. 31, *Εγειρωμαι*, Pass. and Mid. *To be raised, or rise up*, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12.

VI. *To rouse, or raise up*, the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where Kypke shews that *Lucian* frequently uses the phrase *ναον εγυρισιν* for *building a temple*, and that *Josephus* applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *To be raised up*, from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 K. iv. 31, for the Heb. *קחזר* is *awakened*.

Εγειρισ, ιος, att. *εως, η*, from *εγειρω*.

Resurrection, resuscitation, being awakened, as it were, from the sleep of death. occ. Mat. xxvii. 53.

Εγκαθελος, *σ, δ, η*, from *εν in*, and *καθημι* to let down, set in ambush.

A liar in wait, one who lets himself down, as it were, or crouches in some secret place to spy, listen, catch, or hurt. So *Hesychius* explains *εγκαθελος* by *ανεδρευοντες persons lying in wait or ambush*; and *Suidas*, *εγκαθελος* by *δολιος deceitful, κατασκοπος a spy*. *Josephus*, however, plainly uses this word for a person *suborned* for a particular purpose, De Bel. lib. ii. cap. 2. § 5, where *Antipater* accuses *Archelaus* as *μετα την Ἡρωδου τελευτην ΕΓΚΑΘΕΤΟΥΣ υποπεμφας (mittendus)* subornavit, *Hudson*) *της περιδυσσοντας αυτω το διαδημα*, after Herod's death suborning persons to put the diadem on

* Duport from Eustathius in Theophrast. Chirac. Eth. p. 406. and Dammi Lexicon, col. 62, 65.

his own head." And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοὶ δ' ἦσαν Εἰκαθετοὶ παρὰ τῶν τυραννῶν τοῖς πρὸς τὸν δῆμον προφηταί. Many prophets were then suborned by the tyrants (and sent) to the people." So the learned Hudson, "*Multi autem tunc à tyrannis subornati sunt ad populum prophetae.*" occ. Luke xx. 20, which text *Wolffius* remarks that *Jos. Scaliger* has not improperly rendered "*Observato eo, subornarunt qui se justos simularent.*" Having watched him they suborned some who should feign themselves just men." Comp. *Kypke*.

The LXX use the phrase ἀναβέλος γινώμαι for the Heb. אָרַב *to lie in wait*, Job xxxi. 9.

ΕΙΚΑΙΝΙΑ, ων, τα, from *sv in* or *at*, and *καινος new*.

The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of its purification and renovation, as it were, after it had been polluted by heathen idolatries and impurities. Of the institution of this feast by *Judas Maccabeus*, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8, and *Josephus*, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see *Whitby*, *Doddridge*, and *Campbell*.

In the LXX this N. answers to the Heb. חֲנֻכָּה a religious dedication. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Εἱκαίνιζω, from *sv in* or *at*, and *καινος new*.

To hallow, in a religious sense, *to dedicate, consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the dedication of the temple by *Solomon*, 1 K. viii. 64. 2 Chron. vii. 5, answering to the Heb. חֲנַךְ. Comp. Deut. xx. 5. 1 Mac. iv. 36.

Εἱκαλέω, ω, from *sv into*, and *καλέω to call*.

I. With a dative of the person, *To summon into a court of judicature, to call to a judicial account*, in *jus vocare, to indite, implead*. occ. Acts xix. 38. Εἱκαλῶμαι, υμαι, Pass. *To be called to a judicial account*. occ. Acts xix. 40.

II. With a dative of the person, *To accuse, lodge an accusation against, object a crime to*. occ. Acts xxiii. 28. Εἱκαλῶμαι, υμαι,

Pass. *To be accused*. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by *κατά*, and a genitive of the persons accused. occ. Rom. viii. 33.

Εἱκαλεῖναι, from *sv in*, and *καλεῖναι to forsake, desert*.

"This word, says *Leigh*, is particularly emphatical. *Καλεῖναι* is *to leave, forsake*; but this is more, it is *to forsake* a person in the utmost distress, *to leave him plunged in the deep mire*." *Josephus* uses it in this emphatical sense for *forsaking in time of danger or distress*. Vit. § 4. De Bel. lib. iii. cap. 7. § 15. and lib. iv. cap. 1. § 5.

I. *To forsake, or desert* a person in distress, persecution, calamity, or the like. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have *ἐγκαλεῖσθαι* for the Heb. עָזַבְתָּ *hast thou forsaken?* Comp. Σαταχθανι. See also *Ecclus. xxiii. 1*.

II. *To forsake, or desert*, as the christian assemblies, in persecution. occ. Heb. x. 25.

III. *To leave remaining, to reserve* some faithful in the midst of apostacy. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. הִתְחַזַּק *to leave remaining*.

Εἱκαλοῦμαι, ω, from *sv in*, among, and *καλοῦμαι to dwell*.

To dwell among. occ. 2 Pet. ii. 8.

Εἱκαλῶμιζω, from *sv in*, and *καλῶμιζω to prick, make a puncture*, which from *καλῶμιζον*.

To insert by making a puncture or small opening, to ingraft. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually* done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree, though a branch of the good be sometimes grafted into the wild*.

This latter, † *Pliny* says, was formerly practised in *Africa*; and *Kalben*, in his *Natural History of the Cape of Good Hope*, vol. ii. p. 278, tells us, that "long ago some garden-olive slips were

* See *Pole Synops. in Rom. vi. 17*, and *Burkitt on Rom. xi. 22—24*.

† *Nat. Hist. lib. xvii. cap. 18*. "*Africa peculiare quidem in oleastro est inserere (oleam).*"

carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantin, a seat so called in the Caprian colony." Theophrastus cited by *Wetstein* (whom see), takes notice of both the above-mentioned modes of grafting olives.

Εκκλημα, αλος, το, from εσκλημαι perf. pass. of εσκαλω to accuse.

An accusation. occ. Acts xxv. 16. xxiii. 29. where *Kypke* cites *Demosthenes*, *Appian* and *Lucian* using the phrase ΕΓΚΑΗΜΑ ΕΧΕΙΝ for εγκαλεισθαι to be accused. So in the text εγκλημα εχοντα is equivalent to the preceding εσκαλμενον.

Εσκομζομαι, υμαι, Mid. from εν in, and κομζω to gather, or tie, in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. κομζος a knot, and this perhaps from the Heb. כוץ to gather into a roundish form, and as a N. כוץ some circular ornament. See *Heb.* and *Eng. Lexicon* in כוץ.

To clothe, properly with an outer ornamental garment tied closely upon one with knots.

occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Æcumenius* explains εσκομζασθε by ενειλησασθε, περιβαλεσθε, invest, clothe yourselves. 2dly, *Εσκομζωμα* denotes an outer or upper garment. Thus *Longus*, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away το εσκομζωμα his outer garment, ran away naked (i. e. as 1 Sam. xix. 24. Isa. xx. 2.) 2dly, The word imports ornament. So *Suidas* interprets κομζωματα by καλλωπισματα ornaments.

Theodotion uses εσκομζωματα for some female ornaments (Heb. פתית fillets or ribbands), Isa. iii. 20. And in this view *Epicharmus* applies the V. κομζεσθαι, Ει γε μεν οτι καλως κεκομζωται, But if because he is well dressed." So *Σολισασθαι*, by which *Hesychius* expounds εσκομζωσασθαι, signifies not only to clothe but to adorn. 4thly, *Εσκομζεσθαι* imports being tied closely with knots. So in *Hesychius* εσκομζωθεις is the same as δεδαις bound, tied with knots; and * *Gloss. Albert* interprets εσκομζωσασθε not only by ενειλησασθε, περιβαλεσθε (as *Æcumenius*

* In Appad. cited by *Stockius*.

above), but also by ανασειλασθε draw tight, contrahite. *Apollodorus* likewise says, την επωμιδα—ανωθεν ενεκομζωσαμην, I tied my cloak at the top.* On the whole then this beautiful and expressive word εσκομζωσασθαι used by St. Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Faxit Deus!*

Εσκοπη, ης, η, from ενεκοπον, 2 aor. of εσκοπω.

An hindrance. occ. 1 Cor. ix. 12.

Εσκοπω, from εν in, and κοπιω to strike.

To interrupt, hinder. occ. Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18; and, according to the reading of almost all the ancient, and many modern MSS, Gal. v. 7. Comp. under Ανακοπιω. And in 1 Pet. iii. 7, the *Alexandrian*, and many later MSS, and several printed editions, have εσκοπλεσθαι, which reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. The compliment intimated by *Tertullus* to *Felix*, in Acts xxiv. 4, is of the same cast with that of *Horace* to *Augustus*, Epist. i. lib. 2. lin. 3, 4.

—————In publica commoda peccem,
Si longo sermone morer tua tempora—————

To make a long discourse, and waste your time, Against the public good would be a crime.

CREECH.

Εσκρατεια, ας, η, from εσκρατης.

Self-government or moderation with regard to sensual pleasures, temperance, continence. occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.

* See the Commentators in *Pole's Synops.* to whom, and particularly to the learned *Gataker*, I am principally indebted for the above exposition of the word. See also *Suicer* and *Wetstein*; but *Silvanda* in *Wolfius*, whom see, contends that κομζος, κομζωμα and εσκομζωμα in the Greek writers properly refer to the dress of girls, shepherds, and slaves, which is fastened with a knot; and so interprets εσκομζωσασθαι in St. Peter, as in itself implying not ornament but humility. The French translation has, "Sois parés par dedans d'humilité, &c. ye inwardly adorned with humility."

Εσκρα-

Εἰσκρανεύομαι, Mid. from **εἰσκρανός**.

To contain, or restrain oneself, with regard to sensual pleasures, to be temperate. occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned *Raphelus* and others, how beautifully this latter text may be illustrated by a passage of *Epictetus*, *Enchirid.* ch. xxxv. which may afford an excellent lesson to Christians. "Would you, says that philosopher, be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable (**αναγκάζομεν*), refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician."

Εἰσκρανός, εὐς, εὐς, ὁ, ἡ, from **εν** in, and **κρανός**, power, government.

I. *Having something in one's power, a master of it.* In this general sense it is used by the prophane writers; as by *Demosthenes*, *ἐπειδὴ ΕΓΚΡΑΤΗΣ ἐβένει τὰ ἀφύγναι*, when he became master of the money; and by *Hecataeus* in *Josephus* contr. Apion. lib. i. § 22. "After the battle of Gaza, *Ptolemy*, ἐβένει τῶν περὶ Συρίας τοπῶν ΕΓΚΡΑΤΗΣ, became master of the places in Syria." So *Josephus* himself, speaking of *Simon* the son of *Gioras*, *De Bel.* lib. iv. cap. 9. § 12. says, Ἱεροσολυμῶν ΕΓΚΡΑΤΗΣ ἐβένει, He became master of Jerusalem." And of *Eleazer*, lib. vii. cap. 8. § 4. τὰ φρενῶν—ΕΓΚΡΑΤΗΣ δοῶν γενομένου making himself master of the castle by fraud."

II. In the N. T. *Having power over one's own appetites and inclinations, master of oneself*, as we say, *temperate.* occ. Tit. i. 8. So *Xenophon*, *Memor. Socrat.* lib. ii. cap. 1. § 3. edit. *Simpson*, uses ὑπὲρ ΕΓΚΡΑΤΗ moderate in sleep, ἀφροδισίων ΕΓΚΡΑΤΗ moderate in venereal pleasures.

* On this word see *Simpson's* Note, and *Elsner* on 1 Cor. ix. 25, who reads here *ανακράτειν*, which is likewise the word used in the parallel passage of *Arrian*, *Epictet.* lib. iii. cap. 15.

Εἰσκρινώ, from **εν** in or among, and **κρινώ** to judge.

Joined with *ἐαυτοῖς*, ourselves, and the dative *τισι*, *To adjudge ourselves to the number or rank of, to judge or reckon ourselves in the number or rank of, to annumerate, number, reckon, or rank ourselves with.* occ. 2 Cor. x. 12. On which text see *Hammond* and *Elsner*. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from *Josephus*, who, after describing the probation which a candidate for admission among the *Essenes* must first undergo, adds, καὶ φανεῖς ἀξίως ὅτως εἰς τὸν ὁμιλὸν ΕΓΚΡΙΝΕΤΑΙ, and appearing worthy he is then admitted into the society." *De Bel.* lib. ii. cap. 8. § 7.

Εἰκνυός, υ, ἡ, from **εν** in, and **κνυ** to be pregnant, which see.

Pregnant, big with child, in utero gestans. occ. Luke ii. 5.

Εἰσχρίω, from **εν** in, and **χρίω** to anoint.

To anoint, rub in, ungere. occ. Rev. iii. 18.

ΕΓΩ, from Heb. אנכי I. But the traces of the Hebrew appear much more evident in the dialectical variations of the Greek pronoun, as in the Attic *ἐγώ*, the Boeotic *ιωῶ* and *ιωῶγα* and the Doric *εῶν*, *εῶννη*, *εῶνῶ*; so the gen. *ἐμῶ* and *μῶ*, Ionic *ἐμεῶ* and *μεῶ*, are plainly from the Heb. *נִי*, which is compounded of the particle *נ* from, of, and *י* me, (whence by the way the Eng. *I*, and *me*); and the Dual *נִינוּ*, *נִנוּ* from *נ* we, us, and even the plural *נִמֵּי*, *נִמֵּינ*, &c. *we*, Doric *αμῆς*, Æolic *αμμῆς*, and Ionic *ἡμεῖς*, seem corruptions of the Heb. *נִינוּ* *we*. A pronoun of the first person. *I*, *me*.

Plural, *We*, *us*. Mat. iii. 11. & al. freq.

On Mat. xxi. 30, see *Elsner* and *Wolfius*. **Εδαφίζω**, 1st fut. *εδαφίσω*, and att. *εδαφίω*, from *εδαδός*.

To lay level, or even with the ground; spoken of a city, to raze to the ground; —of men, to dash against the ground. It is used in both senses by the LXX; in the former, *Amos* ix. 14, answering to the Heb. *בָּשַׁח* to make desolate; in the latter, *Ps.* cxxxvi. or cxxxvii. 9, for the Heb. *פָּשַׁח* to break, dash in pieces, and in *Hos.* x. 14, or 15. xiii. 16. *Nah.* iii. 10, where it corresponds to the Heb. *בָּשַׁח* to dash. occ. Luke xix. 44.

ΕΔΑΦΟΣ,

ΕΔΑΨΟΣ, εος, ες, το, from the Heb. דחך *to thrust, push, impel*.

The ground, whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion whether in resting or falling. occ. Acts xxii. 7.

***Εδρα**, ας, η, from ἕδραι, 2d fut. of ἕζομαι *to sit*, which perhaps from the Heb. יָסַד *to settle*.

A seat, or sitting. It occurs not in the N. T. but is here inserted on account of its derivatives.

***Εδραιος**, αια, αιον, from ἕδρα.

Settled, steady, steadfast. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23.

***Εδραιωμα**, αλος, το, from ἑδραιω *to establish*, which from ἑδραιος.

A support, stay, ground. occ. 1 Tim. iii. 15.

Εθελωθρησκεια, ας, η, from εθελω *to will*, and θρησκεια *religion, worship*.

Voluntary worship, performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning, but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ ΕΚ ΘΡΗΣΚΕΙΑΙ των αγγέλων, and must therefore be understood in a bad sense, and is well rendered by our translators will-worship. Comp. under Θρησκεια II.

ΕΘΕΛΩ, or **ΕΘΕΛΕΩ**, from Heb. חָשַׁב *the Hith. (if it occurred) of the V. חָשַׁב to resolve, determine.* The learned Damm, Lexic. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of *Homer* have θελω, εθελω ought to be replaced.

To will, be willing, resolve. Mat. ii. 18. xvii. 12. xxiii. 37, & al. See under Θελω.

Εθιζω, from εθος *custom*.

To accustom. Εθίζομαι, pass. *To be accustomed, or customary.* occ. Luke ii. 27.

Εθναρχης, ε, δ, from εθνος *a nation*, and αρχω *to govern*.

An Ethnarch, or governor of a nation. occ. 2 Cor. xi. 32, where it plainly means *a deputy, or subordinate governor*. Thus *Lucian*, *Macroh.* tom. ii. p. 639, uses it as a title inferior to βασιλευς, Ασανδρος—ἀντι ΕΘΝΑΡΧΟΥ βασιλευς ανατορευθεις. So *Josephus*, *De Bel. lib. ii.*

cap. 6. § 3. As to the historical difficulty in 2 Cor. xi. 32, of *Damascus* being then subject to king *Aretas*, see *Wetstein*, *Wolffius*, and *Marsh's* Translation of *Michaelis's* Introduct. to N. T. vol. i. p. 55.

Εθνικος, ε, δ, from εθνος.

An Heathen, a Gentile, a man of an heathen nation. occ. Mat. vi. 7. xviii. 17.

Εθνικως, Adv. from εθνικος.

Heathenishly, after the manner of the Heathen or Gentiles. occ. Gal. ii. 14.

ΕΘΝΟΣ, εος, ες, το, perhaps from the Heb. * יָחַז *strong*.

I. *A nation, a people.* Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvi. 26, in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation*.

II. *Christians, in general, are styled an holy nation* by St. Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al. freq.

III. **Εθνεα**, η, τα, plur. in the N. T. frequently signifies *the Heathen or Gentiles*, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. & al. freq. This is an *hellenistical* sense of the word, in which it is very often used by the LXX for the Heb. עַמִּים *the nations, the heathen*; but in the N. T. it often also denotes or includes the *believing* or *Christian Gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. & al.

It may not be amiss to observe, that our Eng. *Heathen* is from the Greek Εθνη.

Εθος, εος, ες, το, from εθω.

Custom, usual practice, or manner. Luke i. 9. ii. 42. John xix. 40. Acts xxv. 16. & al.

ΕΘΩ, Probably from the Heb. הָבָה *to come*.

To use, be accustomed, be wont, whence perf. mid. attic ειωθα, and pluperf. ειωθειν. occ. Mat. xxvii. 15. Mark x. 1. Ειωθος, το, particip. perf. mid. attic neut. *What was customary or usual.* occ. Acts xvii. 2. Luke iv. 16, Κατα το ειωθος

* Εθνος is used for a *troop* or *company* by *Homer*, II. iii. line 32,

Αλλ' ὅτ' ἵτατον εἰς ΕΘΝΟΣ ἰχάζετο.—

Back he retreated to a *troop* of friends.

So II. vii. line 115. & al.

αὐτῷ,

αὐτῷ, According to his custom. So LXX, Num. xxiv. 1.

EI, A conjunction, perhaps from the Heb. *וְהוּא* to be, or *וְהוּא* whether? See Sense 6. below.

1. Conditional, *If*, q. d. *it being that*. Mat. iv. 3. v. 29. & al. freq.

2. Since. Rom. viii. 31.

3. Concessive, *Though, although*. 2 Cor. xiii. 4. So *Εἰ καὶ*, *Although*, *et si*. Mat. xxvi. 33. Luke xi. 8. xviii. 4. & al. freq.

4. Implying the event, *That*. Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where *Whitby* takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called *hellenistical*, and supposed to be taken from the like use of the Heb. particle *וְהוּא* *if*, to which in the LXX *εἰ* indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 K. i. 51. But it may be observed, that the purest Greek writers have used *εἰ* in the same manner. Of this *Raphelius* on Acts xxvi. 8, has produced instances from *Polybius* and *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 3. from *Demosthenes* and *Isocrates*; to which I add from *Plato*, Phædon § 23. p. 207. edit. *Forster*, *Δὲν δὲ προσπαύσειας εἰ*, *Εἰ καὶ περὶ τὸν ἀποθανόντα ὅταν ᾔσθῃς ἢ πρὶν γένεσθαι*. But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from *Josephus*, De Bel. lib. v. cap. 11. § 6. *καὶ πολλὰ τῆς ἐραυλίας φανείας*, *Εἰ κρανίτες τῶν πολεμίων τειχῶν κινδυνεύουσι τοῖς ἰδοῖς*, and severely upbraiding the soldiers, *that* being in possession of the enemies walls, they were exposed to danger in their own. Thus the learned *Hudson* renders it, "*Multumque increpatis militibus quod, cum hostium muros obtinuisset, in suis periclitarentur.*" So lib. i. cap. 26. § 2. *τῶ μὲν οὐκ εἰδείζων* *Εἰ*—upbraiding him *that*—*illi quidem exprobrans quod*—*Hudson*. *Raphelius* has well shewn in his Annotation on Mark xv. 44, that *θαυμάσας εἰ* in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead so soon. To the passages alleged by that learned writer, where *Herodotus* and *Xenophon*

use *θαυμάσας εἰ* in this sense, we may add *Xenophon's* Memorab. lib. i. cap. i. § 13, where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of *Socrates*, *ΕΘΑΤΜΑΖΕ δὲ, Εἰ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι ταῦτα ἢ δύνατον ἀνθρώποις εὑρεῖν*, *He wondered that it was not manifest to them, that it was impossible for men to discover these things.*" The reader may find other plain instances of the like application of the phrase in *Josephus*, Ant. lib. xiv. cap. 7. § 2. and De Bel. lib. i. cap. 10. § 2. and Cont. Apion. lib. ii. § 37, and will meet with many more in reading the best Greek writers. Comp. *Kypke*.

5. In oaths and solemn assertions it denoteth, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle *וְהוּא*, and to the correspondent *hellenistical* use of *εἰ* by the LXX. See *Whitby* on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3, both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—

6. Of interrogation or doubt, *Whether, if*. Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 4.

7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. *Εἰ* is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but *Raphelius* shews that *Herodotus*, *Polybius*, and *Hommer* (to whom I add *Lucian* in *Prometh.* tom. i. p. 118.) have applied it in the same manner. Comp. *Vigerus* De Idiotism. cap. viii. sect. 6. reg. 1. in *Εἰ*, and *Kypke* on Luke xix. 42. But perhaps both in Luke xix. 42, and xxii. 42, there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after *εἰ* and *σαῖν*. Comp. under *Καὶ* 1. On Luke xii. 49, see *Campbell*.

8. *Εἰ μὴ*, *If not*, i. e. *unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. *But*, in an adversative sense. Mat. xii. 4. Mark xiii. 32. Luke

Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. *Ei δὲ μὴ*, *But if not, otherwise*. John iv. 2.

10. *Ei δὲ μὴτε*, *But if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that *Xenophon* applies *εἰ δὲ μὴ* in the same manner, as referring to the sense, not to the words, in *Cyri Exped. lib. iv. p. 271. edit. Hutchinson*, 8vo, who, in Note 4, shews that the phrase is thus used also by *Demosthenes*, *Thucydides*, *Ælian*, and *Dio Chrysostom*.

Eἰς, A conjunction, compounded of *εἰ* if, and *γὰρ* truly.

1. *If indeed, if truly*. occ. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See *Doddridge* on the two latter texts.

Eidos, *σὺς*, *υς*, *το*, from *εἶδω* to see.

I. *The act of seeing, sight*. occ. 2 Cor. v. 7.

II. *The object of sight, form, appearance*. occ. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. *Exod. xxiv. 17*, in the LXX, where, as in many other parts of that version, *εἶδος* answers to the Heb. *מַצָּה* *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also *Num. xii. 8*, in Heb. and LXX. *Campbell*, whom see, understands *John v. 37—υς*, &c. to the end of ver. 38, interrogatively, and refers *εἶδος* to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and *φωνή* to the voice which was then heard from heaven.

EΙΔΩ and *EΙΔΕΩ*, from the Heb. *עָרָא* to feel, perceive, know, to which it frequently answers in the LXX.

I. *To perceive, or know with the outward senses, particularly with the sight, to see*. Mat. ii. 2, 9, 10. & al. freq.

II. *To perceive with the eyes of the mind, to know, perceive, understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In *John iii. 3*, *Campbell* renders it discern, see his Note. On *Acts xxiii. 5*, comp. *Wetstein* and *Wolffius*, and see *Marsh's Translation of Michaelis's Introduction* to N. T. vol. i. p. 51.

III. *To see, experience, as death, corruption, grief*. Luke ii. 26. Heb. xi. 5. *Acts ii. 27. xiii. 35, 36, 37. Rev. xviii. 7*. Such expressions are very common in

Heb. and seem to be taken from the Old Testament. See *Ps. xvi. 10. lxxxix. 49. Lam. iii. 1*.

IV. *To know, be acquainted with*, as a person. Mat. xxvi. 72, 74. Mark xiv. 71. Comp. 2 Cor. xii. 2.

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8.

VII. *To know how*, implying both knowledge and inclination. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. *Mat. xxvii. 65*.

VIII. *To see, consider*. *Acts xv. 6*.

IX. *To see, converse with*. Luke viii. 20. *Υ* (Comp. *Mat. xii. 47*.) *Thucydides* and *Lucian* use *εἶδαι* in this sense. It is then an Attic application of the verb. See *Wolffius* and *Wetstein*.

Εἰδωλεῖον, *υ*, *το*, from *εἶδωλον*.

An idol's temple. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 *Esd. ii. 10*. 1 *Mac. i. 47. x. 83*. So in the LXX, 1 *Sam. xxxi. 10*, we have *Ἀστυλεῖον* for the temple of *Ashtaroth*, or *Ashtarte*; in 2 *Mac. xii. 26*, *Ἀτράλαιο* for the temple of *Atergatis*; and in the heathen writers, *Μουσέον* for the temple of the Muses; *Βακχέον*—of *Bacchus*; *Βενδιδέον*—of *Bendis*, i.e. *Diana*, &c. Comp. *Wetstein* in 1 *Cor*. That it was the custom of the ancient Heathen to feast in the temples of their idols, *Elmer* on 1 *Cor. viii. 10*, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the *Shechemites*, *Jud. ix. 27*. Comp. also *Jud. xvi. 23, 25*, with *Josephus Ant. lib. v. cap. 8. § 12*; and see *Amos ii. 8. 3 Mac. iv. 16*, and *Wolffius* and *Kypke* on 1 *Cor. viii. 10*.

Εἰδωλοθύτον, *υ*, *το*, from *εἶδωλον* an idol, and *θύω* to sacrifice.

Somewhat sacrificed, or offered in sacrifice to an idol. *Acts xv. 29*. 1 *Cor. viii. 1, 4. & al.* This word is also used in § 5 of the treatise concerning the *Macabees*, printed at the end of *Hudson's Josephus*; where it is said that *Antiochus* commanded his soldiers to force the Hebrews *ΕΙΔΩΛΟΘΥΤΩΝ*—*αποφάγεσθαι* to taste meat offered to idols.

Εἰδωλολάτρεια, *ας*, *ῆ*, from *εἶδωλον* an idol, and *λατρεῖα* worship, which see.

Idolatry,

Idolatry, worship of idols or false gods, idol-worship. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3.

Εἰδωλατρῆς, *υ, δ*, from εἰδωλον *an idol*, and λατρῆς *a servant, worshipper*. Comp. under Λατρεύω.

An idolater, a servant, or worshipper of idols. 1 Cor. v. 10. Eph. v. 5. & al.

Εἰδωλον, *υ, το*, from εἶδος *a form, appearance*.

I. *An image, or representation, whether corporeal or mental, of some other thing.* Thus *Herodotus* and *Xenophon* (*Memor. Socrat. lib. i. cap. 4. § 4.*) use εἰδωλα for *statues of men*, *Plato* sometimes for *universal ideas, or conceptions of the mind*, and *Longinus* (*De Sublim. § ix. p. 46. edit. 3tiæ. Pearce*) for *a poetical image*. In *Homer* εἰδωλον is used for the *shade, or aerial vehicle of a departed soul or mind*, and is distinguished both from the body and the soul. Comp. II. xxiii. lin. 103, 104, with *Odyss. xi. lin. 600, 601*, and see *Pope's* Note on the former passage, and *Lucian* on the latter, in *Dial. Diog. et Herculi. tom. i. p. 262*. *Plato* also applies it in this sense, *Phædon, § 30*, where consult *Forster's* Note. See further *Homer's* application of this word, II. v. line 449. *Odyss. iv. line 796*. *Hesychius* explains εἰδωλον by ὁμοιωµα *a similitude*, εἰκων *an image*, σηµεῖον *a sign*, χαρακτῆριον *σχιοειδές* *a shadowy representation, or delineation*.

II. In the N. T. *An idol, or image set up to be worshipped for God*, and that whether intended as *a representative of the true God*, as * *Acts vii. 41*; or of *a false one*, *Acts xv. 20*. 1 Cor. xii. 2. Rev. ix. 20.

III. *A false god, usually worshipped by an*

* The *Heathenish idolatry of worshipping the host of heaven, &c.* is in the immediately following verses mentioned as *distinct* from that of the calf; and it is evident from the history, *Exod. xxxii*, that this latter was intended as a representative of *Jehovah*; for not only the people said of it (ver. 4.) *These be thy gods (Aleim) which brought thee up out of the land of Egypt*, but *Aaron* also (ver. 5.) *built an altar before it*, and *Aaron made proclamation and said, To-morrow is a feast to JEHOVAH*: And the similar idolatry of the golden calves set up by *Jeroboam* in *Dan* and *Bethel* is likewise in a very clear and striking manner distinguished from the worship of *Baal*, or the sun, 2 K. x. 28, 29, 31. In short, the worship of the calves was *Arian*, that of *Baal*, or the sun, was *Heathenish idolatry*. Comp. 1 Cor. x. 7.

image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John y. 21. St. Paul says, 1 Cor. viii. 4. (comp. ch. x. 19.) that *an idol is nothing in the world*, which surely cannot mean *absolutely nothing* (whether by an idol be understood the image itself, or the sun, moon, air, *Cæsar*, or &c. represented thereby), but "nothing of a God: for the Apostle proves that an idol is nothing, because there is no God but one," as *Whitby* remarks; or, to use the words of the truly learned and excellent † *Brevint*, "Idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c. sometimes excellent works of God himself, as sun and moon, &c. but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them." Comp. *Isa. xli. 24*. *Hab. ii. 18, 19*. and *Οὐδεις II*. See also *Swicer's* Thesaur. in Εἰδωλον, and *Wolffius*, *Cur. Philolog.* on 1 Cor. viii. 4.

In the LXX this word answers not only to the Heb. עֵצֶל *an image*, פֶּסֶל and פֶּסֶל *a graven image*, and to עֲצוּבִים *elaborate images*, but also to עֲלִיִּם *ruling gods*, and to אֱלֹהִים *gods, saviours*.

Εἰχθ, Adv. from εἰχω *to yield*.

I. *Rashly, without sufficient cause.* occ. *Mat. v. 22*, where it plainly implies *yielding, or giving way to an evil passion*. Comp. *Col. ii. 18*. So *Homer* expressly uses Εἰκεῖν ὀνῶν for *yielding to one's mind or passion*. See II. ix. lin. 100, 110, 5; 4. II. xxiv. line 43. *Odyss. v. line 127*.

II. *In vain, to no purpose.* occ. *Rom. xiii. 4*. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. In this sense also is implied *a being overcome, or yielding to opposition and difficulty*. On Gal. iii. 4, see *Elser* and *Wolffius*.

Εἰκοσι, ὡ, αἰ, τα, *Indeclinable*.

The number *twenty*. As δεκα *ten* is derived from δεχεσθαι, Ionic δεκασθαι, *to hold, contain*, so εἰκοσι may be deduced from εἰχω, 2d aor. εἰχον *to have, contain*, as containing many numbers under it. *Luke xiv. 31*. & al. freq.

Εικοσιπεντε, *Indecl.* from εἰκοσι and πέντε *five*.

Twenty-five. occ. *John vi. 19*.

† In his *Depth and Mystery of the Roman Mass*, p. 69.

Εἰκοσι-

Εικοσιτεσσαρες, δι, δι, declined as τεσσαρες, from εικοσι, and τεσσαρες four.

Twenty-four. occ. Rev. v. 8, 14.

Εικοσιτρεεις, δι, δι, declined as τρεις, from εικοσι, and τρεις three.

Twenty-three. occ. 1 Cor. x. 8. where see Wolfius, Whitby, and Doddridge.

EIKΩ, from the Heb. עָבַד to obey, submit. To yield, submit. occ. Gal. ii. 5.

EIKΩ, from the Chald. ܐܝܢ, as, like as, or from the Heb. כִּי, to be, and כִּי like as, like, which two words are in the Heb. Bible often joined to this sense.

To be like, resemble. occ. Jam. i. 6, 23.

Εἰκων, ονος, ἡ, from εἰκω to be like, resemble.

I. A corporeal representation, an image, as of a man made of gold, silver, or &c. occ. Rom. i. 23.—of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. Herodian, lib. i. cap. 27, uses the word in this latter view, Νομισματα—εκτετυπωμενα την εικονα EIKONA, Money struck with his image."

II. An image, resemblance, likeness. See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenour of the Apostle's argument, to be used Heb. x. 1, for the essential or substantial form of a thing, that is, for the very thing itself, as opposed to its σκια shadow, or delineation; so it is parallel to σωμα the body, or substance, which the Apostle elsewhere opposes in like manner to its σκια, or shadow, Col. ii. 17. And accordingly the Syriac version explains εικονα, Heb. x. 1, by ܡܝܕܝܬ the substance, and Chrysostom by την αληθειαν the truth, or reality. (See Αληθεια II.) Comp. Rom. viii. 29. and see Wolfius on Heb. x. 1. and Suicer's Thesaur. in Εἰκων III.

Εἰλικρινεια, ας, ἡ, from εἰλικρινης.

Sincerity, purity. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Εἰλικρινης, εος, ες, ο, ἡ, from εἰλη, or ἐλη the shining or splendour of the sun (which from Heb. שָׁרַץ to shine), and κρινω to judge, discern.

Sincere, pure, unsullied, without, or free from, spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the lives or wills of

Christians, and the learned Elsner has shewn that it is sometimes applied in this view by the Greek writers; but since in St. Paul it seems to refer to δοκιμαζειν discernment, and is by St. Peter joined with διανοιαν understanding, the learned critic just mentioned takes it to import that clearness or perspicuity of mind or understanding, by which one is able to see all things evidently, and proceed without mistake. So εἰλικρινης may be rendered clear, clearly discerning, of clear judgement or discernment, i. e. spiritually, in all things both of christian faith and practice. Elsner shews that the Heathen writers in like manner apply εἰλικρινεια, εἰλικρινως, and εἰλικρινες to the understanding. occ. Phil. i. 10. 2 Pet. iii. 1. So Clement in his 1st Epistle to the Corinthians, § 32: Εἰ τις καθ' ἐν ἑαυτον ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΗ—If any one shall distinctly and accurately consider." But in Phil. i. 10, as the being εἰλικρινεις seems to be distinguished from δοκιμαζειν, as the consequence from the antecedent, and refers to the persons, and as it does not appear that a man is ever denominated εἰλικρινης in respect of his understanding, Κυρκε adheres to the common interpretation of εἰλικρινεις, by sincere, sound, faultless, and adds two or three instances of this application by the Greek writers.

ΕΙΛΙΣΣΩ. It is generally derived from εἰλω to turn, roll, or whirl round, (verso, circumago, Scapula); but I apprehend it should rather be deduced from the Heb. עָזַז to move quickly. Comp. Ελίσσω.

I. To roll or whirl round. So Aratus, in Aristotle, applies this word to the apparent motion of the stars rolling round the earth; and in Homer, II. xxiii. line 309, we have

Οἶσθα γὰρ ἐν περὶ τερμαθ' ἑλίσσμεν (for ἑλίσσιν)—

For well thou know'st to whirl around the goal.

Comp. line 466.

II. In the N. T. To roll up, as a scroll. occ. Rev. vi. 14.

Εἰμι, from εἶναι to be, which from Heb. הָיָה the same; but the σ, which we find in some of the deflections of εἰμι, as in εἰς, εἴς, εἶμεν, εἴσω, εἶσθι, &c. seems to be communicated to them from the Heb. וְ is, are.

I. To

- I. *To be, exist, have existence, or being.* John i. 1, 2, 10. viii. 58. Heb. xi. 6. & al.
- II. And most generally, *To be*, denoting the *quality, state, condition or situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq.
- III. *To be, to happen.* Mat. xiii. 40, 49. xvi. 22. Mark xiii. 4.
- IV. *To be reckoned, or reputed.* Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7.
- V. *To signify, denote, represent figuratively or symbolically.* Mat. xiii. 37, 38, 39. & al. Comp. Mat. xxvi. 26, 28.
- VI. *To mean, import.* Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.
- VII. With a genitive case, it denotes *possession, or property.* Mat. vi. 13, *Σς εσιν*, *Of thee is*, i. e. *thine is*. So with a dative, Luke ix. 13, *Ουκ εστιν υμιν*, *There are not to us*, i. e. *we have not*. See Luke viii. 42. But, Mark xi. 24, the fut. *εσται υμιν*, they shall be *unto you*, i. e. *ye shall have or obtain them*. *Raphaelius* on this text produces a similar passage from *Arrian De Exped. Alexand.* ii. 14, 16. *Ο, τι γαρ αν αιτιης εμς, ΕΕΤΑΙ ΣΟΙ*; *For, whatever you ask of me, you shall obtain or have.* Comp. *Elsner*.
- VIII. *Ουκ εστι*, *Not to be*, i. e. *alive, to be dead*, occ. Mat. ii. 18. This is not only an *hebraical and hellenistical* phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by *Elsner*, *Raphelius*, *Alberti*, *Wulfius* and *Wetstein*; to which I add from *Homer*, II. vi. line 130, 1, 139, 40, *ΟΤΑΕ—δην HN*, *Nor lived he long.* Comp. II. ii. lin. 641, 2. So *Virgil*, *Aen.* vi. lin. 869, 70.

*Ostendent terris hunc tantum fata, neque ultra
Esse sistent.*

- IX. *Επις εις*—*To be for*, i. e. *to become.* Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely *hell-nistical* expression, and in the LXX often answers to the Heb. —ל *laval*. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under *Γνωμα* I.

Επις.

To go. This sense of the V. seems evidently derived from *επις to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and Eng. *to be*. Thus the French say *Je suis à vous dans un moment*, I am with, i. e. I come to, you in a moment; *Je l'étois voir l'autre jour*, I was, or went, to see him the other day; and the Eng. I am for London, i. e. I am going thither, &c. &c. The simple V. *επις*, *to go*, occurs not in the N. T. though some have taken it in this sense, John vii. 34, 36, but is here inserted on account of it's compounds and derivatives.

Επεκειν the same as *επεκειν* (which see), being inserted according to the *attic dialect*. On account of. occ. 2 Cor. vii. 12, thrice.

Επερ, A conjunction, from *ει* if, and *ωπερ* truly.

1. *If truly, if indeed.* occ. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Although, indeed.* occ. 1 Cor. viii. 5.

Επως, from *ει* if, and *ωως* any how, by any means.

If by any means. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. ii. 30.

Ειρηνη from *ειρηνη* peace.

To have peace, be at peace, be peaceable. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. *וְשָׁלוֹם*.

Ειρηνη, ης, η, from *επις* (επις) by connecting into one, or together (see Eph. ii. 14—17.); and *επω*, in this sense of connecting, joining, may be derived from Heb. *עוּר*, a companion, and as the V. in Hith. to associate oneself. Peace, freedom, or cessation from enmity in general.

I. Peace temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11.

II. Peace spiritual, i. e. with God and our own consciences through Christ. Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7, where see *Macknight*, & al. freq. Hence

III. It is used as a *personal title* of Christ (comp. 1 Cor. i. 30.), the *Prince of Peace*. (Isa. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In

IV. In an *hellenistical* sense it denotes *any*, or *all kind of, happiness, or well-being*. See Rom. ii. 10. Jam. iii. 18. 1 Thes. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence

V. It is used as a *wish of happiness and welfare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26. —and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שלום; and it may be worth adding, that the old Heb. compliment, לך שלום *peace be to thee*, is still retained in the East with only a slight variation.

VI. Ειρηνην δίδοναι, *To give, or grant peace*. occ. John xiv. 27, where *Raphael* shews that *Polybius* uses this Greek phrase for *giving or granting peace* in a political sense, and that in a like view he applies ἀπολεσθαι ειρηνην *to leave peace*, which corresponds to ἀρῆναι ειρηνην of the Evangelist.

Ειρηνικός, η, ον, from ειρηνη. *Peaceable, peaceful*. occ. Heb. xii. 11. Jam. iii. 17.

Ειρηνοποιω, ω, from ειρηνη *peace*, and ποιω *to make*.

To make peace. occ. Col. i. 20.

Ειρηνοποιος, ο, ος, from ειρηνοποιω.

A peace-maker, i. e. not only between man and man, but between man and God. So *Theophylact* explains ειρηνοποιος by οἱ ἕτεροι ἑασιζονίας καὶ ἀλλασομενοι, —οἱ διὰ διδασκαλίας τῶν ἐχθρῶν τῶ Θεοῦ πιστεφοντες, *those who reconcile others at difference, those who by their doctrine convert the enemies of God*. See more in *Swicer's Thesaur.* on the word. occ. Mat. v. 9.

ΕΙΡΩ, from the Heb. עיר to shew, teach, *inform*.

I. *To say, tell*. It is used in the present tense by *Homer*, *Odyss.* ii. line 162. *Od.* xi. line 136. *Od.* xiii. line 7. but in the N. T. only in the 1 fut. εἰρω. Mat. vii. 4, 22. & al. freq. Comp. Εἰρω.

II. *To say, command, order*. Mat. xiii. 30. xvii. 20.

III. *To say, ask*. Mat. xxi. 25.

ΕΙΣ, μία, ἑν.

A noun of number, One. It is by some derived from the V. εἶμι *to be*, q. d. a,

i. e. one, *being* or thing. But may it not be better deduced from the Heb. *וְאֶחָד* a *being*, or rather perhaps (on account of it's *aspirate breathing*) from *וְאֶחָד* that *which is?* Comp. *Mia*.

I. *One*. Rom. iii. 10. & al. freq. John x. 30, *I and the Father are* (not *is one person*, but) *in one thing*, as the word is accordingly rendered by many translators cited in *Campbell's Note*. 1 Cor. x. 17, *Because the Bread (is) one*, i. e. the memorial of one and the same thing, namely the body of Christ broken for us, *we, being many, are one body* (of Christians); *for we are all partakers of the one bread*. See *Bowyer's Conject.* and especially *Dr. Bell*, *On the Lord's Supper*, p. 77, 81, 182. 2d edit. On Luke x. 42, see under Χρεια I.

II. It denotes *unanimity or consent*. Acts iv. 32, where see *Wolfius* and *Swicer's Thesaur.* under 'Εἰς I. 4. Ἀπο μίας (γυνώμης, or βουλῆς, namely) *With one consent*. Luke xiv. 18, where see *Elener* and *Welstein*.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. *וְאֶחָד*, used in like manner; yet this application is not *merely hellenistical*; for in *Polybius* we meet with this expression, ἐν τῇ ΜΙΑΙ καὶ εἰκοστῇ βίβλῳ, i. e. as we also say in English, *in the one and twentieth book*; and in *Herodotus*, lib. v. we read τῷ ΕΝΙ καὶ τριακστῷ (ἐστὶ namely) *in the one and thirtieth year*, for τῷ ὡρωτῷ, &c. See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only, unicus*. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a *merely hellenistical or hebraical* sense of *eis*, conformable to the similar use of the Heb. *וְאֶחָד* one; yet *Kypke* on Mat. viii. 19, produces *Euripides*, *Plutarch*, *Lucian* and *Dionysius Halicarn.* applying the masc. *eis*, and fem. *μία* in like manner. So *eis τις* a *certain one*, Mark xiv. 47, 51, is used in the same sense by the Greek writers, as by *Homer* II. i. line 144. Εἰς τις ἀρχὸς ἀνὴρ. *Some certain chief man*, and by *Arrian* (see *Raphaelius*),

phelius), and Lucian, tom. i. p. 670. ΕΙΣ ΤΙΣ μὲν αὐλῶν—A certain one of them. Comp. Luke vii. 10.

VI. 'Εἰς καὶ ἕτερος, One and another, Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. 'Εἰς καὶ εἰς, One and the other, for εἰς μὲν—ἕτερος δὲ, or ὁ μὲν—ὁ δὲ. Mat. xx. 21. xxiv. 40, 41. That this use of εἰς is agreeable to the hebrew and hellenistical idiom cannot be disputed. See 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoogveen on Vigerus De Idiotism, cap. i. reg. 4, applies the word in the same manner, when he says, Δυσὶ τὰ λελόντων ἐχόντα, 'ΕΝ μὲν ᾧ θεωρεῖται τὰ τοιαῦτα τῶν ὄντων, ᾧ δὲ ἀρχαὶ μὴ ἐνδεχόντας ἀλλὰς ἐχόντων, 'ΕΝ δὲ γὰρ ᾧ τὰ ἐνδεχόμενα. There are two parts of which reason consists (*Duas animæ rationalis partes*, Hoogveen); one by which we contemplate such things whose principles cannot be otherwise, the other by which we consider contingencies." I add from Pindar, Nem. vi. line 1,

'ΕΝ ἀνδρῶν, 'ΕΝ θεῶν γένος.

One is the race of men, another that of the Gods.

So in our best English poets, one and one are often used for one and another. Comp. 1 Thess. v. 11, Οἰκοδομεῖται εἰς τὸν ἑνα, Edify one another. For similar expressions in the Greek writers see Kypke.

VIII. 'Εἰς καὶ εἰς, One by one. occ. Mark xiv. 19. John viii. 9. 'Ο δὲ καὶ εἰς—And each one in particular—occ. Rom. xii. 5. If καὶ in these expressions be put for the preposition καὶ, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative ἑνα. Some therefore regard καὶ εἰς as an *Hebraism*, and remark that εἰς is here used as if it were undeclined, like *Hebrew* nouns. It may seem, however, from Lucian's producing καὶ εἰς in his * *Solœcista*, that, though not indeed a pure *Attic* phrase, yet it was

sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. X. 1. Hist. Eccl. X. 4. See Weistien Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that καὶ should be taken not as a preposition, but as a contraction of the two particles καὶ εἰς and then; so that εἰς καὶ εἰς might be strictly rendered one and then one, or another; and ὁ—καὶ εἰς one or this, and then one or another. And true indeed it is that the purest *Attic* writers often put καὶ for καὶ εἰς; and Blackwall cites from Aristophanes καὶ applied in the same manner before an *aspirate* breathing. But still neither of the phrases εἰς καὶ εἰς, nor ὁ—καὶ εἰς, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with ὁ καὶ εἰς for each one in the 3d book of Maccabees, chap. v. 22, and in several of the later Christian Greek writers, but I believe in none of the ancient classic authors. On the whole therefore it seems most just and reasonable to say, that καὶ εἰς, as used by the sacred penmen, is either an *hebraical* or *hellenistical* expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under ἰδιώτης. Εἰς, A preposition. It generally implies motion, so may probably be derived from εἰω, or εἰμι, to go.

I. Governing an Accusative,

1. Into. Mat. ii. 13; 14. & al. freq. Acts xvi. 40, Εἰσῆλθον εἰς τὴν Λυδίας, They entered into Lydin's house." Alberti on the place proves this a pure and elegant Greek phrase, by citing from Aristophanes. Plut. line 237,

Ὦν μὴ γὰρ εἰς Φεῖαδραον εἰσελθόντων τυχεῖ.

For if I happen to enter into the house of a miser."

* ΑΟΤΚ. Εἰ ἀπὸ ΚΑΘ' Εἰς λαθεῖται σε πρὸς τὴν, ΣΟΑ. Εὐκαλοῖ γὰρ ΑΟΤΚ. 'Ο δὲ ΚΑΘ' Εἰς πρὸς τὴν γὰρ; Luc. What? Does each (solecism) escape

you as it passes? Sol. So in truth they seem to do. Luc. But how could ΚΑΘ' Εἰς (for each) miss you? Lucian Solœcist. tom. ii. p. 984. E. edit. Bened.

And

And line 242,

ἢ δ' ΕΙΣ *μερῶν* ἀνθρώπων εἰσελθὼν
τύχῃ.

It happens to enter into the house of an extravagant fellow."

And from *Lysias*, ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ *τον πατρὸς*, *Entering into my father's house.*" See also *Wolfius* on the text. But, after all, observe that in *Acts* many of the best MSS read not *eis*, but *pros*. See *Wetstein*, *Bowyer*, and *Griesbach*.

2. *To, unto.* Mat. xv. 24. xxii. 4. John xi. 31, 32. & al. Comp. John xiii. 1. Eph. iii. 19; where see *Raphelius* and *Wolfius*.

3. *Among.* Luke xxiv. 47. John vi. 9. Rom. xv. 16.

4. *On, upon.* Luke xv. 22. John viii. 6.

5. *At, on*, applied to something lately preceding. Luke xi. 32.

6. *Towards, with respect to.* Rom. xvi. 19, twice. 1 Pet. iv. 9. Luke vii. 30, where see *Campbell's* Note.

7. *Before, in the presence of.* Acts xxii. 30.

8. *For, on account of.* Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. Comp. Rom. xvi. 6.

9. *Of, concerning.* Acts ii. 25. xxv. 20. 2 Cor. xii. 6. Eph. v. 32, where *Raphelius* shews that *Herodotus* and *Pausanias* use the preposition in this sense. And so do several other Greek writers cited by *Kypke* on Acts ii. 25.

10. *Against.* Mat. xviii. 21. Luke xii. 10; on which latter text observe, that *Xenophon* uses *eis* in the same sense, *Memor. Socrat. lib. iii. cap. 14. § 4. Νομισας ὁ νεανίσκος ΕΙΣ ΑΤΤΟΝ εἰσθῆναι τὰ λεχθέντα*—The young man thinking that these things were spoken *against him*."

11. *Through, or by.* Acts vii. 53. Comp. Mat. xii. 41. Luke xi. 32. *Philem. ver. 6.*

12. *In order to.* Rom. i. 17. xvi. 26,

13. *Of time, For,* 1 John ii. 17. & al.

14. It is used for *En In, at.* Mat. ii. 23. Mark i. 9. ii. 1. John i. 18. Acts viii. 40. xxv. 15. & al. We need not have recourse to the *hebraical* or *hellenistical* idiom to account for this application of the word, since the purest Greek writers have used it in the same sense, as may be seen in *Pole Synops.* on Mat. ii. 23,

in *Raphelius* and *Wetstein* on Mark ii. 1, Luke i. 20, in *Blackwall's Sacred Classics*, vol. i. p. 150, 8vo. and in *Hutchinson's* Note 3, on *Xenophon*, *Cyri Exped. lib. ii. 163, 8vo.*

15. *For, as.* 1 Cor. iv. 3, *Εἰς ἐλαχίστον εἰς.* *Wolfius* says that *eis* is here pleonastical after the Hebrew idiom, and for proof cites the Heb. *עַל־כֵּן*, Hag. i. 9. *Anacreon*, however, applies *eis* in a very similar manner, *Ode xiv. line 15,*

— *Εὖδ' ἑαυτὸν*

ἄρπυζεν Εἰς βέλημιν.

Then (Cupid) threw himself upon me *for*, or *as*, an arrow.

So *Lucian*, *Pseudom. tom. i. p. 877, Οὐδ' ΕΙΣ πλοῦτον ἀνθησάυριξεν*, Nor did he lay it up *for*, or *as*, a hoard or treasure." Comp. Acts viii. 23, where see *Alberti*, *Wolfius*, and *Doddridge*.

II. With an infinitive verb, and the neut. article *το*, it may be rendered,

1. *For, for to.* 1 Cor. xi. 22.

2. *That, to the end or intent that.* 1 Cor. x. 6. Eph. i. 12. 2 Thess. i. 5. Comp. chap. ii. 6.

3. *So that.* Rom. i. 20. 1 Thess. ii. 16. Heb. xi. 3.

III. In composition *eis* retains the sense of *into*, or *in*, as in the following words.

Εἰσαλῶ, from *eis* *into*, *in*, and *alw* *to bring*.

To bring in, introduce, whether really, as Luke ii. 27. & al. or figuratively, as Heb. i. 6.

Εἰσακλῶ, from *eis* *in*, and *aklw* *to hear*.

To let words sink into one's ears, as it were, (comp. Luke ix. 44.), q. d. *to hear in*.

I. *To hear, listen, or attend favourably.* occ. Mat. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7.

II. *To hear, hearken to obediently.* occ. 1 Cor. xiv. 21. *Raphelius* has observed, that *Herodotus* uses the V. in the same sense.

Εἰσδεχόμεναι, from *eis* *in*, and *dechomai* *to receive*.

To receive into, namely, favour or communion, *to receive.* occ. 2 Cor. vi. 17.

Εἰσδραμῶ, from *eis* *in*, and *obsolet. dranw* *to run*, which see.

To run in. An *obsolet. verb*, whence in the N. T. we have *εἰσδραμῶσα* particip. fem. sing. 2 uor. occ. Acts xii. 14. Comp. *Εἰσφραχῶ*.

O 2

Εἰσεμι,

Εἰσείμι, from εἰς *in, into*, and εἰμι *to go*.

To go, or enter, into. occ. Acts iii. 3. xxi. 18, 26. Heb. ix. 6.

Εἰσελευθῶ, from εἰς *in, into*, and ελεuthῶ *to come*.

To come, or enter, in. An obsolete verb, whence in the N. T. we have 2d aor. (by syncope) εἰσηλθόν, infin. εἰσελθῆν, particip. εἰσελθών, 1st fut. mid. εἰσελευσώμαι, perf. mid. Attic. εἰσεληλυθα. Jam. v. 4. See under Εἰσερχομαι.

Εἰσενεῖκω, from εἰς *in, into*, and the obsolete ενεῖκω *to bring, lead*, which from הנניח the Hiph. of Heb. נניח the same. *To bring in, lead into.* An obsol. V. used in the N. T. in the 1st and 2d aorist. occ. Mat. vi. 13. Luke v. 18, 19. xi. 4. 1 Tim. vi. 7, where comp. Eccles. v. 15.

Εἰσερχομαι, from εἰς *in*, and ερχομαι *to come*. It borrows most of its tenses from εἰσελευθῶ.

I. *To come in, enter, in whatever manner.* See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.

II. *To enter into the possession of.* occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27.

III. *To happen.* Luke ix. 46.

IV. Εἰσερχεσθαι καὶ ἐξερχεσθαι, *To go in and out.* John x. 9. Acts i. 21. It is an Hebrew phrase for *familiar conversation, or performing the usual actions of life, or according to Wolfius, for executing a public office.* Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and Εἰσπορευομαι II.

Εἰσκαλεω, ω, from εἰς *in*, and καλεω *to call*. *To call, or invite, in.* occ. Acts x. 23.

Εἰσόδος, ος, ῆ, from εἰς *in*, and ὁδός *a way*. *A way in, or into, an entrance, a first coming.* occ. Acts xiii. 24. 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11.

Εἰσπηδῶ, ω, from εἰς *in, or into*, and πηδῶ *to leap*, which perhaps from the Heb. פדד *to separate, free*.

To leap, spring, or rush, in. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical V. used by the Greek writers to express *violent exertion on sudden emergencies*.

Εἰσπορευομαι, from εἰς *in*, and πορευομαι *to go*.

I. *To go, or enter, in.* See Mark i. 21.

xi. 2. Luke xi. 33. Acts iii. 2. Mat. xv. 17. Mark iv. 19.

II. Εἰσπορευομαι καὶ ἐκπορευομαι, *To go in and out; an Hebraism denoting familiar conversation, or the executing of a public office.* occ. Acts ix. 28. Comp. Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Εἰσερχομαι IV.

Εἰσρεχω, from εἰς *in, into*, and τρεχω *to run*.

To run in. Comp. Εἰσδραμω.

Εἰσφερω, from εἰς *in or to*, and φερω *to bring*.

To bring to, or into. occ. Acts xvii. 20. Heb. xiii. 11. Comp. Εἰσενεῖκω.

EITA, An Adv. of time or order, from the Heb. הַיָּמָה *time, season*.

Then, afterwards. Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, Alberti and Raphelius understand *eita* to denote an animated interrogation, like the Latin Itane? Itane verò? *What then?* And they cite Aristophanes, Demosthenes and Ælian applying it in this manner. But Qu? whether the common interpretation, *Further, furthermore, quod accedit*, as *eita* often signifies, is not better?

Εἴτε, A conjunction, from εἰ *if, whether*, and τε *and*.

1. *And if.* 1 Cor. xiv. 27.

2. *Whether*, repeated *eite*—*eite, whether*—or. 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where Kypke produces Dionysius Halicarn. Demosthenes, and Josephus repeating *eite* in the same manner. So Plato; see Vigerus De Idiotism. p. 515. edit. Zcunii, Lips. 1788.

Εἰωθεῖν and Εἰωθός. See under Εἰωθ.

EK before a consonant, EZ before a vowel. A preposition, derived perhaps from the Chald. כִּי *to go*, which from the Heb. כִּי the same.

I. Governing a Genitive,

1. It denotes *motion from* a place, *Out of, from.* Mat. ii. 15. viii. 28. xxviii. 2. Mark i. 29. & al.

2. *Out of, of, from*, in almost any manner. See Mat. i. 3, 18. ii. 6. iii. 9. v. 37. xiii. 47. xxvi. 21. John xiii. 4. Rom. ii. 8. On Acts x. 45. xi. 2. Rom. iv. 14, 16, we may observe, that the Greek writers in like manner say, δι' EK τῆς περιπατεῖς for the peripatetics, δι' EK τῆς σοφίας for the stoics; and on Tit. ii. 8.

ἡ εἰσέτις

Welstein cites *Sextus Empir.* several times using 'ΟΙ ΕΞ ΕΝΑΝΤΙΑΣ (γνώμης or χωρᾶς, namely) for *opponents* or *opposites*. *Tives*, or *τινας*, *some*, is understood before *ex* or *ex*, Luke xi. 49. xxi. 16. John xvi. 17. Acts xxi. 33. & al. An ellipsis usual in the Attic writers. See *Bos Ellips.* in *Τίς*.

3. *From*, or *by*. Mat. xii. 37. xv. 5. John vi. 65. Rom. i. 4.
4. *Of time*, *From*, *ever since*. Mat. xix. 20. Acts ix. 33. So *Xenophon*, *Cyropæd.* lib. vi. p. 341. edit. *Hutchinson*, Svo. ΕΚ πολλῆς a long time since," *καίρῳ* being understood. But *ex δευτέρῳ* means *the second time*, so *Vulg.* *secundò*; *ex τρίτῳ*, *the third time*. *Vulg.* *tertiò*. See Mat. xxvi. 42, 44. Acts x. 15. xi. 9. *Raphelius* on Mat. xxvi. 42, cites *Polybius* using the phrase *ex δευτέρῳ*. To whom we may add *Lucian*, *Amores*, tom. i. p. 1067. *Josephus*, *Ant. lib.* xx. cap. 4. § 4. and cap. 5. § 2.
5. *Of price*, *For*. Mat. xx. 2.
6. *Of place*, *At*. Mat. xx. 21, 23. & al. *Raphelius* shews that *Herodotus* uses the preposition in this sense, and so do the LXX frequently for the Heb. particle *in*. Comp. (inter al.) Exod. xiv. 20. 2 Sam. xvi. 6. 1 K. xxii. 19. 2 Chron. iii. 16. iv. 8, in the LXX and Heb.
7. *In*. It is sometimes equivalent to *ex*. Thus Luke xi. 13, "Ὁ πατήρ ὁ ΕΞ ὑρα-νῶν, means (Your) *Father who is in heaven*. Comp. Mat. vii. 11. But see *Bowyer* and *Campbell* on Luke. In 2 Cor. v. 2. το ΕΞ ὑρανῶν answers to ΕΝ τοῖς ὑρανοῖς ver. 1, and refers, as *Raphelius* observes, to that *celestial glory* with which our bodies shall hereafter be clothed. The excellent critic just mentioned (whom see) shews, that both in *Xenophon* and *Herodotus* *ex* or *ex* is sometimes equivalent to *in*. To the examples he has produced from *Herodotus*, I add from lib. i. cap. 62, *Ἀθηναίων δὲ οἱ ΕΚ τῆς ἀσείας*, But those of the Athenians who were in the city—" and from *Josephus*, *Ant. lib.* xiii. cap. 2. § 1. "Οἱ ἀσεβεῖς καὶ φυλάδες ΕΚ τῆς ἀκροπόλεως, λαν εἰδισαν, The impious, and deserters who were in the citadel (*qui in arce erant*. *Hudson*) were greatly terrified." Comp. 1 Mac. xiii. 49. The learned *Zcunius*, in his edition of *Vigerus De Idiotism.* p. 601. Lips.

1788, remarks, that "*ex* is elegantly used for *in*, if any thing is so done in a place, that the same regard is had to another place." For examples he refers to *Homer*, II. xix. line 375, *Polyb.* ii. 10. *Thucyd.* vi. *Anacreon*. Ode xxiv. line 10.

II. In composition it signifies,

1. *Out*, *out of*, *from*, *off*, as *ἐκβάλλω* to cast out, *ἐκλινάσσω* to shake off.
2. Intensity, as *ἐκθαμβέω* to terrify exceedingly; but this perhaps ultimately coincides with the preceding sense.

III. Before the syllabic augment of compound verbs the *x* in *ex* is changed into *z*, for the sake of sound, as in *ἐξετάσσω* from *ἐκτεταῖω*.

Εκαστος, η, ον, "*παρα το ἐκας*, ὁ μὴ πηλας, διὸν κακωρισμένος, from *ekas* far, far off, not near, as being separated, or considered as distinct from others; says the Etymologist: But *Eustathius* in *Dammi Lexic.* col. 2610, observes more particularly, "that *ekastos* is the superlative of *ekas*, by syncope for *ekastalos*: for unity, adds he, remains as it were rolled up (*εσφολυμμένη*) by itself; the number two recedes from it in two parts, whence the comparative *ekalepos* both is spoken of two; three, four, &c. recede still further; hence to these is applied the superlative *ekastoi*, which denotes a multitude far removed (*ekas ὅσων*) from unity, and divided in itself."

Each, *every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers, and in the N. T. joined, when singular, with verbs plural, as Mat. xxvi. 22, *They began to say unto him ἐκαστος αὐτῶν*, namely, each one of them. Phil. ii. 4, *Μη τα ἑαυτῶν ἐκαστος σκοπούτε*, *Regard not ye*, i. e. each one of you, *your own things*." Comp. Mat. xviii. 35. Acts ii. 6, 8.

Ἐκαστὸς. An adv. of time, from *ekastos* each, and *ὅτε* when.

Always, q. d. *each when*, at every time. occ. 2 Pet. i. 15.

Ἐκατόν, οἰ, αἰ, τα. Indeclinable.

A noun of number, *An hundred*, perhaps from *ekas* far (which from *χαλῶ* to recede, see under *Kalos*) because far removed from unity, or the beginning of numbers. Mat. xiii. 8. & al. freq. *Herodotus*, lib. i. cap. 193, says that the country about *Babylon* was so fertile as constantly

constantly to produce two hundred, and sometimes three hundred fold.

Ἐκατοετίας, εος, ες, ὁ, ἡ, from *ἐκατον* a hundred, and *εἰς* a year.

Of an hundred years, an hundred years old. occ. Rom. iv. 19.

Ἐκατοπλασιων, εος, ὁ, ἡ, καὶ το—ον, from *ἐκατον* a hundred, and *πλασιων*, which is used only as a numeral termination, answering to -plex in Latin, and -fold in Eng. and may be derived from the Heb. *שָׁבַב* denoting accretion, or accession.

An hundred-fold, centuplex. occ. Mat. xix. 29. Mark x. 30.

Ἐκατολαρχης, εος, ὁ, from *ἐκατον* an hundred, and *αρχω* to command.

A centurion, a Roman military officer commanding an hundred men. Acts x. 1. & al.

Ἐκατολαρχης, υ, ὁ.

The same as *ἐκατολαρχης*, which see. Mat. viii. 5. & al. freq.

The LXX have frequently used this word in the plur. for the Heb. *רִבְזֵי* captains of hundreds.

Ἐκβαλλω, from *εκ* out, and *βαλλω* to cast, drive.

I. To cast out, as with the hands. Acts xxvii. 38.

II. To cast, or pull out. Mat. vii. 4, 5. Mark ix. 47.

III. To cast out, eject, as the excrements. Mat. xv. 17.

IV. To cast out, reject, despise, condemn. occ. Luke vi. 22, where Kypke shews the V. is thus used by *Arrian*, *Josephus*, *Dionysius Halicarn.* *Demosthenes* and *Plutarch*; and he here explains *οἶμα* by *authority*, *credit*, *credibility*, and produces *Josephus* applying the N. in the like sense. But comp. *Campbell*.

V. *Ἐκβαλλειν* *εξω*, To cast out, of the synagogue and congregation namely, to excommunicate, John ix. 34, 35. Comp. Rev. xi. 2, and see *Vitringa* there.

VI. To cast or drive out, to expel. See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John ver. 10. On Mat. xii. 27, see *Whitby*; and comp. *Εξομω* below.

VII. To send out, or forth. Mat. ix. 38. Luke x. 2. Comp. *Murk* i. 12. John x. 4.

VIII. To send away, dismiss. Mark i. 43. Jam. ii. 25.

IX. To bring out or forth, to produce. Mat. xii. 35. xiii. 52. Luke x. 35. *Raphaelius* cites *Polybius* using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that *Herodotus*, lib. vi. cap. 69, uses the phrase *ΕΚΒΑΛΛΕΙΝ* εως for uttering an expression.

Ἐκβασις, εος, att. *εως*, ἡ, from *εκβανω* to go out, escape, happen, evadere, evenire, which from *εκ* out, and *βαινω* to go.

I. A way out, a way to escape. occ. 1 Cor. x. 13.

II. An event, end. occ. Heb. xiii. 7.

Ἐκβλω, ω, from *εκ* out, and obsol. *βλω* to cast, which see.

To cast out. An obsol. V. whence in the N. T. Mark xvi. 9, we have 3d pers. sing. pluperf. act. *εκτεβληκει*, Ionic for *εξετεβληκει*, 1st. aor. pass. *εξεβληθη*, 1st fut. *εκβληθησονται*.

Ἐκβολη, ης, ἡ, from *εκτεβολα* perf. mid. of *εκβαλλω*.

A casting out. occ. Acts xxvii. 18, where *εκβολην* *ποιεσθαι*, literally, to make a casting out, signifies to lighten a ship, by throwing out, or heaving overboard, the wares with which she is laden. *Westein* cites the same phrase from *Dio. Chrys.* the LXX have also used it in the sense of throwing overboard, Job. i. 5, where it answers to the Heb. *הוֹרִי* to cast forth.

Ἐκβαμιζω, from *εκ* out, and *γαμιζω* to give in marriage, which from *γαμος* marriage. To place out in marriage, nuptai colloco, to give in marriage, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38.

Ἐκβαμισκομαι, Pass. from *εκ* out, and *γαμισκω* to give in marriage. Comp. *Ἐκβαμιζω*.

To be given in marriage. occ. Luke xx. 34, 35.

Ἐκβολα, ων, τα, from *εκ* from, and *γαστρα* perf. mid. of *γαίνομαι* to be born.

Descendants, grand-children. occ. 1 Tim. v. 4, where the Eng. translation renders it *nephews*, which, at the time that translation was made, signified * grand-children, or descendants however distant, but is now no longer commonly used in either of these senses.

Ἐκδαναναι, ω, from *εκ* out, or entirely, and *δαναναι* to spend.

* See *Johnson's English Dictionary* in *Nephew*.

To

To spend entirely, expendere. occ. 2 Cor. xii. 15.

Εκτεχομαι, from *ex out*, and *δεχομαι* to *look, expect*, which see.

I. *To look out for, to expect.* occ. John v. 3. 1 Cor. xvi. 11. Heb. xi. 10. See the Eng. translation of the two latter passages. On John v. 3, 4, observe that the words at the end of ver. 3, *εκτεχομενων της το υδατος κηνης*, were originally wanting in the *Alexandrian*, and another ancient MS, as they still are in a third ancient, and another later one; and that all the 4th verse was likewise wanting in the second MS just mentioned, as it also is in the *Vatican*, *Cambridge*, and another later MS, that in three later MSS it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, *Griesbach* marks all the words beginning with *εκτεχομενων* in the third, to *νοσημα*! at the end of the fourth verse, as what ought probably to be omitted.

II. *To expect, wait for.* occ. Acts xvii. 16. 1 Cor. xi. 33. 1 Pet. iii. 20.

Εκδηλος, α, δ, δ, from *ex out*, and *δηλος* manifest.

Manifest, etident. occ. 2 Tim. iii. 9.

Εκδημαω, ω, from *εκδημος* one who is absent, or hath travelled, from his own people or country, which from *ex out of*, from, and *δημος* a people.

I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.

II. In the N. T. *To be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. *Socrates* in *Plato's Phædon*. § 12. calls his departing out of this life ΑΠΟΔΗΜΙΑ. See *Campbell's Prelim. Dissertat.* to the Gospels, p. 239.

Εκδιδωμι, from *ex out*, and *διδωμι* to give. *To let out, i. e. to set to farm.* occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. *Plato* uses this word. See *Wetstein* on Mat.

Εκδιηλομαι, εμαι, from *ex out*, or intensive, and *διηλομαι* to recount.

To recount, rehearse, or relate particularly, enarro. occ. Acts xiii. 41. xv. 3.

Εκδικω, ω, from *ex* intens. and *δικη* vengeance, punishment.

I. With an accusative of the person, *To*

avenge, revenge. occ. Luke xviii. 3, 4. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, *To avenge, punish.* occ. 2 Cor. x. 6.

Εκδικησις, ις, att. *εως*, η, from *εκδικω*.

I. *Avengeance, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19.

II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person namely. See *Macknight* on the two latter texts.

Εκδικος, α, δ, η, from *εκδικω*.

An avenger. occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. *εκδικος* may be considered as an adjective, and joined with *διακονος*, a vindictive minister (see *Bowyer*); or rather, as Bishop *Pearce* conjectured (Epist. Altera ii. §), and as four MSS cited by *Wetstein*, and six by *Griesbach*, read, *εως οφειλη* should be placed before *εκδικος*, and joined with *διακονος*, a minister for wrath, as just before *διακονος*—*εως το αλαδον*, a minister for good.

Εκδιωκω, from *ex out*, or intens. and *διωκω* to persecute.

To persecute violently, espel, or drive away by persecution. occ. Luke xi. 49. 1 Thess. ii. 15.

Εκδολος, α, δ, η, from *εκδιδωμι* to deliver up. *Given, or delivered up.* "In *Polybius* and *Herodian*, *εκδολοι* are those who are delivered up to the enemy, to be treated according to their pleasure." *Stockius*. occ. Acts ii. 23. See also *Raphelius*, *Wolfius*, *Kypke*, *Wetstein*, and *Bowyer*.

Εκδοχη, ης, η, from *εκδεχομαι* to look for, expect, which see.

A looking for (Eng. trans.), expectation. occ. Heb. x. 27.

Εκδυω, from *ex out*, and *δυω* to clothe.

To unclothe, divest, strip off, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30.—of the body. occ. 2 Cor. v. 4.

ΕΚΕΙ, An Adv. of place, perhaps from the Chald. *κη* to go, and *ri* postfixed to, towards, or from the Chald. *כה* here.

1. *There, in that place.* Mat. ii. 13, 15. & al. freq.

2. *Thither, to that place.* Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in *Elater*, *Kypke* and *Wetstein*, Var. Lect. on Mat. ii.

O 4

Εκσθεν,

Εκείθεν, An Adv. of place, from *εκεῖ* *there*, and the syllabic adjection **θεν* denoting *from a place*.
From thence. Mat. iv. 21. v. 26. & al. freq.

Εκεῖνος, η, ο, A pronoun demonstrative, from *εκεῖ* *there*, and *ος* (frequently used for *δ* or *αυτος*) *that*, or *he*.
That, that there (as we say), or as French *celui-là*, *He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. Jamr. iv. 15.

Εκκεῖ, An Adv. of place, from *εκεῖ* *there*, and † *ε* a syllabic adjection denoting *at a place*.
There, at that very place. occ. Acts xxi. 3, xxii. 5.

Εκζητεῖν, ω, from *εκ* *out*, or intensive, and *ζητω* *to seek*.

I. *To seek out*, or *diligently in order to obtain*. occ. Heb. xii. 17.—or *to know*. occ. 1 Pet. i. 10.

II. *To seek diligently*, or *earnestly after*, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase *εκζητεῖν Θεον* for the Heb. —בקש or דרש את יהוה. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2.

III. *To require*, or *exact severely*. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. בקש or דרש. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Εκθαμβεῖν, ω, from *εκ* *out*, or intensive, and *θαμβεω* *to amaze*, *astonish*.

To amaze, *astonish exceedingly*, whence *Εκθαμβεσθαι*, εμαι, Pass. *To be amazed*, *astonished exceedingly*, either with *wonder*, or *fear*, *to be terrified out of one's senses*, or *wits*, as we say, *to be astounded*, or *confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15.—εξεθαμβηθη “*was struck with astonishment*; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.);” *Doddridge's Paraphrase*, whom see, as also *Whitby*.

* This syllable, as also *σι* of the same import, seems a derivative from the Heb. *שמ* *to decline*; the *י* being dropt as usual.

† This syllabic adjection, as also *ζι*, and perhaps *δι*, may be derived from the Heb. *ענין* *this*.

Εκθαμβος, ο, δ, η, from *εκ* *out*, or intensive, and *θαμβος* *amazement*.
Amazed, *astounded*, *astonished exceedingly*. occ. Acts iii. 11.

Εκβάλειν, ε, δ, η, και το—ον, from *εκ* *out*, to *put out*, *expose* a child, which see.
Exposed, *cast out*, *abandoned*. occ. Acts vii. 19.

Εκκαθαίρειν, from *εκ* *out*, and *καθαίρειν* *to purge*.

To purge out, *purge*, *cleanse*. occ. 1 Cor. v. 7. 2 Tim. ii. 21.

Εκκαίω, from *εκ* *out*, or intensive, and *καίω* *to burn*.

To burn, *be violently inflamed*, *exardere*. occ. Rom. i. 27, where see *Wetstein*; and observe, that an authentic and striking comment on this passage of St. Paul may be found in *Virgil's* 2d Eclogue, where the poet, describing his unnatural lust for *Alexis*, in the strongest terms, even uses the very words *ardeo* and *uro burn*, *inflame*, to express the violence of his abominable passion, line 1,

Formosum Pastor Corydon ardebat Alexis.

line 68,

Me tamen urit amor.

How painful and horrid is it to think, that a man of *Virgil's* elegant and improved understanding should be given up to a mind so undiscerning, and to such vile † affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in *Leland's* Advantage and Necessity of the Christian Revelation, pt. ii. ch. 3. p. 49, &c. and ch. vi.

‡ Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mous. Bayle in his Dictionary, Art. VIRGIL, Note (E.), where see more. In his *Bucolics* “*he (Virgil) relates very criminal passions, but that is no proof that he was tainted with them. The passion for boys was not less common in the Pagan times than that for girls, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without it's being a sign that he related his own adventures, or approved the passions he mentioned.*”

p. 61,

p. 61, &c. and ch. viii. p. 126, &c. and ch. xi. p. 183, 8vo. Comp. also *Juvenal's* 11d Satire.

Εκκαίω, ω, from *εκ out*, and *κακός bad*, weak, faint-hearted.

To faint, fail, flag, to give out, as we say, occ. Luke xviii. 1, where see *Kypke* and *Wetstein*. 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13.

Εκκενίσω, ω, from *εκ intens.* and *κενίσω to stab*.

To stab, or pierce deeply. occ. John xix. 37. Rev. i. 7.

In several places of the LXX it answers to the Heb. קרַךְ *to pierce, stab*; and, according to *Aldus's* edition, even in Zech. xii. 10, where *Aquila, Symmachus* and *Theodotion* have likewise *ἐκενίσαν*.

Εκκλαίω, from *εκ out*, and *κλαίω to break*.

To break out, or off. occ. Rom. xi. 19, 20.

Εκκλείω, from *εκ out*, and *κλείω to shut*.

To shut out, exclude. occ. Rom. iii. 27. Gal. iv. 17.

Εκκλησία, ας, η. It seems to be derived from *εκκαλεῖν to call out*, though the learned *Mintert* chooses to deduce it from the Heb. קָהָל *an assembly*, for which the LXX have very frequently used *Εκκλησία*.

I. *An assembly of the people, called out by the civil magistrate*. In this sense it is used by the * Greeks, and particularly by the † Athenians, and thus it is applied, Acts xix. 39. Hence

II. *An assembly of the people, though not thus lawfully called out*. occ. Acts xix. 32, 40.

III. *A general assembly of the Israelitish people*. occ. Acts vii. 38. (Comp. Heb. ii. 12. See *Doddridge* on Acts vii. 38, and comp. Exod. xix. 17, &c. xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. *A church of God*, i. e. *an assembly, or society of men called out of mankind by the word of God*. In this view it denotes

1. *The universal Christian church militant*, that is, *the whole society of Christians wheresoever dispersed, or howsoever dis-*

tressed, throughout the world. Mat. xvi. 18. Eph. v. 23, 25, 27. Col. i. 18, 24.

2. *The universal church triumphant, and glorified*, Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular church*, though consisting of several congregations. Acts viii. 1. (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of *angels* or *bishops*, and that each of these churches was therefore reckoned as *one* because governed by *one* ruler, how many soever were the particular congregations it contained.

4. *A particular or single congregation of Christians*. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2.

5. *The place where such a congregation assembled*. Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned *Jos. Mede's* Works, fol. p. 319, & seqt. and *Wolfius* on 1 Cor. xi. 22.

In the LXX this word almost constantly answers to the Heb. קָהָל, which denotes in like manner *an assembly, or congregation*, and is often applied to the *general assembly of the Israelitish people*. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 K. viii. 14, 22, 55, 65.

Εκκλινω, from *εκ out*, and *κλινω to incline*.

I. *To go out of the way, decline, deviate*. occ. Rom. iii. 12.

II. With *απο* following, *To decline from, avoid*. occ. Rom. xvi. 17. 1 Pet. iii. 11.

Εκκολυμίζω, ω, from *εκ out*, and *κολυμίζω to swim*.

To swim out, or away. occ. Acts xxvii. 42, where *Kypke* quotes *Polybius* repeatedly using the V. in the same sense.

Εκκομίζω, from *εκ out*, and *κομίζω to carry*.

To carry out, i. e. of the city or town: For the ‡ Jews used not to bury within the walls of their towns. So among || the *Athenians* and *Romans* there were even laws to forbid that practice. *Elæner* shews

* See *Pollux*, lib. viii. *Mintert*, *Leigh*, &c.

† Who, besides their *κυριαὶ ἐκκλησίαι* *stated assemblies*, had also their *ἐπιτελείαι*, which were called together by their military officers, or civil magistrates. See *Potter's* Antiquities of Greece, book i. ch. 17.

‡ See *Josephus* De Bel. lib. v. cap. 13. § 7.

|| See *Duport* on *Theophrast.* Eth. Char. p. 470. edit. *Needham*, and *Potter's* Ant. of Greece, book iv. ch. 7.

that

that *εκκομίζω* is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from *Lucian*, *Contemplant*. tom. i. p. 340. *Τον γυίονα δὲ τὸν ΕΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον ἐκ ὄρα*. But he does not look at his neighbour who is *carrying out* his child *to be buried*." See also *Suicer's Thesaur.* on the word. occ. *Luke vii. 12*. *Comp. John xi. 31, 38. Mat. xxvii. 60. John xix. 41.*

Εκκρίνω, from *εκ out*, and *κρίνω* to *smile, cut*.

To cut off.

I. *To cut off, or down, as a tree.* *Mat. iii. 10. vii. 19. Luke xiii. 9.*

II. *To cut out, or off, as a branch from a tree.* *Rom. xi. 22, 24.*

III. *To cut off, as the hand or foot.* *Mat. v. 30. xviii. 8.*

IV. *To cut off, prevent.* occ. *2 Cor. xi. 12.*

V. *To hinder, render ineffectual.* occ. *1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.*

Εκκρεμαμαι, from *εκ from*, and *κρεμαμαι* to *hang*.

To hang from, ὄρων. occ. *Luke xix. 48*, where it denotes *earnest attention*, of which it is most beautifully expressive.

It is applied to the same purpose by the Greek writers. So *Euparius* in *Ædes*.

ΕΖΕΚΡΕΜΑΤΟ τὸν λόγον, καὶ τῆς ἀκροασιως ἐκ ἀνεπιπλάλο. He *hung* on his words, and was not satisfied with hearing."

The Latin writers use *pendeo* in like manner. Thus *Virgil*, *Æn. iv.*

line 79,

—Pendetque iterum narrantis ab ore.

Again with pleasure on his lips she hangs.

And *Ovid*, *Epist. Heroid. I. line 30*,

Narrantis conjux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

Pope, *Epist. to Lord Cobham*, lin. 184,

Tho' wond'ring senates hung on all he spoke.

See more in *Alberti*, *Suicer's Thesaur.* in *Εκκρεμαμαι*, and *Wetstein*.

Εκλάλω, *ω*, from *εκ out*, and *λάλω* to *speak*.

To tell, utter. occ. *Acts xxiii. 22.*

Εκλαμπω, from *εκ out*, or *emphat.* and *λαμπω* to *shine*.

To shine forth, or gloriously, effulgere. occ. *Mat. xiii. 43. Comp. Dan. xii. 3*,

where the correspondent Heb. word is *יִהְיֶה לְאוֹר* to shine.

Εκλάνθανομαι, *Mid.* from *εκ out*, and *λάνθανομαι* to *forget*, which from *λάνθανω* to *lie hid*.

To forget entirely, let slip out of the mind. occ. *Heb. xii. 5.*

Εκλέγομαι, *Mid.* from *εκ out*, and *λέγω* to *choose, select*, from *Heb. קָח* to *take*, to which *εκλέγομαι* answers in the LXX of *Prov. xxiv. 32.*

I. *To choose, choose out, " * take by way of preference (out) of several things offered," or proposed, to elect.* occ. *Luke x. 42. xiv. 7.*

II. *To choose, choose out, or elect a person to an office or employment.* occ. *Luke vi. 13.*

John vi. 70† xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, *1 Cor. i. 27, 28*, where God is said to have *chosen* the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In *Acts xv. 22*, "Understand *αὐτὸς* before *ἐκλεξαμεν*, which otherwise ought to have been *ἐκλεξαμένοις* or *ἐκλεξαμεν*." This change of the case has been often taken notice of by learned men.

Εκλεξαμεν is ill translated *delectos* and *chosen*, as if it were the passive *ἐκλεχθῆναι*. *Markland*. (Comp. ver. 25.) *Γραψαντες* at the end of the verse is referred to *ἀποστόλους* as if it were *γραφῆσαι*."

Bowyer's Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see *Raphelius*, and *Elmsler* on *Acts xv. Kypke*, and *Wetstein* on *Luke xxii. 20. Vigfus De Idiotism.* cap. vi. sect. 1. reg. 12. and Note; and comp. *1 Pet. iv. 8.*

III. *To choose, or choose out to special privileges, as God chose the ancient Israelites, as a nation, to be his peculiar people.* occ. *Acts xiii. 17 ‡*; or as he *chose* Christians, as Christians, to peculiar blessings before the foundation of the world. occ.

* *Johnson's Dictionary.*

† *Εἰς ὧν ἐγὼ ἐξέλεξαμην*, i. e. *I am well acquainted with those whom I have chosen.* (Comp. *Εἰς* IV.)

or, as *Doddridge* well paraphrases these words, "I know the real character, and all the most secret views and transactions of those whom I have chosen."

Comp. ver. 11, and ch. vi. 64, 70, and see *Whitby* on *John xiii. 18.*

‡ *Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 K. iii. 8. Ps. cxxxiv. or cxxxv. 4. Isa. xli. 8, 9. Jer. xxxiii. 24.* in the LXX, in all which passages the *V. εκλεγομαι* is used in this sense for *Heb. קָח* to choose.

Eph.

Eph. i. 4, *αἵναι*—*αἵναι* καὶ ἀμωμῆς, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*, ver. 12, and denoting the end or design, as it * often does both in the sacred and profane writers;) or as he hath *chosen the poor in this world, rich in faith, and heirs of the kingdom*, &c. occ. Jam. ii. 5. So, for the sake of the elect, i. e. the † Christians, or christian Jews, whom, as *believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. occ. Mark xiii. 20. And thus *Ignatius*, in his Address to the Church of the Ephesians, calls it ΕΚΛΕΓΜΕΝΗ *elect*†.

Εκλεσθῆναι, from *εκ* out, or emphat. and *λεσσω* to fail.

I. To fail entirely, cease. occ. Luke xxii. 32. Heb. i. 12.

II. To fail. occ. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world (as we say), made to himself friends of the deceitful Mammon, and

* So *αἰδω*, Mat x v. 29; *αἰσ*, Mark xiii. 15, 16; *φύλασσω*, Acts xii. 4; *καλοκρίνω*, Acts xvii. 26; *ζῶω*, Acts xvii. 27; and see *Bor*, Ellips. on Ec, p. 349, 7th edit.

† See Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 376, 8vo. 2d edit.

‡ The reader is particularly desired to observe, that I have carefully set down every text of the N.T. wherein this important verb *εκλεσθαι*, and its two derivatives *εκλεσθῆναι*, and *εκλεσθῆναι* (which see below) occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God with regard to those contested points. And I must plainly profess, that though I peruse some of the most eminent human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgment, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the fallen angels! Par. Lost, book ii. line 537, &c.

Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will and Fate,
Fitt-fate, Free-will, Fore-knowledge absolute,
And found no end in wand'ring mazes lost.

also to our *failing by death*, or *dying*, in which sense it is not only used by the LXX, Gen. xxv. 8. & al. answering to the Heb. *וַיָּמָוֶה* to expire, but by Plato, *Dionysius Halicarn.* *Xenophon*, and others of the Greek writers, as may be seen in *Wetstein*. Comp. *Campbell's Note*.

Εκλεκτός, γ, εν, from *εκλεσθαι*.

Chosen, chosen out, elect.

I. *Chosen out to a certain dignity or office.* occ. Luke xxiii. 35. which seems an allusion to Isa. xlii. 1, where the Messiah is called by God *בְּרִיחִי* *my chosen*; or *elect one*: and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, *הִנֵּה עַבְדִּי אֲקִרְבְּנֶהוּ בְּרִיחִי*, *Behold my servant the Messiah! I will be near him: my chosen*—But, further, the word *εκλεκτός* in St. Luke seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity (comp. Sense IV. below), and accordingly St. Mat. ch. xii. 18, explains *בְּרִיחִי* in Isa. xlii. 1. by *αἰσθητός* *us my beloved*. Comp. 1 Pet. ii. 4, 6, where at the 4th ver. *εκλεκτός* is opposed to *αποδοκιμασμενόν*, *rejected, disapproved*, and at the 6th answers to the Heb. *בָּרָא* *tried, proved*, in Isa. xxviii. 16.

II. *Εκλεκτοί, οι, Chosen men, picked out for soldiers.* occ. Rev. xvii. 14, where *εκλεκτοί* plainly answers, but in a figurative sense, to the Heb. *בְּרִיחִי* *chosen men*, which the LXX render by the same word, Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. & al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers, or christians*, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9, *γενος εκλεκτον* *a chosen generation*, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (Comp. Exod. xix. 6. Isa. xliii. 20, 21, the apocryphal Esth. xvi. 21, and the texts cited from the O. T. in the first Note under *Εκλεσθαι* III.) occ. Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So *Clement* applies the word, 1 Ep. to the Corinthians,

§ 2,

§ 2, "Ye contended day and night for the whole brotherhood, *εις το σωθῆσθαι μετ' ελεως και συνεδησεως τον αριθμον των ΕΚΑΕΚΤΩΝ αυλης*, that through the mercy (of God) and a good conscience the number of his *elect* might be saved." Wake. In the *Martyrdom of Polycarp*, § 16. edit. Russel. ΕΚΑΕΚΤΩΝ the *elect*, or christians, are opposed to *απιστων* the *unbelievers* or heathen. And Ignatius, in his Address to the Church of the Trallians, styles it ΕΚΑΕΚΤΗ *elect*. Comp. *Συνεκλητικός*.

IV. *Chosen, accepted, approved, excellent*. Comp. under Sense I. occ. Mat. * xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 3. (Comp. ver. 28, & seqt.) Rom. xvi. 13. 2 John ver. i. 13. 1 Tim. v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare Josephus De Bel. lib. ii. cap. 16. § 4. towards the end, and see Wolfius. Clement, in his 1st Epistle to the Corinthians, § 49, uses the word in this sense also: By charity were all the *elect* of God, *πᾶντας δὲ ΕΚΑΕΚΤΟΙ Θεου*, made perfect. Without charity nothing is *well-pleasing*, *ευαγεσον*, to God." Comp. § 1. The LXX have several times applied the word in this last sense, as in Isa. † lxv. 9, 15, 23, answering to the Heb. *בְּחִירָה* *chosen*, *choice*, and in Prov. xvii. 3. Isa. xxviii. 16, to the Heb. *בָּחַר* *proved, approved*.

Εκληθῆναι, Depon. from *ex out*, or intens. and ληθῆναι *to forget* (as this V. is often used in Homer), from ληθω *to be hid*, which see.

To let slip out of mind, to forget entirely. occ. Heb. xii. 5. Comp. Εκλθανομαι.

Εκλογη, ης, η, from *εκλελογα* perf. mid. of *εκλελω* *to choose out, elect*.

* See Whitty on these three texts of Mat. and Luke. Theophylact's Note on Matt. xxii. 14, seems very remarkable: Πολλοις καλει δὲ Θεος, πολλοι δὲ πωλειται, ολιγοι δὲ εκλεκτοι ολιγοι γαρ σωζονται και αξιοι ευαισθησαι παρα Θεου. 'Οψε τυ μηθι Θεω το καλουν, το δὲ ΕΚΑΕΚΤΟΤΙ γινισθαι, η μη, η μειονον εστ. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but to be chosen (*become elect*) or not, is ours.

† On which passages compare Rom. xi. particularly ver. 5, 7.

I. *A choosing out, or election of a person to a certain office or employment*. occ. Acts ix. 15.

II. *A choosing out, or election of one nation rather than another to certain privileges and blessings*. occ. Rom. ix. 11 xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the posterity of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. and Mal. i. 2, 3, and see Doddridge's Note on Rom. ix. 13. And thus in Rom. xi. 28, there was an *election* of the Jews to be God's peculiar people for their fathers sake (comp. Deut. iv. 7, 37. vii. 6, 7, 8. x. 14, 15.), which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See Whitty on Rom. xi. 28, and the following verses.

III. *An election, or being chosen to the blessings of the Gospel*. occ. Rom. xi. 5, 2 Pet. i. 10. 1 Thess. i. 4, where see Macknight. Also, *The persons so chosen*. occ. Rom. xi. 7. In this latter sense Clement applies the word to the Corinthian christians. 1 Ep. to Cor. § 29. δς (rather † δς) ΕΚΛΟΓΗΣ μερος εποισεν εαυτω, whom he hath made part of the *election* to himself." The expression *λειμμα κατ' εκλογην χαριτος*, Rom. xi. 5, means a remnant of Jews reserved, or left, according as they were elected or chosen out (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20, under Εκλογομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. For by GRACE they were saved through FAITH, and that not of themselves, it was the gift of God, not of works, lest any man should boast. See Eph. ii. 8, 9.

Εκλυω, from *ex out*, or intens. and λυω *to loose*.

To dissolve. Whence

Εκλυομαι, Pass. *To be dissolved, to become faint, to faint*, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb.

† See Davies's Note on the place.

xii.

xii. 3, 5. In the profane writers likewise it denotes *being faint*. See *Wetstein* on *Mat. xv. 32*, and *Wolfius* and *Campbell* on *Mat. ix. 36*; in which latter text *Wetstein* and *Griesbach* for *εκλελυμένοι* adopt *εσκυλμένοι*, which is the reading of very many MSS, six of which ancient. See *Σκυλλω*.

It occurs in the N. T. only in the above passages, but is used by the LXX in the same sense, 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. & al. for the Heb. *הָיָה* and *הָיָה* to be tired, faint. Comp. 1 Mac. iii. 17.

Εκμασσω, from *εκ* out, or intens. and *μασσω* to wipe, which see under *Απομασσωμαι*.

To wipe, wipe dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.

Εκμυκτηρίζω, from *εκ* out, or intens. and *μυκτηρίζω* to mock, sneer, which see. To mock, or sneer exceedingly. occ. Luke xvi. 14. xxiii. 35.

The LXX have used it in two passages, Ps. ii. 4. xxii. 7; for the Heb. *עָלַז* to mock, deride; but *Kypke* on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. *μυκτηρίζω* or it's other compounds; he, however, produces *ΜΥΚΤΗΡΙΖΩΝ*, and *ΤΥΠΟΜΥΚΤΗΡΙΣΑΣ* from *Stobæus*, and *ΕΠΕΜΥΚΤΗΡΙΣΑΝ* from *Menander* cited by *Plutarch*.

Εκνεύω, from *εκ* out, and *νεύω* to move, tend, incline, which may be from the Heb. *נָעַן* to move, be agitated.

I. To decline, go aside. So *Plutarch* De Gen. Socrat. tom. ii. p. 577, B. *EKNETΣΑΣ* τῆς ὁδῆς, going out of the way.

II. Simply, To depart, go forth or away, in *Ælian*, and thus it seems used John v. 13. The 1st aor. *ἐξένευσα* in *Thucydides* and *Lucian* denotes swimming out, escaping by swimming; but is not this rather from the V. *νέω* to swim, than from *νεύω*? See more in *Elser*, *Wolfius*, and *Wetstein* on John v. 13.

The LXX have used it for the Heb. *פָּנָה* turn, turn aside, 2 K. ii. 24. xxiii. 16; and, according to some copies, for *נָחַל* decline, turn aside, Jud. iv. 18.

Εκνηφω, from *εκ* out, and *νηφω* to be sober. To awake sober out of a drunken sleep, applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense,

for the Heb. *יָגַע* to awake, Joel i. 5. *Εκνηφῶντες, οἱ μεθύοντες*, Awake, ye drunken. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So *Plutarch*, in *Demosth.* tom. i. p. 855, B. of *Philip* who had been drunk, *μεθύων, ΕΚΝΗΨΑΣ* δε—.

Εκουσιος, α, ον, from *ἐκων*—*εσα*—*ον* willing.

Voluntary, spontaneous, whence the neuter being used as a substantive *κατὰ ἐκουσιον*, of free will, i. e. voluntarily. occ. *Philem.* ver. 14.

Εκουσιως, Adv. from *ἐκουσιος*.

Willingly, voluntarily. occ. Heb. x. 26. 1 Pet. v. 2.

Εκπαλαι, Adv. from *εκ* of, and *παλαι* anciently, formerly.

I. Of old, in ancient times. occ. 2 Pet. iii. 5.

II. Of a long time. occ. 2 Pet. ii. 3, where *Alberti*, *Wolfius*, *Kypke* and *Wetstein* shew that this compound particle *εκπαλαι* is used by *Josephus*, *Arrian* and *Plutarch*.

Εκπειραζω, from *εκ* intens. and *πειραζω* to try, prove, tempt.

To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See *Wetstein*, *Whitby*, and *Campbell* on Mat. iv. 7, and *Macknight* on 1 Cor. x. 9.

The LXX have used this verb for the Heb. *נָסָה*, Deut. vi. 16. Ps. lxxviii. 18.

Εκπεμπω, from *εκ* out, and *πεμπω* to send. To send out, or forth. occ. Acts xiii. 4. xvii. 10.

Εκπερισσος. See under *Περισσος*.

Εκπτελω, or *Εκπέλαννυμι*, from *εκ* out, and *πέλω* to open, stretch out.

To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21, where see *Kypke*; and *Vitringer* on Isa. lxxv. 2.

Εκπέλω, from *εκ* out or from, and *πέλω* to fall.

To fall off, or from. An obsol. V. whence in the N. T. we have 1st aor. *ἐξεπέσα*, 2d aor. *ἐξεπέσον*, infin. *εκπεσεῖν*, &c. See under *Εκπίπτω*.

Εκπίπτω, from *εκ* from, and *πίπτω* to fall.

I. To fall off, or from, to fall. occ. Mark xiii. 25. Acts xii. 7. xxvii. 32. Jam. i. 11. 1 Pet. i. 24.

II. Governing a Genitive, To fall off from. occ.

occ. Gal. v. ii. 2 Pet. iii. 17. Comp. Rev. ii. 5.

III. With *eis* following, *To fall upon, to run foul of, be cast upon*, as a ship. *Elsner* remarks, that a ship is said (i. e. in the Greek writers) *εκπίπαι* when it is dashed against the rocks, or runs aground: for the latter use of the word he quotes *Polybius* and *Aristides*: and of the former, *Herodotus*, cited by *Raphaelius*, furnishes us with an example, *ΕΞΕΠΙΠΤΟΝ* *προς τας πέλας*, *They ran foul, or were dashed against the rocks.* The persons sniling are also, in the above-mentioned circumstances, said *εκπίπαι*, as *Raphaelius* on Acts xxvii. 26, shews from *Xenophon*. "*Εκπίπαι* signifies *to fall upon anything*, contrary to your expectation and will, by erring and wandering from your original course and destination. So *Hutchinson* in *Xenoph. Anac.* p. 452, 8vo. on *Εκπίπτοντας*: *Eodem sensu adhibetur εκπίπαι*, Acts xxvii. 17, 26, *nempe de navigantibus, qui cursu propositio excussi vel in brevia incidunt vel in littus ejiciuntur.*" *Bryan's* observations, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29.

IV. * "*To fall to the ground*," i. e. be ineffectual, excidere. occ. Rom. ix. 6.

V. *To fall, cease, be abolished.* occ. 1 Cor. xiii. 8.

Εκπλω, *ω*, 1st fut. *εκπλευσω* from *ex* out, and *πλω* to sail.

To sail out, or forth. occ. Acts xv. 39. xviii. 18. xx. 6.

Εκπληρω, *ω*, from *ex* intens. and *πληρω* to fulfil.

To fulfil entirely. occ. Acts xiii. 32.

Εκπληρωσις, *ισ*, att. *σως*, *η*, from *εκπληρω*. *A fulfilling, accomplishment.* occ. Acts xxi. 26. Comp. Num. vi. 5, 13, in LXX, and 1 Mac. iii. 49.

Εκπλησσω, or *—ρω*, from *ex* intensive, and *πλησσω* to strike.

Εκπλησσομαι, Pass. *To be exceedingly struck in mind, to be astonished, astounded.* Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus *Plato* De Rep. I. cited by *Weststein* in Mut. *Εἶσα ακρωας ΕΞΕΠΛΑΓΗΝ*, *Hearing it, I was astonished.* So *Lucian*, Scyth. tom. i. p. 653. "For as soon as I arrived in your city, *ΕΞΕΠΛΑΓΗΝ μὲν εὐθὺς*, I was immediately astonished."

• Doddridge.

Plato applies the simple *πλησσω* in like manner, Epist. 7. ΠΑΛΗΓΕΙΣ *εἰσω τῷ λυχθέντι*, (just as we say in English) *I being struck with what was said.*"

Εκπνεω, *ω*, from *ex* out, and *πνεω* to breathe.

I. *To breathe out, emit the breath.* Thus sometimes used by the profane writers.

II. *To expire, die.* occ. Mark xv. 37, 39. Luke xxiii. 46. *Sophocles* and *Plutarch* apply the V. in this latter sense. See *Weststein* in Mark.

Εκπορευομαι, from *ex* out, and *πορευομαι* to go.

I. *To go, or come out or forth*, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightning and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. *To proceed, or come forth*, as the Holy Spirit from the Father. John xv. 26.

III. Comp. *Εισπορευομαι* II.

Εκπορευω, from *ex* intens. and *πορευω* to commit fornication or lewdness.

To commit habitually, or give oneself up to, excessive or abandoned fornication, or lewdness. occ. Jude ver. 7.

Εκπίω, *ω*, from *ex* out or from, and *οβσλ*, *πίω* to fail.

To fall off or from, to fail. An obsolete verb, whence in the N. T. we have perf. act. *εκπεπίωκα*. So under *Εκπίω*.

Εκπίω, from *ex* out, and *πίω* to spit.

Properly, *To spit out*, thence, *To reject with disgust, or contempt*, respuere. occ. Gal. iv. 14, where see *Kypke* Observ. Sac.

Εκρίζω, from *ex* out, and *ρίζω* to root.

To root out or up, to eradicate, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude ver. 12.

Εκστασις, *ισ*, att. *σως*, *η*, from *εξίστημι*, which see.

An ecstasy, in which the mind is for a time carried, as it were, out of, or beyond itself, and lost.

I. *Great astonishment, amazement.* occ. Mark v. 42. xvi. 8. Luke v. 26. Acts iii. 10.

II. *A sacred ecstacy*, or "† *rapture of the mind out of itself*, when, the use of the external senses being suspended, God reveals something in a peculiar manner to

† *Stockius.*

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his servants the prophets or apostles, who are then taken, or transported out of themselves." occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense *Εκστασις* in the LXX (Gen. ii. 21. xv. 12,) answers to the Heb. *המדת* a deep or dead sleep. Excellently therefore have our translators rendered it in the Acts by the English word, a trance.

Εκστρεφω, from *εκ* out, and *στρεφω* to turn. To turn out of the way, pervert. occ. Tit. iii. 11, where see *Wolffius*.

Εκλαρασσω, from *εκ* intense, and *αρασσω* to disturb.

To disturb very much, or exceedingly. occ. Acts xvi. 20.

Εκτεινω, from *εκ* out, and *τεινω* to stretch.

I. To stretch out, extend, as the hand. Mat. viii. 3. xii. 13. & al. freq. On Acts xxvi. 1, *Wetstein* cites from *Polyæmus*, *ΑΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημηγορησάν*, He lifted up his right hand, as going to harangue." Comp. Prov. i. 24.

II. To cast out, or let down, as an anchor from a ship. occ. Acts xxvii. 80.

Εξηλαω, ω, from *εκ* out, or intens. and *τελαω* to finish.

To finish entirely, complete. occ. Luke xiv. 29, 30.

Εκτενεια, ας, η, from *εκτενης*.

Intenseness or continuance. So *Εκτενεια* for *εκτενης*, Intensely, instantly, comp. Luke xxii. 44.—or continually, comp. Luke ii. 37. occ. Acts xxvi. 7.

Εκτενειαρον, Compar. neut. of *εκτενης* (which see) used adverbially.

More intensely or earnestly. occ. Luke xxii. 44.

Εκτενης, σος, σς, δ, η, και το—ς, from *εκτεινω*.

Continual, or intense. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8. Comp. ch. i. 22.

Εκτενως, Adv. from *εκτενης*.

Intensely, earnestly. occ. 1 Pet. i. 22. The LXX use this word for the Heb. *חזק* in strength, strongly. Jon. iii. 8. Comp. Judith iv. 10.

Εκτιθημι, from *εκ* out, and *τιθημι* to put.

I. To expose, as an infant, to put or cast him out to chance (as we say). occ. Acts vii. 21. *Herodotus*, lib. i. cap. 112, uses the V. twice in this sense. See also *Wetstein*.

II. To expound, explain, declare. occ. Acts xi. 4. xviii. 26. xxviii. 23.

The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages.

Εκλινασσω, from *εκ* from, and *κλινασσω* to shake, which see under *Ακλινασσω*.

To shake from, or off. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

Εκλος, η, ον, from *εξ* six.

The sixth. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14, with Mark xv. 25, Dr. *Macknight* thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: But that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. *Macknight*, in his *Fifth Preliminary Observation to his Harmony*, 1st edit. But was this indeed the manner in which the Romans reckoned their hours? It were easy to quote from their writers many passages which clearly prove that it was not*. But I shall only produce the well-known lines of *Martial*, lib. iv. epigr. 8.

*Prima salutantes atque altera distinet hora,
Exercet rancos tertia caesidicos,
In quintam varior extendit Roma labores,
Sexta quies laetis—&c.*

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that unto the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c.

* See *Cicero* Orat. pro Murenâ, § 38. edit. *Officet.*—Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52.—Ad Famil. lib. vii. epist. 30. *Cæsar*. Comment. lib. iv. § 92. edit. *Clarke* and *Maittaire*. *Horat.* lib. i. sat. 5. lin. 23, 25. sat. vi. lin. 129. lib. ii. sat. 6. lin. 34. *Pertius*, sat. iii. lin. 4, & Not. *Delph. Martial*, lib. viii. epig. 67.

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The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sun-rise, and of the night from sun-set*. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in *Wulfius* and others. I shall mention but two: 1st. That which proposes with a few MSS to read in John *τρίτη* third instead of *ἑκτη* sixth (see *Whitby* and *Doddridge*); but as that reading does not appear to be supported by sufficient authorities, (see *Milland Wetstein*), this method may be rather thought cutting the knot than untying it. 2dly. The most satisfactory solution of the difficulty seems to be that stated by *Harmer*, who refers the sixth hour in John, not to the time of day, but to the immediately preceding *Παρασκευή* τῆ Πάσχα, Preparation of the Paschal peace-offerings, which he shews from Dr. *Lightfoot* might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the sixth hour after this time, according to St. John's account, and be crucified at the third hour of the day, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to *Harmer himself*, Observations, vol. iii. p. 130. & seq.

In John iv. 6, it does indeed seem at first sight as if the Evangelist reckoned the hours of the day in the manner mentioned by *Macknight*; because the usual time when the women in the east draw water was anciently (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's

drawing water, but might much more probably have been twelve at noon than six in the evening; and further, that as the Samaritan woman appears to have been a person of bad character (see ver. 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save sinners, and knew her heart.

Exlos, An adv. governing a gen. from *ex out*.

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under *Πας* IV.) 2 Cor. xii. 2, 3. With the neut. article, *To exlos*, *The outside*. occ. Mat. xxiii. 26.
2. *Except, besides*. occ. Acts xxvi. 22. 1 Cor. xv. 27.
3. *Exlos εἰ μὴ*, *Except that, unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. *Lucian* often uses the same phrase; *Revisc. tom. i. p. 389. EKTOS EI MH—εἰη Unless he be.* Quom. conscrib. Hist. p. 677. E. EKTOS EI MH—εἰ μὴ ὅτι ὑπολαβοι τις, *Unless any one should suppose*—See more instances in *Wetstein* and *Kypke* on 1 Cor. xiv.

Εκτρέπωμαι, from *ex out*, *from*, and *τρέπω to turn*.

- I. *To be turned out of the way, or aside*. occ. Heb. xii. 13. Also, *To turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See *Kypke* on 1 Tim.
- II. With an accusative following, *To turn from, avoid, avert*. occ. 1 Tim. iv. 20. *Εκτρέφω*, from *ex* intens. and *τρέφω to nourish*.

- I. *To nourish*. occ. Eph. v. 29.
- II. *To nourish, or bring up*. occ. Eph. i. 4. In this latter sense of *bringing up, or educating*, it is frequently used by the LXX, answering to the Heb. *גלל*. See inter al. 1 K. xii. 8, 10. 2 K. x. 6. Hos. ix. 12.

Εκτρωμα, *alos*, *το*, from *εκτρέφωμαι* perf. pass. of the V. *εκτρέφωμαι to suffer abortion, miscarry*, which from *ex* and *τρίγωσκω to wound, hurt*, and this from the simple *τρίγω* or *τρω* the same, which may with great probability be deduced by transposition from the Heb. *תער to cut, wound*.

An abortion, or abortive birth. occ. 1 Cor. xv. 8, where see *Macknight*.

* See *Rutherford's Astronomy*, No. 375, 376. *Plutarch. Quest. Rom.* p. 284.

- In two passages of the LXX, Job iii. 16. Eccles. vi. 3, it answers to the Heb. *לָקַח*, of the same import, from the V. *לָקַח*, to fall, fall away.
- ἔκφερω*, from *εκ* out, and *φέρω* to bring, carry.
- I. To bring, or carry out. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.
- II. To carry out to burial. occ. Acts v. 6, 9, 10. Comp. *ἔκκομιζω*. *Raphaelius* shews from *Herodotus* and *Polybius*, that *εκφερειν* is a funeral term, as the correspondent *efferre* is in Latin. See also *Wetstein*.
- III. To bring forth, produce, as the earth. occ. Heb. vi. 8. It is used in the same sense by the Greek writers. See *Wetstein*.
- ἔκφυσω*, from *εκ* out, and *φύσω* to flect.
- I. To flee out. occ. Acts xvi. 27. xix. 16.
- II. To escape. occ. Luke xxi. 36. Rom. ii. 3. 2 Cor. xi. 33. Heb. ii. 3. 1 Thess. v. 3.
- ἔκφοβος*, *ω*, from *εκφοβος*.
- To terrify. occ. 2 Cor. x. 9.
- ἔκφοβος*, *ς*, *ί*, *ή*, from *εκ* intensive, and *φοβος* fear.
- Exceedingly affrighted, terrified. occ. Mark ix. 6. Heb. xii. 21.
- ἔκφω*, from *εκ* out, and *φω*, to produce.
- To produce, put, or thrust forth, as a fig-tree it's leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts *εκφω* may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and *φύλλα* may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, ch. xxi. 30, uses *προβαλῶσι* send forth*.
- ἔκχω*, from *εκ* out, and *χω* to pour.
- I. To pour out, properly as liquids. occ. Mat. ix. 17. Mark ii. 22.
- II. To shed, as blood. occ. Acts xxii. 20. Rom. iii. 15.
- III. To pour out, empty, as the bowels of wrath. Rev. xvi. 1. & seqt.
- IV. To pour out, as money. occ. John ii. 15.
- V. To pour out, as the Holy Spirit. occ. Acts ii. 17, 18, 33. Tit. iii. 6.
- ἔκχυν*, or *εκχυνω*, from *εκ* out, and *χυνω* or *χυνω* to pour.
- I. To pour out, as liquids. occ. Luke v. 37.

* See *Grotius* on Mat. xxiv. 32.

- II. To shed, as blood. occ. Mat. xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20. where see *Wetstein* and *Kypke* Obs. Sac.
- III. Pass. To be poured, or gush out, as the bowels. occ. Acts i. 18.
- IV. Pass. To be poured out, or shed abroad, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.
- V. Pass. To rush, or run violently, effuse ruere. So *Elsner*, who shews that not only the LXX, *Alexandr.* Jud. ix. 44. xx. 37, but *Themistius* and *Polybius* have used it in this sense, and that the latter particularly applies it to inordinate desire. occ. Jude ver. 11, where comp. *Kypke*.
- ἔκχωρσω*, *ω*, from *εκ* out, and *χωρσω* to go. To go, or depart out. occ. Luke xxi. 21.
- ἐκψυχω*, from *εκ* out, and *ψυχω* to breathe. To expire, die. occ. Acts v. 5, 10. xii. 23.
- ἔκων*, *σφα*, *ον*, either from *εκων* to yield, submit, or immediately from the Heb. *קָפַח* to obey.
- Willing, voluntary, spontaneous. occ. Rom. viii. 20. 1 Cor. ix. 17.
- ΕΛΑΙΑ, *ας*, *ή*. See under *Ελαιον*.
- The olive, -tree, and -fruit. See Mat. xxi. 1. Rom. xi. 17, 24. (comp. Jer. xi. 16.) Jam. iii. 12.
- ΕΛΑΙΟΝ, *ς*, *το*.
- I. Oil, the expressed juice of the olive-fruit. Luke vii. 46. x. 34. & al. On Jam. v. 14, see *Macknight*.
- II. *Ελαιον αλαλασσως*. The oil of gladness, denotes the unction of the Holy Spirit, anciently typified by oil, by which unction Jesus was appointed to the offices of prophet, priest, and king. Comp. under *Μεσσίας*. occ. Heb. i. 9, where see *Macknight*, and comp. Ps. xlv. 7. 1 K. i. 39, 40.
- As in Hebrew the olive is called *תַּי* from *ת* to shine, and it's oil *תַּיִר* from *תַּיִר* to give light, which every one knows oil is eminently capable of doing; so the * Greek names *ελαια* and *ελαιον*, the Latin *olea*, *oliva*, and *oleum*, the French *olive*, *olivier*, and *huile*, and the Eng. *olive*, and *oil*, seem to be all ultimately derived from the Heb. *תַּי* to shine.
- Ελαιων*, *ωνες*, *ί*, from *ελαια*.
- Ολιβη*, a mountain on the east of Jerusalem, so called from it's abounding in

* Comp. Heb. and Eng. Lex. in *ת* and *תַּי*.
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olive-trees. occ. Acts i. 12. Josephus several times mentions this mountain in his *Jewish War*; and in his *Ant. lib. vii. cap. 9. § 2*, he speaks of it by the name *Ελαιωνος ορος*, as St. Luke does; but lib. xx. cap. 7. § 6, he observes, *Της πωλεως ἀντικρυς κειμενον απεχει σταδια πέντε*. It is situated opposite the city, at the distance of *five stadia* or furlongs." This passage the learned *Hudson* in his Note reconciles with Acts i. 12, where *Olivet* is said to be a Sabbath-day's journey, or *eight stadia* from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three stadia* further upon it. But comp. under *Εχω* XI. The LXX have frequently used this word for an *olive-yard*, answering to the Heb. *תנ*, as Exod. xxiii. 11. Deut. vi. 11. & al.

Ελασσω, att. —των, ονος, δ και η, και το —ον, An irregular comparative, from *ελαχυσ* *small*; if perhaps it should not rather be deduced from the Heb. *וָחַלַּה* to *weaken*, waste.

I. *Inferiour in worth or dignity, worse*. occ. John ii. 10. Heb. vii. 7.

II. *Inferiour in age, younger*. occ. Rom. ix. 12. 1 Tim. v. 9, where the Neut. *ελατιον* agrees with *χρημα* understood. See *Weistein* and *Bowyer*.

Ελατισσω, ω, from *ελατιον*, το, *less*.

To have too little, to lack. occ. 2 Cor. viii. 15, which is a citation of Exod. xvi. 18, where in the LXX *ηλατισθησεν* answers to the Heb. *רָצַח* wanted, lacked.

Ελατιω, ω, from *ελατιων*.

I. To make lower, or inferiour. occ. Heb. ii. 7, 9. The 7th ver. is a citation of the LXX version of Ps. viii. 6, and as well as the Heb. *וְהָיָה אֲנִי וְהָיָה*, may beliterally rendered, Thou madest him a little while inferiour to (as in Eng. Marg.) the *Alcim*, i. e. to the material Aleim, or agents of nature, called by the LXX and the Apostle *αγγελος* angel.

II. *Ελατισμαι*, εμαι, Pass. To be lessened, decrease. occ. John iii. 10.

Ελαυνω, from *ελαω* the same, whence it borrows several of it's tenses.

I. To drive, impel. occ. Jam. iii. 4. 2 Pet. ii. 17. Luke viii. 29.

II. To row, i. e. drive or impel a ship or boat with oars. In the profane writers the accusative N. for a ship or ships is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. Mark vi. 48. John vi. 19, where see *Elsner*, *Wolfius* and *Kypke*.

Ελαφρια, ας, η, from *ελαφρος*.

Lightness, levity, inconstancy. occ. 2 Cor. i. 17.

Ελαφρος, α, ον, q. *ελαφερος*, from *ελαφος* a stag, which may be either from Heb. *אֵז* an ox, which it doth in some degree resemble, (comp. under *Ελαφαντινος*) or from *אֵז* a stag, and *פָּר* active, nimble.

Light, not grievous. occ. Mat. xi. 30.

2 Cor. iv. 17. As to the former passage we may observe, that *Lucian* has the phrase *ΖΥΓΟΝ ΕΛΑΦΡΟΝ*. De Merc. Cond. tom. i. p. 470, and that in the latter text the neuter adjective το *ελαφρον* is used substantively for *ελαφρια* lightness.

Ελαχιστος, η, ον, Superlat. of *ελαχυσ* small, which from the Heb. *פָּרַח* to part, divide. Smallest, least, in size, equality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see *Weistein* and *Campbell*) 1 Cor. iv. 3. xv. 9.

Ελαχιστοτερος, α, ον, An unusual Comparative formed from the Superlat. *ελαχιστος*. Less than the least. occ. Eph. iii. 8. It is a very strong and emphatical word. *Grotius* on the text cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives; and such are sometimes used likewise in the prose writers. Thus *Thucydides* IV. 118, has *καλλωτερον*, *Strabo* *περλιον*, *Xenophon* *Hel. I. εσχαιωτατος*, and *Sextus Empir.* IX. p. 627, *ελαχιστοτατω*. So in Lat. *minimissimus*, *postremior*, *postremissimus*. See *Weistein* on Eph. iii. 8, and comp. *Μικελοτερος*.

ΕΛΑΩ, ω, from the Heb. *אָלַף* to cast off, or to a distance.

To drive, impel, as a ship with oars. occ. John vi. 19. *Homer* often uses this V. in a poetic form, as II. v. line 266, *Μαριξεν δ' ΕΛΑΑΝ*, He whipt to drive them, i. e. the horses, and applies it to a ship either with or without *μα*. See *Odyss.* xii. lin. 47, 55, 109, 124. Comp. *Ελαυνω* II.

Ελαγξίς,

Ελεγχίς, ιος, att. εως, ἡ, from ελεγκω.

A *reproof*. occ. 2 Pet. ii. 16.

Ελεγχος, υ, ο, from ελεγχω.

I. *Conviction, evident demonstration or manifestation*. occ. Heb. xi. 1. So *Theophylact* on the place, Ελεγχος, τὸ ἐστὶ δείξις, φανερωσίς ἀδελῶν παραλαίων· ποιοὶ γὰρ ταῦτα βλέπεσθαι τῷ νῶ ἡμῶν ὡς παρόντα. Ελεγχος, that is, the *showing* or *manifestation* of things not seen; for it (faith) makes them to be *seen* by our mind as if they were present." So the *Syriac* version renders ελεγχος by מְבַרֵּר the *manifestation*; and *Chrysostom*, from this expression, Ελεγχος ε βλεπόμενων, observes, Ἥ πιστις τοῖνυν ἐστὶν οὐσίς τῶν ἀδελῶν φησὶ, καὶ εἰς τὴν αὐτὴν τοῖς ὁρῶμενοις φέρει πληροφορίαν τὰ μὴ ὁρῶμενα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are." See *Suicer's Thesaurus*. under Πιστις, vol. ii. col. 374. 1st edit.

II. *Conviction of error, refutation*. occ. 2 Tim. iii. 10.

ΕΛΕΓΧΩ, perhaps from the Heb. עָלַם instruction, doctrine, with π prefixed.

To demonstrate, shew by evident and convincing reasons.

I. To convince. John xvi. 8, (where see *Campbell's Note*.) Tit. i. 9.

II. To convict. John viii. 9, 46, (where see *Campbell's Note*.) Jam. ii. 9.

III. To manifest, make manifest, discover. John iii. 20, where ελεγχθή answers to φανερωθή in the following verse. So the learned *Elser* interprets the word in this text, and in Eph. v. 13, and shews that the Greek writers use it in the same sense, as for instance, *Artemidorus*, *Oneirocrit.* lib. i. cap. 68. p. 57. Τα κρυπτά ΕΛΕΓΚΕΙ, *Manifests* hidden things." Comp. *Wetstein* on Eph.

IV. To reprove, rebuke, by words. Mat. xviii. 15. Luke xiii. 19. Tit. i. 13.—by afflictions, Heb. xii. 5. Rev. iii. 19.

Ελεεινός, η, ον, from ελεος.

Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ελεεινότερος is used for the superlative ελεεινολάτος. So *Anacreon*, Ode xli. line 3,

ΚΑΛΗΠΙΣΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ, for
ΚΑΛΗΠΙΣΤΑΤΟΝ ΔΕ ΠΑΝΤΩΝ.

But the *hardest* (case) of all.

Comp. under Μειζων.

Ελεω, ω, from ελεος.

I. To pity, have pity, or compassion upon. Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see *Wolffius* Cur. Phil. Κυρίε ελεησον—Lord have mercy—Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity, it was used also by the Heathen. Thus in *Arrian*, *Epictet.* lib. ii. cap. 7. Τὸν Θεὸν επικαλεσάμενοι δεόμεθα αὐτοῦ, ΚΤΙΠΙΕ ΕΛΕΗΣΟΝ, In our invocations of God we intreat him, *Lord have mercy*—" This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under Ψυχῇ VII.

Ελεεσθαι, εμαι, Pass. To be pitied, obtain pity or mercy. Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. & al.

II. To shew mercy, perform acts of mercy or pity. Rom. xii. 8, where see *Macknight*.

Ελεημοσύνη, ης, ἡ, from ελεημων.

I. Pity, compassion. So in *Cullimachus's* Hymn to Delos, lin. 151, 2, *Latona* speaks to the river *Peneus*,

—Μὴ σὺ γ' ἄμμο παθῆς κακῶν ἰνῶν, τῆς δὲ
ΑΥΤ' ΕΛΕΗΜΟΣΥΝΗΣ —

Nor shalt thou suffer ill on my account
For this compassion —

II. In the N. T. A work of mercy, particularly *almsgiving*. Mat. vi. 1, 2, 3, 4. Also, *The alms itself*, or money given to the poor. Luke xi. 41. xii. 33. Acts iii. 2. & al. Hence the Latin ecclesiastical writers use the word *elemosyna*, whence by a corruption our English *alms*. Though several learned men, as *Mill*, *Doddridge*, Bp. *Pearce*, and *Campbell* (whom see) have thought that in Mat. vi. 1, δικαιοσύνην, not ελεημοσύνην, was the true reading, yet it seems remarkable that *Griesbach* should admit the former word, which is found in only two Greek MSS, into the text. See *Wetstein* in Var. Lect.

Ελεημων, ονος, ος, ἡ, from ελεω.

Pitiful, compassionate, merciful. occ. Mat. v. 7. Heb. ii. 17.

ΕΛΕΟΣ, ε, ο, and ΕΛΕΟΣ, εος, ες, το.

I. Pity, compassion, mercy. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

- II. *A work, or act, of mercy.* Luke x. 37. Jam. ii. 13. Comp. Mat. ix. 13. xii. 7. This word seems to be derived either from the Heb. *לח* to pierce, wound, or from the N. *לח* pain, anguish, dropping the aspirate. Thus the correspondent Latin word *misericordia* (whence our Eng. *mercy*) is from *miseria cordis* pain of heart, occasioned by the sight or idea of wretchedness; and thus we say in English, that our hearts are *pierced* or *pained* with the miseries of others.

—Poor Phœdra's sorrows
Pierce thro' my yielding heart, and wound my soul.
Smith's Phœd. and Hippol.

Ελευθερία, ας, ἡ, from ελευθερος.

Liberty. In the profane writers it is used for *corporal liberty*, and *freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17; especially from *legal ordinances*, Gal. ii. 4. v. 1, 13;—joined with *freedom* from the *slavery* of sin, Jam. i. 25. ii. 12. Comp. Rom. viii. 21.

Ελευθερος, α, ον, from ελευθειν οπου ερεγυγ or coming where one pleases.

I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al.

II. *Free from legal obligation.* occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. ix. 1, 19.

III. *Free from the slavery of sin.* occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such as *pay no sort of obedience* to it.

Ελευθερω, ω, from ελευθερος.

To free, set free, from legal ordinances, Gal. v. 1.—from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21.

ΕΛΕΥΘΕΩ. An obsolete V. probably derived from *πλην* the infinitive of the V. *πλην*, which in Heb. signifies *to go or come up*, and in Chald. *to go or come in*. *To go, or come.* From this old V. we have in the N. T. 2d aor. *ηλυθεν*, by sync. *ηλθεν*, imperat. *ελθε*, subj. *ελθω*, particip. *ελθων*, perf. mid. *ηλυθα*, att. *εληλυθα*, and pluperf. *εληλυθειν*. See under *Ερχομαι*.

Ελυσσις, ιος, att. *εως*, ἡ, from ελυθω.

A coming, advent: occ. Acts vii. 52.

Εγεφαντινος, η, ον, from ελεφας, αντος, δ, an elephant, which from the Heb. *הפך*, or * Phœnician *פֶּהֶן*, an ox, † to which genus many animals of large bulk were anciently referred. Thus the ‡ Romans called *elephants* Lucas boves *Lucanian oxen*; *oxen* on account of their size and horns (or as we less properly call these latter, their teeth), and *Lucanian* because they first saw them in *Lucania*, during the war with *Pyrrhus*.

Ivory, i. e. made of ivory, or *elephant's tusks*. occ. Rev. xviii. 12, where see *Kypke* concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

ΕΛΙΣΣΩ, from Heb. *עָלָה* to move quickly. Comp. *Ελισσω*.

I. *To roll, roll round.* Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12.

Ελκος, εος, υς, το, from ελκω, to draw, because it seems to draw or attract the morbid juices to the affected part.

An ulcer, a sore. occ. Luke xvi. 21. Rev. xvi. 2, 11.

Ελκω, ω, from ελκος.

To ulcerate, exulcerate, whence, as a part. perf. pass. *ηλκωμενος* ulcerated, ulcerous, full of ulcers or sores. occ. Luke xvi. 20.

Ελκω, from ελκω.

I. *To draw, drag*, as a net, John xxi. 6, 11.—as men before magistrates, Acts xvi. 19.

II. *To draw*, as a sword out of the sheath. occ. John xviii. 10.

III. *Figuratively and spiritually, To draw or persuade* to the acknowledgement and faith of Christ by the external miraculous evidences of his divine mission *imposed* on the soul by the *influence* and *illumination* of the *Holy Spirit*. occ. John xii. 32.

* ΑΑΦΑ—φανίας εἶναι καλεῖται τὸν ΒΟΥΝ, *Plutarch* in *Symp.* s. lib. ix. qu. 2.

† See *Bochart*, vol. ii. 250, & seqt.

‡ So *Pliny*, *Elephantos Italia primum vidit Pyrrhi Regis bello*, & boves Lucas appellavit in *Lucanis vineis*—*Nat. Hist. lib. viii. cap. 6.* And *Varro* still more accurately, *A Lucanis Lucas; ab eo quod nostri quādam maximam quadrupedem, quam ipsi haberent, vocarent bovem; & in Lucanis Pyrrhi bello primum viderent apud hostes elephantos, id est, quadrupedes cornutas (nam quos dentes multi dicunt sunt cornus) Lucam bovem appellavit.* *De Ling. Lat. lib. vi.*

vi. 44. Comp. ver. 65. John x. 25. xiv. 11. xv. 24. See *Jenkin's Reasonableness of the Christian Religion*, vol. ii. chap. 32.

ΕΛΚΩ, from Heb. לָקַח, Hiph. of לָקַח, *To cause to go or come.*

To draw, drag. occ. Acts xxi. 30. Jam. ii. 6.

ΕΛΛΑΣ, αἰὼς, ἡ.

Hellas. occ. Acts xx. 2. Anciently the name of a city in *Thessaly* mentioned by *Homer*, Il. ii. line 683, and Il. ix. line 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the *Pagæan* gulf opposite the coast of *Mysia* and *Eolis* in *Asia minor*, from which countries it was probably peopled; and it seems to have been called *Hellas* from the Heb. word פֶּלֶאֱת beyond, as being beyond the *Ægean* sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by *Homer* named Ἕλληνες, Il. ii. line 684, by which appellation † *Thucydides* remarks towards the beginning of his first book, "*Homer* never means all the Grecians, but only the inhabitants of the *Phthiotis* who were commanded by *Achilles*." But in process of time the name Ἕλλας was extended to all the countries lying between *Macedonia* and *Peloponnesus*, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between *Macedonia* and Ἕλλας or *Greece*. See *Raphelius* and *Wetstein* on Acts xx. 2.

Ἕλλην, ἦνος, ὁ, from Ἕλλας.

I. *A Grecian, a native of Hellas or Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἕλλας.

II. *A Gentile, who followed the religion and manners of the Greeks, as opposed to a Jew.* John vii. 35, twice. Acts xiv. 1. (Comp. ver. 5.) xviii. 4. xix. 10. xx. 21. Gal. iii. 28. Col. iii. 11. & al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24.

* See Dr. *Hodger's* Miscellaneous Reflections, p. 226 2d edit.

† Ομοῦρος ὡς αὐτοὶ τῆς ξημεπίας ὑπομνησθ' Ἕλληνας, ὡς ἄλλης ἢ τῆς μᾶτ' Ἀχιλλεύου ἐκ τῆς Φθιώτιδος ὡς περ καὶ τῆς Ἑλλης, ἦσαν.

III. *A Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See *Doddridge* on the place, and comp. Acts xvii. 4. See also *Suicer's* Thesaur. on this word.

Ἕλληνικος, ἡ, ον.

Grecian, Greek. occ. Luke xxiii. 38. Rev. ix. 11.

Ἕλληνισ, ἰδός, ἡ, from Ἕλλην.

A Grecian woman, i. e. in religion, a Gentile. occ. Mark vii. 26. (where see *Wetstein*) Acts xvii. 12.

Ἕλληνιστης, ο, ὁ, from Ἕλλην.

An Hellenist or Grecian proselyte. occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned *Wolffius*, on Acts vi. 1, that the Ἕλληνισται mean such persons as had been converted from *heathenism* to *judaism*. That it does not signify merely foreign Jews who used the Greek language in their synagogues and conversation, is evident from Acts xi. 20, where these Ἕλληνισται are distinguished from the Ἰσδαῖοι or Jews by birth, mentioned in the preceding verse. *Doddridge* and others, who embrace the last-mentioned interpretation of Ἕλληνισται, are so sensible of the force of this passage, that, upon the authority of the *Alexandrian MS*, and some of the ancient versions, though opposed by almost all the other MSS, they read Ἕλληνας instead of Ἕλληνισται; and *Doddridge* is so bold as to say, that common sense would require us to adopt this reading, even if it were not supported by the authority of any manuscript at all. This assertion, however, can only be supported by supposing, that Ἕλληνιστης must signify a native, though grecizing, Jew. But see *Wolffius* on Acts vi. 1. xi. 20. || and *Suicer*, Thesaur. in Ἕλληνιστης II.

‡ See what *Campbell* says very well on this subject in his *Preliminary Dissertations to the Gospels*, p. 639. &c. and p. 646, &c.

|| Since writing the above in the first edition, I found that *Campbell*, in his *Preliminary Dissertations to the Gospels*, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνικά mentioned in the Acts, mean not *Proselytes to Judaism*, but those Jews who had resided always or mostly in *Grecian cities*, and consequently whose common tongue was *Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

Ελληνισι, An adv. from ἑλλην.

In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37. Ἑλληνισι γινωσκεις; the expression is elliptical for ἑλληνισι λαλειν γινωσκεις; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenophon uses an elliptical phrase exactly parallel, *Cyropæd.* lib. vii. p. 409, edit. Hutchinson, 8vo. Τας ΣΥΡΙΣΤΙ ΕΠΙΣΤΑΜΕΝΟΥΣ, Those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

Ελλογῶ, ω, from εἰς, into, and λογος an account.

To bring into the account, impute, reckon, charge. occ. Rom. v. 13. Philem. ver. 18.

Ελπίζω, from ελπις.

I. To hope, expect with desire. Luke vi. 34. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word *μονον* "merely" with *Duddridge* and *Worsley*, before *ἐλπισταμεν*.

II. To hope, trust, confide, the prepositions εἰς, εἰς, and εἰς (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. Phil. ii. 19. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10.

These are *hellenistical* phrases often occurring in the LXX, and generally answering either to the Heb. כִּי בְּטוֹחִי, לִי—or לִי—to trust in, to, or upon, as in Jud. ix. 26. xx. 36. 2 K. xviii. 5. Ps. iv. 6; or to כִּי בְּטוֹחִי to hope in, as Ps. v. 12. vii. 1. xvi. 1. & al. freq. or to לִי לְחַיָּה to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxix. 5. Isa. li. 5. & al.

ΕΛΠΙΣ, *idos*, ἡ. It may not improbably be deduced either from the Heb. הָלַץ to stick, adhere, from the adherence of the mind to the object of it's hope, or from הָלַץ to faint, according to that of Solomon, Prov. xiii. 12. Comp. Ps. lxxiv. 2. cxix. 81 *.

* We may here remark, that the cognate verb *ἐλπίζω* signifies not only to hope, but also to fear; (see *Homer* II. xv. line 110. *Herodotus*, lib. vi. cap. 109.) So the N. *Ελπις* is used in *Thucydides* for fear. (See *Scapula*.) And in this latter sense these words may be derived from *ἡλπίς* to faint; but when *ἐλπίζω* denotes, as it sometimes does in *Homer* (see II. vii. line 199. 353, II. xiii. line 309), to think,

I. Hope, desire of some good with expectation of obtaining it. Acts xvi. 19. Rom. v. 4. Tit. 2. 1 John iii. 3. In 1 Cor. ix. 10,

ἐν ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS, and is accordingly ejected from the text by *Griesbach*; and instead of τῆς ἐλπίδος αὐτοῦ μελεχῶν, the *Alexandrian* (so edit. *Woide*), and another ancient, with two later MSS, read ἐν ἐλπίδι τοῦ μελεχῶν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by *Griesbach* as equal, or perhaps preferable, to the other. See *Mill*, *Weststein*, Bp. *Pearce*, and *Griesbach*. On Eph. ii. 12. 1 Thess. iv. 13, see *Leland* on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 18. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19.

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1.

IV. Trust, confidence, joined with hope, used with εἰς in following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where ἐν ἐλπίδι answers to the Heb. בְּטוֹחִי in confidence; and in this sense of confidence or security *ἐλπις* is used several times by the LXX for the same Heb. word בְּטוֹחִי, as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. & al.

ΕΛΤΜΑΣ, α, ὁ.

Elymas. The name of a man, signifying a magician or sorcerer, as St. Luke himself interprets it. "He was called *Elymas* in Persia, where he had learned magic." *Weststein*. It seems ultimately a derivative from the Heb. כִּלְיָה to hide, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6, and see *Wolffius*.

ΕΛΩ, An obsolete V. from the Heb. הָרַח to remove.

To take, choose, whence in the N. T. we have 3d pers. 2 aor. mid. ἐλάλο. 2 Thess. ii. 13. and particip. 2 aor. mid. ἐλομενος. Heb. xi. 25. See under *Ἀίσιω*.

be of opinion, it may perhaps be best deduced from Heb. הָרַח, as denoting the mind's adherence or attention to an object.

ΕΛΩΙ.

ΕΑΩΙ. Heb.

My God. It is plainly the Heb. *אלהי*, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a propriety and emphasis beyond what has been commonly observed. For Mat. xxvii. 46, ABOUT (περι) the ninth hour, Jesus cried out with a loud voice, *Ελωι, ελωι*, i. e. *אלהי, אלהי*, (as in Ps. xxii. 1.) My God, My God, *why hast thou forsaken me?* the name by which he then addressed the Divinity referring to his omnipresent * power and providence; but, AT the ninth hour (τη ώρα τη εννατη, Mark), when he was in the very jaws of death, he again cries out, *Ελωι, Ελωι, Ελοι, Ελοι, why hast thou forsaken me?* *אלהי אלהי, Thou, Jehovah, who art not only אלי my powerful God, but אלהי bound to bear together with my humanity the curse due to man for sin (for who is אלהי but Jehovah? Ps. xviii. 32. comp. Gal. iii. 13.), why hast THOU forsaken me?* I add, that in the only three passages (I believe) wherein *אלהי Eloi* occurs in the Old Testament, it refers to the sufferings of Christ, or to the glory which should follow. Thus in the xviii. Ps. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock, and יהוה אלהי יצוי let my ALUE, my Saviour, be exalted.* In the cxliii. Ps. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *Teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.), *for thou art אלהי my ALUE.* And in the beloved one's song of praise †,

* *Aquila* renders *אלהי*, Ps. xxii. 1, by *ισχυρι μου, ισχυρι μου*, my strong one, my strong one.

† Thus read the unpointed editions of *Forster* at *Oxford*, and of *Leusden* at *Amsterdam*, 1701; but other editions, as *Walton's Polyglott*, and *Montanuz's* printed by *Plantin*, 1572, together with very many of *Dr. Kennicott's* Codices, read *אלהי* without the *י*. If this latter reading be admitted, the words must be rendered the *Alum* of my valuation, which, it must be confessed, is most agreeable to the usual application of the *N. yr* which generally denotes not a saviour but salvation.

‡ So the Hebrew title calls it *שיר לדוד* a song of praise for the beloved,

Ps. cxlv. 1, he breaketh out into this thanksgiving, *I will very highly exalt thee אלהי my ALUE, the king, and I will bless thy name for ever and ever.*

Εμαυτου, ης, ε. Gen. from *εμα* of me, and *αυτο* self.

Myself. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq.

Εμεισινω, from *ειν* in, into, and *εισινω* to go, come.

I. To go, or enter into, as into a pool. John v. 4.

II. To enter into, or go aboard, a ship. Mat. viii. 23. & al. freq.

Εμβαλλω, from *ειν* in, into, and *βαλλω* to cast.

To cast into. occ. Luke xii. 5.

Εμβατω, and —ομαι, Mid. from *ειν* in, and *βατω* to dip.

To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26.

Εμβατω, from *ειν* in, and *βατω* to tread, which from *βαινω* to go.

To enter, or rather, as our translation, To intrude into; for the word seems to imply conceit and arrogance. So *Stoickius*, "*fastuose incedo, invado, ingero me;*" and *Mintert*, "*incedo, superbe, fastuose incedo.*" *Josephus* has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says, "the shepherds durst not EMBATEIN EIS *αυτο* intrude upon it, because it was regarded as the habitation of the Deity."

And *Elsner* cites a remarkable passage from *Aristides*, where he mentions *Philip* as EMBATEIN EIS τα των Έλληνων *πραματα*, intruding into, or impertinently meddling with, the affairs of the Greeks. *Mintert* thinks the word alludes to the tragical buskins called by *Lucian* *εμβαιδες* (read || *εμβαιδες*), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So *Chrysostom*, EMBATEIN EIS την κληρονομιαν, to enter upon the inheritance. (See more in *Wetstein*.) And in this sense the LXX, though they appear to have it mistaken the meaning of the Heb. use it, Josh. xix. 51, και επεσυστησαν ΕΜΒΑΤΕΙΝ την γην, and they went to enter upon the land." occ. Col. ii. 18. *Raph-*

|| See *Lucian*. *Necyomant* p. 314. *Quom.* conscrib. Hist. p. 678. *De Saltat* p. 224, tom. i.

lius on this text produces a passage from *Xenophon* in *Conviv.* where he uses *εμζαλεειν* transitively with the accusative case for *searching, scrutinizing, or examining* into a thing, and thus also *Chrysostom* applies the word (see *Suicer, Thesaur.*); and so *Hesychius* explains *εμζαλευσας* by *ζηησσας seeking*. And this last *Wolffius* thinks the best sense. But is there no difference in meaning between *εμζαλεειν* and *εμζαλεειν εις*? If there is, I should prefer the first interpretation above given. But comp. *British Critic*, vol. iii. p. 276.

Εμζεγωμι, from *εν* in, into, and obsol. *βημι* to go.

To go, or enter into. An obsol. V. whence in the N. T. we have 2 aor. *εμζεγον*, infinit. *εμζεγειναι*, particip. *εμζας*. See under *Εμζαινω*.

Εμζιζαω, from *εν* in, and *βιζαω* to cause to go.

To cause to go or enter in, to put on board. occ. Acts xxvii. 6. This word is used by the purest Greek writers for putting on ship-board. See *Alberti and Wetstein*, and comp. *Εμζαινω*.

Εμζεπω, from *εν* in, on, and *βλεπω* to look.

I. To view, look upon, i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. & al.

II. To behold, or see. occ. Mark viii. 25. Acts xxii. 11.

Εμζριμασμαι, *ωμαι*, from *εν* in, or on account of, and *βριμοσμαι* or *βριμασμαι* to roar, storm with anger, from *βρεμω* to roar, which see under *Βρονη*. See *Wetstein* on Mat. ix. 30, and comp. *Ecclus.* xiii. 3.

I. To groan deeply, from anguish of heart. occ. John xi. 33, 38. Comp. Ps. xxxviii. 8, or 9.

II. To groan, or grumble, with indignation. occ. Mark xiv. 5, where the Vulg. excellently, *frement* in eam. The Latin *fremo* by the way is a derivative from the Greek *βρεμω*. The LXX have once used the N. *εμζριμημα* for the Heb. *בזי* furious indignation. Lam. ii. 6.

III. To charge, or forbid strictly and earnestly. occ. Mat. ix. 30. (where see *Campbell*) Mark i. 43, (where see *Elisner*.)

ΕΜΕΩ, ω.

To vomit, *σπεω*. occ. Rev. iii. 16.

The word may be very naturally derived from the Heb. *תמול tumult, disturbance*, which every one knows the action of vomiting generally occasions in the animal frame to a very high degree. In like manner the Latin *vomo* to vomit, may be a derivative from the Heb. *תמול* to agitate.

Εμμαινομαι, from *εν* on account of, and *μαινομαι* to be mad.

To be mad upon, or against. occ. Acts xxvi. 11.

EMMANOΘHA, Heb.

God with us. It answers both in the LXX and in Mat. to the Heb. *אֱמָנוּחַ* from *אֵם* with, *אֵן* us, and *אֱלֹהִים* God, Isa. vii. 14. The name imports God in our nature, and for our sakes, i. e. for our salvation and happiness: and thus Isaiah's prophecy, that * THE virgin's son should be called *Emmanuel*, was fulfilled by Christ's being called *Jesus*, i. e. *Schovah the saviour*, a name of the same import. Comp. *Ιησους*. occ. Mat. i. 23.

Εμμενω, from *εν* in, and *μενω* to remain.

To remain, persevere in. occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9.

Εμος, η, ον, from *εμς* of me, gen. of *Εγω* I. Mine, my own. Mat. xviii. 20. xx. 15. & al. freq. In Mat. xx. 23, *Kypke* renders *Ουκ εστιν εμον δειναι*, it does not become me to give, it is not my office to give, and produces similar expressions from *Plutarch*; observing that in such phrases *εργον* work, business, office is understood, which is expressed by *Xenophon* and *Euripides*.

Εμπαιγμοη, ης, η, from *εμπαιγμαι* 1st pers. perf. of the V. *εμπαιζω*.

A mocking or scuffling. This N. occurs not in the common editions of the N. T. but in 2 Pet. iii. 2, ten MSS, three of which ancient, have *εν εμπαιγμοη εμπαικται*, and this reading is supported by both the Syriac and several other old versions, and is received into the text by *Griesbach*, whom see, and *Wetstein*. The expression is an emphatical one, and well describes the deistical scorers of our own days.

Εμπαισμος, ο, οδ, from *εμπαισμαι* 1st pers. perf. pass. of the V. *εμπαιζω*.

A mocking, or rather a being mocked. occ. Heb. xi. 36.

* Thus Isa. vii. 14, *αδελφον* with the η emphatic, and LXX and Mat. i. 23, *η παρθενος*.

Εμπαιζω

Εμπαιζω, from *εν* in, upon, and *παίζω* to play, sport.

I. To play upon, make sport with, mock. Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29.

II. To illude, deceive. occ. Mat. ii. 16.

Εμπαικτής, *ς, δ*, from *εμπαιζω*.

A mocker, a suffer. occ. 2 Pet. iii. 3. Jude ver. 18.

Εμπεριπατέω, *ω*, from *εν* in, among, and *περιπατέω* to walk about, which see.

To walk about among. occ. 2 Cor. vi. 16.

Εμπιπλάω, *ω*, from *εν* in, and *πιπλάω*, or *πιμπλάω*, to fill, which is formed from the obsol. verb *πλάω* to fill, by prefixing the reduplicate syllable *πι*.

To fill. occ. Acts xiv. 17.

Εμπίττω, from *εν* in, into, and *πίττω* to fall.

To fall into, or among, incidere. occ. Mat. xii. 11. Luke x. 36. xiv. 5. 1 Tim. iii. 6, 7. vi. 9. Heb. x. 31. On Luke x. 36, Alberti and Wetstein cite from Arrian, Epictet. lib. iii. cap. 13, the same phrase, 'Ὅταν εἰς ἀήστας ἐμπίεσμεν.

Εμπλέκω, from *εν* in, and *πλέκω* to connect, *tie*.

To entangle, implicate, implicare. occ. 2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus in Arrian, lib. iii. cap. 22, says the Cynic should not be ΕΜΠΕΠΛΕΓΜΕΝΟΝ σχεσεσιν entangled in relations; Cicero De Nat. Deor. lib. i. cap. 19, uses the expressions, Nullus est occupationibus implicatus, and cap. 20, implicatus molestis negotiis & operosis. See also Wetstein on 2 Tim.

Εμπληθω, from *εν* in, and *πληθω* to fill.

To fill, satisfy, whether naturally or spiritually. occ. Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24, where see Kypke.

Εμπλοκή, *ης, ῆς*, from *εμπλέκω* perf. mid. of *εμπλέκω*.

A plaiting, or braiding of the hair. occ. 1 Pet. iii. 3. Lucian, Amores, tom. i. p. 1057, minutely describes Ἡ ΠΛΟΚΗ ΤΩΝ ΤΡΙΧΩΝ, The braiding of the hair, as particularly employing the attention and pains of the women. Comp. also Heb. and Eng. Lexicon in τῶν III.

Εμπνεύω, *ω*, from *εν* in, and *πνεύω* to breathe.

To inspire, draw in the breath. So Josephus, De Bel. lib. v. cap. 11. § 2, uses the verb for breathing; ὥς ἐμπνεύσει, whilst they breathe," occ. Acts ix. 1,

Εμπνέων ἀπειλῆς καὶ φόβου. The phrase is elliptical, and to complete it, ἀπο, εἰ, or ἐνεκα, from, or by reason of, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his breath, and made him draw it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts (though the construction is different), II. iii. line 8. & al. where he says the Greeks were μῆναι πνεύοντες breathing rage, as Pope renders it, or rather breathing courage; so Milton, Par. Lost. b. i. line 554, "—deliberate valour breath'd." And Cicero, Catilin. II. 1. uses the expression "scelus anhelantum, breathing wickedness;" and in Rhetor. ad Herennium, usually printed in the Works of Cicero, lib. iv. cap. 55, we have "anhelans ex intimo pectore crudelitatem, from the bottom of his breast breathing cruelty." But see more in Elsner, Wetstein, and Kypke on the text.

Εμπορεύομαι, from *εμπορος*.

I. Intransitively, To trade, traffic, merchandise. occ. Jam. iv. 13.

II. Transitively with an accusative, To make a trade, or gain, of. occ. 2 Pet. ii. 3. See Kypke.

Εμπορία, *ας, ῆς*, from *εμπορος*.

Merchandise, traffic, properly, says Scapula, such as men pass the sea to carry on. occ. Mat. xxii. 5.

Εμπορίον, *ς, τό*, from *εμπορος*.

A market-place, a mart. occ. John ii. 16.

Εμπορος, *ς, δ*, from *εν* in, and *πορος* a passing over or way, which from *πείρω* to pass over, through.

I. Anciently and properly, A passenger in a ship. Thus Telemachus in Homer Odyss. ii. line 319, says he will go *εμπορος* as a passenger, because, as he immediately adds, he has no ship of his own; and Laertes, Ulysses' father, not knowing who he was, asks him, Odyss. xxiv. line 299,

— ἦ ΕΜΠΟΡΟΣ ΠΑΛΛΗΔΟΣ
Νῆος ἰσ' ἀλλοτρίας; —

—Or art thou come a passenger
On board another's ship?—

II. A

II. *A traveller.* So used by *Sophocles* in *Oedip. Colon.*

III. *One who travels, especially by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. *Mat.* xiii. 45. *Rev.* xviii. 3, 11, 15, 23.

In the LXX it generally answers to the Heb. כּוֹרֵם *a merchant*, a N. derived in like manner from the V. כּוֹרֵם *to go about*.

Εμπρησθῶ, from *sv in*, and *πρησθῶ to set on fire, burn*, which from the old V. *πρω* the same, and this from the Heb. בָּרַע *to burn*, or rather from פָּרַע *to break in pieces, dissolve*, whose derivative N. אֶפְרָר *ashes*, plainly refers to this action of *fire*. Comp. *Πυρ*.

To set on fire, burn. occ. *Mat.* xxii. 7.

Εμπροσθεν, An adv. governing a genitive, from *sv in*, and *προςθεν before*, which from *προς* the same, and the syllabic adjection *θεν* denoting *at a place, σ* being inserted for the sound's sake.

1. Of place, *Before*, as opposed to *behind*. *Mat.* vi. 2. *Mark* i. 2. *Luke* xix. 4. *John* iii. 28. *Rev.* iv. 6. Τα εμπροσθεν (μνησῶ) namely) *The parts or places which are before*. *Phil.* iii. 13.

2. *Before, in the presence of.* *Mat.* v. 16, 24. xxvii. 11. & al. freq.

3. Of dignity or superiority, *Before, in preference to.* occ. *John* i. 15, 27, 30. See *Campbell* on ver. 15, and comp. *John* iii. 31.

The word is used in a sense similar to this last by the LXX, answering to the Heb. לְפָנַי, *Gen.* xlviii. 20.

Εμψύω, from *sv in*, upon, and *ψύω to spit.*

To spit upon. *Mat.* xxvi. 67. xxvii. 30. & al. Observe, that *spitting*, even in a person's presence, was in the east always esteemed a great affront *. How much more then, *spitting in his face*? And as our Blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent *Jonas Hanway*, in his *Travels*, vol. i. p. 298, informs us, that the Persian soldiers were ordered to *spit in the face* of a rebel prisoner at *Astrabad*—, “an indignity of great antiquity in the east; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to

mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour,” namely in *Isa.* l. 6. Εμφανής, εὖς, εἰς, ὁ, ἡ, καὶ το—εἰς, from *sv in*, unto, and *φανω to shew*.

Appearing, apparent, manifest. occ. *Acts* x. 40. *Rom.* x. 20.

Εμφανίζω, from *sv in*, unto, and *φανω to shew*.

I. *To shew plainly, to manifest.* occ. *John* xiv. 21, 22. And in the passive, *To be manifested, appear plainly.* occ. *Mat.* xxvii. 53. *Heb.* ix. 24.

II. *To declare, signify.* occ. *Acts* xxiii. 15, 22. *Heb.* xi. 14. The LXX have used it in this sense for the Heb. מִדַּבֵּר *to tell, declare*, *Esth.* ii. 22.

III. *To inform, give information*, in a judicial sense. occ. *Acts* xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for *εμφανισαν ἑαυτοὺς they shewed themselves, or appeared* (comp. *John* xiv. 21, 22.), or according to *Theophylact* and *Ammonius*, for *εμφανισαν διδασκαλικὴν χάριν they presented a memorial*. Comp. *Acts* xxiii. 15.

Εμφοβός, σ, δ, ἡ, from *sv in*, and *φοβός fear*. *In fear, afraid, terrified.* *Luke* xxiv. 5, 37. & al.

Εμφυσάω, ω, from *sv in*, upon, and *φυσάω to breathe, blow, blow up*, “*flatu distendo, distend by blowing*.” *Scapula*. *Φυσάω* then seems a derivative from the Heb. נָפַח *to spread, be diffused*.

To breathe or blow upon. occ. *John* xx. 22.

Εμψύω, σ, δ, ἡ, from *sv in*, and *ψύω planted, so fit for producing seed or fruit, from φυσω to produce, which see*.

Implanted, ingrafted. occ. *Jam.* i. 21. It

is applied to the word of the Gospel, which ministers are said *φύσσειν to plant*, *1 Cor.* iii. 6, 7, 8, and which *bringeth forth fruit*, *Col.* i. 6. Comp. *Mark* iv. 7, 8. *Barnabas* in like manner calls this ΕΜΨΥΤΩΝ δωρεαν της ΔΙΔΑΧΗΣ *avls*, the implanted gift of his doctrine. *Epist.* § 9. edit. *Russel*, ad. fin. See *Whitby* on *Jam.* i. 21. Further, as in the Greek writers, *εμψύω* frequently denotes what is *innate or natural*, and sometimes what is *thoroughly implanted or infused in the mind*, (see *Elser*, *Raphelius*, and *Wolfius*); so in *St. James* it implies, that the heavenly doctrine not only enters into the ears, but is so implanted in the soul as to become,

* See *Heb.* and *Eng. Lexic.* in פָּרַע I.

become, as it were, a *second nature*. Comp. James i. 18. 1 Pet. 23. 2 Pet. i. 4, and *φύσις* III.

EN, A preposition, derived perhaps from the Heb. particle *עִם* denoting the presence of an object, or from *עִם* with.

I, Governing a Dative,

1. *In*, of place, Mat. ii. 1, 2, 5, 9. & al. freq.—of state, Mat. vi. 29. xvi. 27. xxv. 31. Phil. iv. 11, where see *Kypke*. —of employment, 1 Tim. iv. 15, *Εν ταῖς ῥαῖς ταύταις*, *Be in, i. e. Be diligently employed, or taken up by, these things.* *Raphelius* shews that the same phrase is often used by *Xenophon*.—of time, Mat. ii. 1. iii. 1. & al. freq.

2. *Among*, Mat. xvi. 7. xx. 26. Acts xv. 7. & al.

3. *With, together with*. Luke xiv. 31. Jude ver. 14. So *Xenophon* *Cyropæd.* lib. i. p. 75. edit. *Hutchinson*, 8vo. *Παρα γὰρ ἰσρα καὶ οἰωνὸς μὴτ' ἐν αὐτῷ μὴδεὶς, μὴδ' EN τῇ στρατίᾳ, κινδυνεύουσ.* Never hazard any thing either by thyself or with the army, contrary to the sacrifices and auguries."

4. *With, by*. Mat. iii. 11. xx. 15. 1 Cor. v. 8. vi. 22. 1 Thess. iv. 18. Comp. 1 Sam. xvii. 45, in LXX. This is not a merely *hellenistical* application of *ἐν*, the purest Greek writers use it in the same sense. See *Blackwall's Sacred Classics*, vol. i. p. 30.

5. *By*, denoting the agent. Luke iv. 1, where *ἐν* is used for *ὑπο*. Comp. Mat. iv. 1. 1 Cor. vi. 2. Heb. i. 1, where see *Wolffius*, *Acts* xvii. 28; "*Εν αὐτῷ* in the beginning of the verse, either must signify the same as *ἐξ αὐτοῦ*, *δι' αὐτοῦ*, for *by him* (or *from him*) we have life, motion and existence; or one of those expressions must be understood after *καὶ ἔσμεν*, as *καὶ ἔσμεν ἐξ αὐτοῦ*, or *δι' αὐτοῦ* otherwise the quotation out of *Aratus*, which is to prove that we were *created* by God, will not be argumentative, nor what follows, *γινώσκ. ἐν*, conclusive." *Markland* in *Bowyer's Conject.*

6. *By, through*. Luke i. 77. Rom. v. 9. viii. 15. Comp. Mat. xvii. 21.

7. *For, on account of*. Mat. vi. 7. xi. 6. Acts vii. 29. 1 Cor. iv. 4. Eph. iii. 13. iv. 1.

8. *Of, concerning*. Rom. xi. 2. Gal. i. 24.

9. *To, unto*. Luke i. 17. Gal. i. 16. Col. i. 23. 1 Thess. iv. 7.

10. *Towards*. 1 John vi. 16, *ἐν ἡμῖν*—*towards, or to, us*.

11. *Nigh to*. John xix. 41.

12. *Into*, of place or state. Mat. x. 16. xvi. 11. Mark i. 16. Luke xxiii. 42. John iii. 35. Rom. i. 25. & al. freq. *Εν* is thus frequently used in the Greek writers. See *Blackwall's Sacred Classics*, vol. i. p. 150.

13. *Consisting of*. Acts vii. 14, where *ἐν* seems to be put for *τῇ συνισταμένη ἐν*—*consisting in or of*. The LXX use it in the same sense, answering to the Heb. 2, Deut. x. 22, EN, *ἐστὲν ἡ κοινὴ ψυχὰς κατεστῆσαν δι' ὡς ἑαυτοὺς ἐν εἰς ἑαυτοὺς*. Comp. Deut. xxvi. 5. xxviii. 62.

14. *According to*. 1 Tim. i. 18. Heb. iv. 11.

II. With an infinitive preceded by the neuter article *τῷ*, it retains its primitive signification of *in*, but may be rendered

1. *When, as*, Luke xxiv. 30, *ἐν τῷ κατὰ κλισίαν αὐτοῦ μετ' αὐτοῖς*, in his being reclined, i. e. when, or as, he was reclined at meat with them." Luke ii. 27. *ἐν τῷ εισελαθεῖν τὸς γοναίς*, in the parents bringing in, when, or as, they were bringing in." Comp. ch. xi. 37. xiv. 1. Acts iii. 26.

2. *That, because*. Luke i. 21, *θαυμάζον ἐν τῷ χρονίζεν αὐτοῦ*—they wondered in his staying, that, or because, he stayed.

III. In composition the *ν* in *ἐν* is changed into *γ* before *γ*, *κ*, and *χ*, as in *ἐγγραφῶ*, *ἐγκαλεῶ*, *ἐγγίω* into *μ* before *β*, *μ*, *π*, and *φ*, as in *ἐμβάλλω*, *ἐμμενω*, *ἐμπαιζῶ*, *ἐμφανίζω*; into *λ* before another *λ*, as in *ἐλλολεῶ*: But in verbs the *ν* is restored before the augment, as in *ἐνεκαλεῶ*, *ἐνεπαίζον*, &c. &c. from *ἐγκαλεῶ*, *ἐμπαιζῶ*, &c.

Εν in composition denotes,

1. Most generally, *In* or *into*.

2. *On, upon*. See *Εμῶς*, *Εμπύω*.

3. *On account of*. See *Εμῆριμασμαι*, *Εμμαινομαι*.

Εναγκαλιζομαι, Depon. from *ἐν* in or into, and *ἀγκαλῆ* the arm, which see.

To take into, or embrace in the arms. occ. Mark ix. 36. x. 16. See *Wetstein* and *Kypke*.

Εναλιος, *ς*, *δ*, *ῆ*, from *ἐν ᾧ* in the sea.

Being or living in the sea, as fish, &c. occ. Jam. iii. 7. The Greek writers use the word in the same sense. See *Wetstein*.

Εναλί,

Εναντί, An adv. joined with a genitive, from *εν* in, and *αντί* against.

Before, in the presence of. occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. לפני *before the face*, בעיני *in the eyes*, לעיני *to the eyes*, &c.

Εναντός, α, ον, from *εν* in, and *αντί* against.

I. Contrary, opposite. See Mat. xiv. 24. Acts xxvi. 9. 1 Thess. ii. 15. Εξ *εναντίας*, namely *χωρᾶς*, *On the opposite side or part.* occ. Mark xv. 39. Tit. ii. 8.

II. Εναντίον, Neut. used adverbially, joined with a genitive, and applied in the same sense as *εναντί*, *Before, in the presence of.* Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. נגד *before*, לפני, &c. &c.

Εναρξομαι, from *εν* in, and *αρξομαι* to begin.

To begin, or begin in. occ. Phil. i. 6. Gal. iii. 3.

Ενδεής, εος, υς, ό, ή, from *εν* in, and *δεω* to want.

Indigent, poor, in want. occ. Acts iv. 34.

Ενδείψμα, αλος, το, from *ενδείψμαι*. perf. pass. of *ενδεικνυω* or *ενδεικω*.

A manifest proof or token. occ. 2 Thess. i. 5.

Ενδεικνυω, ενδεικνυμι, or obsol. *ενδεικω*, from *εν* in, to, and *δεικνυω* or obsol. *δεικω* to shew.

I. To shew, make manifest, demonstrate. Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. To shew, perform, do, præstare. 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see *Wetstein*, and on Tit. ii.

Ενδείξις, ιος, att. *εως*, ή, from *ενδεικω* or *ενδεικνυω*.

I. A declaration, manifestation. occ. Rom. iii. 25, 26.

II. A demonstration, evident proof or token. occ. 2 Cor. viii. 24. Phil. i. 28.

Ενδεκα, έι, αι, τα, Undeclined, from *έν* one, and *δεκα* ten.

A noun of number, *Eleven.* Mat. xxviii. 16. and al.

The old German *einlif*, and Saxon *ænblepen*, *enbleopen*, &c. whence our Eng. *Eleven*, manifestly insinuate, says *Ju-nius*, that one is left, namely above ten, which is considered as a new term in numbering: hence the reason of the English name is evident. So *twelve* is *two*,

or *two*, left, above *ten* namely. Comp. under *Δωδεκα*, and see more in *Junius's* Etymol. Anglican. in **ELEVEN**.

Ενδεκαλος, η, ον, from *ένδεκα*.

Eleventh. occ. Mat. xx. 6, 9. Rev. xxi. 20.

Ενδεχομαι, from *εν* in, upon, and *δεχομαι* to receive, take.

I. To take upon, admit, in the profane writers.

II. Impersonally, Ενδεχεται, It is possible, it may be, &c. d. it admits. occ. Luke xiii. 33. So *Hesychius* explains *εκ ενδεχεται* by *αδυνατον εστι* it is impossible, in which sense the phrase is used by the purest of the Greek writers. See *Elsner* and *Wetstein* on Luke xiii. 33. To whose instances several more might be added from *Arrian*, *Epictet*. In 2 Mac. xi. 18, we have *α δε ην* ΕΝΔΕΧΟΜΕΝΑ, *what things were possible, or might be,* and 2 Mac. xiii. 26, *απελογησατο* ΕΝΔΕΧΟΜΕΝΩ, *he apologized as much as he could.* Comp. *Ανευδελον*.

Ενδημεω, ω, from *ενδημος*, one who is at home, in his own country, or among his own people, from *εν* in, and *δημος* a people.

To be at home. occ. 2 Cor. v. 6, 8, 9. See *Wetstein*.

Ενδιδυσκω, ομαι, from *ενδυω* the same.

To clothe, be clothed. occ. Luke viii. 27. xvi. 19.

Ενδικος, υ, ό, ή, from *εν* in, and *δικη* justice. Agreeable to justice, just. occ. Rom. iii. 8. Heb. ii. 2.

Ενδομησις, ιος, att. *εως*, ή, from *ενδομεω* (as it were), which from *εν* in, upon, and *δομεω* to build, which from *δεδομα* perf. mid. of *δεμω* the same.

A building or structure. occ. Rev. xxi. 18. *Josephus* (as *Wetstein* has remarked) uses the same word. Ant. lib. xv. cap. 9. § 6. 'Η δε ΕΝΔΟΜΗΣΙΣ όσσην ενεκαλεισθε και τα της θαλαττης εις διακοσις ποδας, *The structure or mole, which he opposed to the violence of the sea, was two hundred feet long.*

Ενδοξαζω, from *εν* in, and *δοξαζω* to glorify.

To glorify. occ. 2 Thess. i. 10, 12.

Ενδοξος, υ, ό, ή, from *εν* in, and *δοξα* glory.

I. Glorious, honourable. occ. Luke xiii. 17. 1 Cor. iv. 10. Eph. v. 27.

II. Glorious, splendid, pompous, of dress. occ. Luke vii. 25.

Ενδυμα,

Ἐνδυμα, αλος, το, from *ενδυω*.

A garment, raiment. Mat. iii. 4. vi. 25. xxii. 11. & al. In Mat. vii. 15, there seems an allusion to the *sheep skins* worn by the ancient prophets. Comp. under *Μηλωτη*.

Ἐνδυναμω, ω, from *εν in*, and *δυναμω* to strengthen.

To strengthen, make strong, whether bodily, Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al.

Ἐνδυσις, ιος, att. *εως*, η, from *ενδυω*.

A putting on, or wearing, of clothes. occ. 1 Pet. iii. 3.

Ἐνδω and **ενδυνω**, from *εν in*, *into*, and *δω* or *δυνω* to go in or under, also to put on, which see.

I. *To go or enter into.* occ. 2 Tim. iii. 6.

II. *To clothe, put on, invest.* It is applied, 1st. *To bodily raiment.* Mat. vi. 25. xxvii. 31. Acts xii. 21. & al.

2dly. *Spiritually*, *To the armour of light*, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14. where see *Kypke*.—Gal. iii. 27, where see *Macknight*.—to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see *Kypke*.

3dly. *To the miraculous gifts of the Holy Spirit*, with which the Apostles of Christ were *endued*. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly. *To that incorruption and immortality*, with which the bodies of men shall be *endued or clothed* at the resurrection. occ. 1 Cor. xv. 53, 54.

ΕΝΕΓΚΩ, An obsolete V. from the Heb. הנקח the Hiph. of נקח to bring.

To bring, bear. Hence in the N. T. we have the 1st aor. active *ηνεκα*, Mark ix. 17, 20, & al. 1 aor. pass. *ηνεχθην*, Mat. xiv. 11. 2 Pet. i. 21. infin. *ενεχθηναι*, Mark vi. 27. particip. *ενεχθεις*, 2 Pet. i. 17. See under *Φερω*.

Ενεδρα, ας, η, from *εν in*, and *εδρα* a seat or sitting.

An ambush or ambuscade. So *ενεδραν ποιουν* to lay, or set an ambush. occ. Acts xxv. 3. *Thucydides* uses the same phrase. See *Weistein*.

Ενεδρευω, from *ενεδρα*.

To lie in wait. occ. Luke xi. 54. Acts xxiii. 21.

Ενεδρον, ε, το. See *Ενεδρα*.

An ambush or lying in wait. occ. Acts xxiii. 16.

Ενειλω, ω, from *εν in*, and *ειλω* to roll, which is, I think, to be deduced from the V. *ειλισσω* (which see), and not vice versa.

To roll or wrap up. occ. Mark xv. 46.

Εναιμι, from *εν in*, and *αιμι* to be.

To be in or within. occ. Luke xi. 41, Πλην τα ενοντα δοτς ελεημοσυνην, *But give what is in (the cup and platter namely) for alms.* See this interpretation, which is also embraced by *Wolfius*, and *Kypke* (whom see) abundantly vindicated by *Raphelius*, who very justly demands a *proof*, that τα ενοντα signifies the same as εκ των ενοντων, and that because the latter phrase denotes according to one's abilities or substance, the former does so likewise. Our English translation—of such things as ye have, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7.

ΕΝΕΚΑ, An adv. governing a genitive, derived perhaps from the Heb. הנהגה the Hiph. of נהג to bring, or compounded of the Heb. נענא to answer, correspond, (whence the particle נע because), and נה (Chald.) to come, so denoting the coming or happening of a thing in answer or correspondence to somewhat else.

Because of, on account of, by reason of. Acts xxvi. 21. Rom. viii. 36.

Ενεκεν, An adv. from *ενεκα*, which see.

1. The same as *ενεκα*, Mat. v. 10. & al. freq.

2. *With respect to, in regard of.* 2 Cor. iii.

10. *Raphelius* shews that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from *Lamcian*, Timon, tom. i. p. 94, Ψευσμαλος **ΕΝΕΚΑ**, *With respect to lying.*

3. *Ου ενεκεν* for *ενεκεν τωτς ε*, *On account of this that, because that, because.* occ. Luke iv. 18. So in *Homer* Il. i. line 11. and Il. v. line 377. & al. freq. *ενεκα*, i. e. ε ενεκα signifies *because*. Com. *Avl'* ων under *Avli* I. 2.

Ενεργεια, ας, η, from *ενεργης*.

Energy, mighty or effectual working or operation. occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thes. ii. 9, 11.

Ενεργω, ω, from *ενεργης*.

I. *To*

- I. *To operate, or act powerfully or efficaciously*, Mat. xiv. 2. Mark vi. 14. (comp. *Δυναμὶς* VI.) 1 Cor. xii. 6, 11. Eph. i. 11, 20. ii. 2. & al. See Saicer, Theaur. in *Ενεπλεω*.
- II. *Ενεπλομαι, εμαι, Pass. and Mid. To be effected, accomplished*. 2 Cor. i. 6. Comp. 2 Cor. iv. 12. So Jam. v. 16, *δοησὶς ἐνεπλομένη* seems to denote the inspired prayer, or the prayer of a righteous man, wrought in him by the operation or energy of the Holy Spirit. Comp. Rom. viii. 26, 27.
- III. *To be in action, to be acting*. 2 Thess. ii. 7, *The mystery of iniquity ἡδὲ ἐνεπλείται* is *now acting jam agit, or agitur*. So 1 Esdras (Apocryph.) ii. 20, *Ἐναι ἐνεπλείται τὰ κατὰ τὸν ναόν*—*Forasmuch as the things pertaining to the temple are now in hand*.—Eng. transl.
- IV. Some * learned men have contended, that this V. in the pass. or mid. form is never in the N. T. used in an active sense; but it may be safely left to the judgement of the intelligent and impartial reader, whether it must not have this sense, Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. (comp. Heb. iv. 12.); and whether the same will not very well suit the only remaining texts, besides those above quoted, where it occurs in a passive form, namely, Rom. vii. 5. Gal. v. 6, on which last text see *Le Clerc's Supplemental Note to Hammond*.
- Ενεργεῖα, αἰος, το*, from *ἐνεργημαι* perf. pass. of *ἐνεργεω*.
An operation, working. occ. 1 Cor. xii. 6, 10.
- Ενεργῆς, εος, ες, δ, ῆ*, from *εν in*, and *εργον* a work, action.
Effectual, efficacious, energetic. occ. 1 Cor. xvi. 9. Philem. ver. 6. Heb. iv. 12.
- Ενευλοῖω, ω*, from *εν in*, and *ευλοῖω* to bless.
To bless in, or by. occ. Acts iii. 25. Gal. iii. 8.
- Ενεχω*, from *εν in* or *upon*, and *εχω* to hold.
- I. *Ενεχομαι*, pass. *To be holden or confined in*, occ. Gal. v. 1. So *Herodotus*, lib. ii. cap. 121, *Τῇ ψαλῇ ΕΝΕΧΕΣΘΑΙ, To be holden in the snare or trap;* and *Pausanias*, *ΕΝΕΧΕΣΘΑΙ, ταῖς ψαδαῖς, To be confined in fetters.* See *Wetstein* and *Kypke*.

* *Hammond* on Gal. v. 6, *Bullii Opera*, p. 534. edit. *Grabe*.

- II. *Ενεχειν τι, To urge, press, upon one*. occ. Luke xi. 53.
- III. *Ενεχων τι, To have a quarrel, spite, or resentment against one, to bear him ill-will, infestum vel infensum, esse alicui*. So *Heyschius* explains *ἐνεχει* by *μνησικαχῆς resents, αἰκισίας* (q. d.) *sticks-close to*, i. e. in hatred or spite. occ. Mark vi. 19, where *Doddridge* renders *ἐνεχων αὐτῷ* *lung upon him;* and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (ch. xi. 53.) alluded to this application of it; but after diligent search, I can find no instance of *ἐνεχων* having this signification. See *Wolfius* and *Wetstein*.
The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23, for the Heb. *אָסַף* to hate, infest.
- Ενθαδς*, An adv. from *ενθα* here, there, (which from *εν in*) and *δς* a particle denoting to a place.
1. *Hither, to this place*. occ. John iv. 15, 16. Acts xvii. 6. xxv. 17.
2. *Here, in this place*. occ. Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18.
- Ενθυμεσθαι, εμαι*, Depon. from *εν in*, and *θυμος* the mind.
To have in mind, ponder, think, meditate upon. occ. Mat. i. 20. ix. 4. Acts x. 19. *Wetstein* on Mat. i. 20, shews it is construed with an accusative in the profane writers as in the Evangelist. To the instances produced by him, I add from *Isocrates* ad Nicoc. § 3, *Ἐπειδαν δς ΕΝΘΥΜΘΩΣΙ ΤΟΤΕ ΦΟΒΟΤΣ* x, τ, λ. But when they consider the fears—"
- Ενθυμησις, ιος, att. σως, ῆ*, from *ενθυμεσθαι*.
- I. *Thought, reflection*. occ. Mat. ix. 4. xii. 25. Heb. iv. 12.
- II. *Thought, device, contrivance*. occ. Acts xvii. 29.
- Ενι*, By apocope or abbreviation for *ενεσι* 3d pers. pres. indicat. of *εν εμι* to be in. *There is in, there is*. occ. Gal. iii. 28, thrice. Col. iii. 11. Jam. i. 17.
- Ενι* is used in like manner by the profane writers. See *Raphelius*, *Elmsner*, *Wolfius* and *Bowyer*, on Gal.

Ενιωλος,

Επιστροφος, ε, δ.

A year; so called, according to Plato, because εἰς αὐτὴν (εἰς αὐτῶ) αἰσι, it goes or returns upon itself, agreeably to which Virgil speaks in that well-known verse, Georgic. ii. line 402,

Atque in se sua per vestigia volvitur annus.

The year returning on itself revolves.

The LXX often use this verb for the Heb. נָשָׁב, which is in like manner the name of a year, from the V. נָשָׁב to iterate, repeat, as being the * iteration or repetition of the Solar light's revolution over the whole face of the earth by its annual and diurnal motion and declination. Luke iv. 19. Acts xi. 26. xviii. 11. & al. freq.

Εἰσῆμι, from εἰ in, with, and ἵστημι. to stand.

To be present, or instant, or at hand, instare. See Rom. viii. 38. 1 Cor. vii. 26, εἰσῆσθαι, comp. under ἵστημι. 2 Thess. ii. 2. 2 Tim. iii. 1.

Εἰσχυω, from εἰ in, and ἰσχυω to strengthen.

I. *To strengthen. occ. Luke xxii. 43.*

II. *To gain strength, he strengthened. occ. Acts ix. 19. Comp. Gen. xlviii. 2. Jud. i. 28, in LXX.*

Εννατος, η, ον, from εννα.

The ninth. Mat. xx. 5. xxvii. 45. & al.

Εννεα, δι, αι, τα. Indeclinable.

A noun of number, *Nine. Martinus, Lexic. Etymol. in Novem, derives the Latin novem nine from novus, as signifying the last (whence novissimus), and the Greek εννεα from ενος old, and νους new, as being old in such a sense, that immediately after it there begins a new order of number. Thus, says he, the thirtieth day of the month is called † ενη και νσα, i. e. new and old, because it closes the old month, and begins a new one, since the old and new perpetually meet each other (dum vetus & novum perpetuo sibi occurrant), by which last expression I suppose he means, that they meet each other at that instant of time when the old month ends, and the new begins, i. e. according to our way of reckoning, at mid-night, or accord-*

ing to that of the Athenians, at sun-set of the last day of the month. occ. Luke xvii. 17.

Εννετηκονταεννεα, δι, αι, τα, Indeclinable, from εννετηκοντα ninety (which from εννεα nine, and ηκοντα the Greek termination for decimal numbers, see under ἑξῆς ηκοντα) and εννεα.

Ninety and nine. occ. Matt. xviii. 12, 13. Luke xv. 4, 7.

Εννεος, ε, δ,

Properly, Dumb, speechless, one who cannot speak, according to Plato: Also, Astonished, astounded; so Suidas explains εννεος by αφωνος speechless, εξεστηκως astonished. This word is sometimes written ενεος, and may be considered as a corruption of ανεος of the same import (so Hesychius, Ανεοι εννεοι και εκπληξιο ησυχαιοι) which from ανανος dumb, mute, and this from a neg. and αυω (which see under Αυσηρος) to breathe, breathe or cry out; or else perhaps εννεος or ενεος may be derived immediately from the Heb. שָׁמָּה particip. Niph. (if used) of the V. שָׁמָּה to be hush, mute, silent, with π emphatic prefixed. occ. Acts ix. 7.

The LXX use ενεος for the Heb. עִוְמוֹ dumb, Isa. lvi. 10; and Prov. xvii. 28. for שָׁמָּה שָׁמָּה shutting his lips, they have εννεον—εἰλον ποιησας making himself dumb.

Εννεωω, from εν to, and νευω to nod, beckon, which see.

To nod or beckon to. occ. Luke i. 62. Comp. ver. 22.

Εννοια, ας, η, from εν in and νοος the mind. Intention, purpose, mind. occ. Heb. iv. 12. 1 Pet. iv. 1.

Εννομος, ε, δ, η, from εν in, and νομος a law.

I. *Subject to, or under, a law. occ. 1 Cor. ix. 21.*

II. *Lawful, agreeable to law. occ. Acts xix. 39.*

Εννυχον, Adv. from εν in, and νυξ the night. In the night. occ. Mark i. 35, Εννυχον δια; Far in the night, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42]; for γενομενης ημερας, which the common translation renders, when it was day, might as well have been rendered, as the day was coming on; for γενο-

* See Heb. and Eng. Lexicon under נָשָׁב III.

† See also Dupont on Theophrastus, Char. Eth. p. 278. edit. Needham.

γενόμενης may be understood (as *Grotius* has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." *Doddridge*. Comp. 3 Mac. v. 5, with ver. 2.

Ενοικῶ, ω, from *εν in*, and *οικῶ to dwell*, which from *οικος an house*.

To dwell in. occ. Rom. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5, 14.

In the LXX it almost constantly answers to the Heb. *שׁוּר to dwell, settle, remain*.

Ενείκα, τα, particip. neut. plur. of *Ενεῖμι*, which see.

Ενότης, τῆς, ἡ, from *εἷς, εἷς, one*.

Unity. occ. Eph. iv. 3, 13.

Ενοχλῶ, ω, from *εν in*, and *οχλῶ to disturb*, which from *οχλος a multitude, tumult*.

To disturb, occasion trouble in or to. occ. Heb. xii. 15. *Lest any root of bitterness springing up enochlḗ*, disturb or trouble you, *υμᾶς* being understood.

This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See *Wetstein* on Heb. xii. 15.

Ενοχος, υ, δ, ἡ, from *ενοχομαι to be holden fast, bound, obliged*.

I. With a genitive following, *Bound, subject to, or a subject of*. occ. Heb. ii. 15.

II. With a genitive following, *Guilty, deserving of, and subject to, punishment*. occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.

III. With a dative, *Obnoxious, liable to*. occ. Mat. v. 21, 22. See *Bp. Pearce* on ver. 21. It seems that the phrase *ενοχος εἶσαι εἰς, τὴν γενναν τὸ πυρὸς*, is elliptical, and that *βληθῆναι to be cast*, should be supplied before *εἰς*. So *βληθῆ* is expressly added, ver. 29, 30. See *Schmidius*, and *Petit* in *Pole Synops* on the place. To the passages produced by *Wetstein* on Mat. v. 21, I add from *Lucian*, *Bis Accusat*. tom. i. p. 335. C. ΕΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ, *Obnoxious to the laws*."

IV. With a genitive following, *Bound by sin or guilt, guilty of sin*, and consequently *obliged to punishment* on that account. occ. 1 Cor. xi. 27, *ενοχος εἶσαι τὸ σωματικὸν καὶ αἱματικὸν τὸ Κυρίου*, shall be guilty of (profaning, or of offering an indignity to) the body and blood of the Lord." So *Jam. ii. 10*, *Γεγὼρε παρὰ τὴν*

ενοχος is become "guilty of (affronting or of shewing disrespect to) all the rest*."

Εντάλμα, αλος, τὸ, from *εντάλλω* perf. pass. of *ενέλλω to command, charge*. See under *Ενέλλωμαι*.

A commandment, precept. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22.

Ενταφιαζῶ, from *ενταφια, τα*, which includes the whole *funeral apparatus* of a dead body.

To prepare a corpse for burial, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See *Elser* and *Wetstein* on Mat. xxvi. 12. *Campbell* on John xix. 40. *Kypke* on Mark xiv. 8, and *Swicer*, *Thesaur.* in *Ενταφια* and *Ενταφιαζῶ*.

The LXX have used this word for the Heb. *שׁוּר to embalm*. Gen. l. 2.

Ενταφιασμος, υ, δ, from *ενταφιασμαι* perf. pass. of *ενταφιαζῶ*, which see.

A preparation of a corpse for burial, as by anointing, &c. occ. Mark xiv. 8. John xii. 7.

Ενέλλωμαι, Depon. from *εν in*, *υπον*, and *τελλῶ to charge, command*, which seems a derivative from the Heb. *שׁוּר to impose, lay on*, as a burden, the *שׁ* being dropt as usual. So the Etymologist explains *ενέλλω* by *προσάσσω to order, command*. But observe that the simple V. *τελλῶ* in this sense is very rarely, if ever, used by any Greek writer now extant. In *Homer*, however, it occurs with the preposition *ἐν* disjoined from it for *ἐνέλλω*, Il. i. line 25, 379.

— Κρατεῖν δ' ἐπὶ μύθῳ ΕΤΕΑΑΕ.

— And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6.

Ενθεν, An adv. from *εἴθα here*, and the syllabic adjection *θεν* denoting *from* a place.

Hence, from hence. Mat. xvii. 20. Luke iv. 9. John xviii. 36, *My kingdom is not ἐνθεν* hence, that is, as is plain from the former part of the verse, *ΕΚ τὸ κόσμος τῶτο*, OF this world.

Εντεύξῃς, ιος, att. *εως*, ἡ, from *obsc.* *εντεύχω*, or *εντεύχων to intercede*.

• Dr. Bell on the Lord's Supper, p. 96 of the 1st, or 100 of the 2d edit.

Inter.

Intercession, prayer, address to God for oneself or others. occ. 1 Tim. ii. 1. iv. 5. On the former text *Wetstein* observes, that *Δησις*, *προσευχη*, and *εὐχὴ*, seem to differ in degree; the first being a short extemporary prayer (an ejaculation); the second implying a meditating upon and adoration of the Divine Majesty; and the third *μετὰ πλεονος παρήσιας* having greater freedom of speech, as *Origen* defines it, *De Orat.* 41, or being an address to God on some particular occasion. *Εὐλιμος*, *υ*, *δ*, *η*, from *εὐ* in, and *τιμή* honour, esteem, price.

I. Honourable, whence the comparative *εὐλιμότερος* more honourable. occ. Luke xiv. 8.

II. In esteem, esteemed, dear. occ. Luke vii. 2. Phil. ii. 20.

III. Esteemed, precious. occ. 1 Pet. ii. 4. 6. *Εὐλιμότερος*, *α*, *ον*, Comparat. of *εὐλιμος*, which see.

Εὐτολμῆ, *ης*, *η*, from *εὐ* and *τολμή* perf. mid. of *εὐτολλῶ*. See under *Εὐτολλομαι*.

A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14.

Εὐτολιος, *υ*, *δ*, *η*, from *εὐ* in, and *τοπος* a place.

An inhabitant of a place, incola. occ. Acts xxi. 12. where see *Wetstein* and *Kypke*.

Εὐτος, An adv. from *εὐ* in, governing a genitive.

Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. To *εὐτος*, The inside. In Luke *εὐτος ὑμῶν* has been by * some modern interpreters rendered, among you, as if it were synonymous with *εὐ ὑμῖν*, John i. 14, *σο ἐν ἡμῖν* among us, Luke i. 1. vii. 16; *ἐν τοῖς Ἰουδαίοις* among the Jews, John xi. 54. But *εὐτος* is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for within. And only one passage has yet been produced from any classical Greek author for *εὐτος* signifying among, namely from *Xenophon*, *Cyri Exped.* lib. ii. p. 118. edit. *Hutch.* 4to. or p. 115. 8vo. "The king thinks

you are in his power, as he has you in the midst of his country, καὶ ποταμῶν EN-TOΣ ἀδιαζάτων;" and even here perhaps these latter words might better be rendered "within or inclosed in," than "among," impassable rivers." And it is remarkable, that Dr. *Hutchinson*, who from this expression opposes, in his Note, the common interpretation of Luke xvii. 21, yet translates it "intra flumina viz superanda." For a further vindication of *εὐτος ὑμῶν* in this text signifying, within you, see *Campbell's* Note; to which I shall only add from the learned *Markland* in *Bowyer's* Conject. "The word *ὑμῶν* does not here signify the Pharisees in particular, but all mankind, as ch. xxii. 19. and often, I believe, by *εὐτος ὑμῶν* is meant an inward principle, opposed to *παράληψη*, observation or outward shew; as is said of the Spirit, John iii. 8

Εὐτρέπω, from *εὐ* in, upon, and *τρέπω* to turn. To turn, or cause to turn in, or upon.

I. To cause to turn upon oneself (as it were) through shame, put out of countenance, make ashamed. occ. 1 Cor. iv. 14.

Εὐτρεπομαι, Pass. To be ashamed. occ. 2 Thess. iii. 14. Tit. ii. 8.

II. *Εὐτρεπομαι*, Pass. with an accusative following, which may be considered as governed of the preposition *δια* on account of understood, To reverence, i. e. to be turned upon oneself on account, or from reverential awe, of. occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. *Wetstein* on Mat. xxi. 37, cites *Plutarch* and *Diodorus Sic.* applying the V. in the same manner.

Εὐτρέφω, from *εὐ* in or with, and *τρέφω* to nourish.

To nourish in or with. occ. 1 Tim. iv. 6; where see *Wetstein*, who quotes from *Galen* the very phrase *ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ*.

Εὐτρεμος, *υ*, *δ*, *η*, from *εὐ* in, and *τρεμος* a tremour, terror, which see.

In a tremour, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

Εὐτροπή, *ης*, *η*, from *εὐ* and *τροπή* perf. mid. of *εὐτρέπω*.

Shame. occ. 1 Cor. vi. 5. xv. 34.

Εὐτρυφῶ, *ω*, from *εὐ* in, *τρυφῶ* to indulge in luxury, which see.

* See *Price* in *Pole Synops.* *Besa*, *Whitby*, *Raphelius*, *Wolfius*, and *Doddridge*.

To live luxuriously, banquet, revel. occ. 2 Pet. ii. 13.

The LXX have used this word, Isa. lv. 2. lvii. 4, for the Heb. דָּוַעַת to delight oneself.

Εὑλίσσανω, from εὔ in, and τίσσανω to get, attain.

To get to the company or speech of any one, to address oneself to him, to meet.

I. In the N. T. Εὑλίσσαντι τινὶ παρὶ τίνος, To address or apply oneself to a person on account of another. The phrase is used in the same sense by Thucydides and Plutarch. occ. Acts xxv. 24. See *Weststein* on Rom. viii. 26.

II. Εὑλίσσαντι τινὶ κατὰ τίνος, To apply oneself to a person against another, to complain of him to a person. occ. Rom. xi. 2. Thus it is also used, 1 Mac. vii. 32. x. 61, 63, 64. xi. 25.

III. Εὑλίσσαντι ὑπὲρ τίνος, To apply for one, or on his behalf, to intercede for him. occ. Rom. viii. 27, 34. Heb. vii. 25. So Josephus, Ant. lib. xiv. cap. 10. § 13, καὶ οὕτως ΕΝΤΙΤΙΧΑΝΟΝΤΟΣ ΤΙΕΡ αὐτῶν, I interceding for them." It is used with a dative following, in the sense of praying, or addressing oneself in prayer to, Wisd. viii. 21. xvi. 28.

Ενυλίσσω, from εὔ in, and τυλίσσω to roll or wrap round, as the coverlet of a bed, from τυλῆ a coverlet, which perhaps from the Heb. תָּלַח a swathe or swaddling-band, dropping the ת.

I. To swathe, wrap up in. occ. Mat. xxvii. 59. Luke xxiii. 53.

II. To wrap up. occ. John xx. 7.

Ενυλίσσω, ω, from εὔ in, and τυλίσσω to impress a mark, from τυπός an impressed mark or figure, which see.

To engrave. occ. 2 Cor. iii. 7.

Ενυξριζω, from εὔ in, and ὕβρις contumely, contemptuous outrage.

To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29.

Ενυπνιάζω, ομαι, from εὔπνιον.

To dream. occ. Acts ii. 17. Jude ver. 8, where see *Weststein*.

Ενυπνιον, ο, το, from εὔ in, and ὕπνος sleep. A dream. So in Latin insomnium a dream, from in in, and somnus sleep, and perhaps our Eng. dream, from Heb. דָּרַם (in Niph.) to be in a deep sleep. occ. Acts ii. 17.

Ενωπιον, Adv. governing a genitive, from εὔ ωπι in the face.

In the presence or sight, before. Luke i. 6, 16, & al. freq.

Ενωτίζομαι, from εὔ in, into, and ὤς, gen. ὠτός, an ear.

To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14.

The LXX have frequently used this verb, which seems *hellenistical*, and generally for the Heb. שָׁמַע to hearken, listen, derived in like manner from שָׁמַע the ear. Comp. Eccles. xxxiii. 18, or 19.

ΕΞ, ἐ, αἰ, τα, Indeclinable, from the Heb. שֵׁשׁ six, the aspirate being used (as in שֵׁשׁ, from Heb. שֵׁשׁ) for the sibilant letter, which is however resumed in the Latin *sex*, and Eng. and French *six*.

The number Six. Mat. xvii. 1. John ii. 20. Acts xxvii. 37, & al.

ΕΞ, A preposition of the same import as ex, for which it is used before a vowel. See therefore under EK.

Εξαφίσττω, from εξ out, and αφίσττω to tell, declare.

To tell out, declare abroad. occ. 1 Pet. ii. 9.

Εξαγοράζω, from εξ out or from, and ἀγοράζω to buy.

I. To buy or redeem from. It is applied to our redemption by Christ from the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. To redeem, spoken of time. occ. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotion's version of Dan. ii. 8, where καιρον ὁμις εξαγοράζει plainly means ye are gaining or protracting time; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. Εξαγοραζόμενοι τον καιρον, redeeming the time, gaining or protracting it, because the days are ὥρηται evil, afflicting, abounding in troubles and persecutions. Comp. Eph. vi. 13, and LXX in Gen. xlvii. 9, and see *Whitby* on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. Walk in wisdom towards those that are without, i. e. your heathen neighbours and governours, redeeming the time, i. e. by your prudent and blameless conduct, gaining as much time and opportunity as you can from persecution and death.

Εξάλω,

Εξαίρω, from *εξ* out, and *αιρω* to bring, lead.

To bring or lead forth or out. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37.

Εξαιρω, ω, and mid. **Εξαιρεμαί**, σμαι, from *εξ* out, and *αιρω* to take. It borrows most of its tenses from the obsolete *Εξελω*.

I. To take or pluck out, as an eye. occ. Mat. v. 29. xviii. 9. See *Wetstein*.

II. To take out of affliction or danger, to deliver, eruere, eripere. Acts vii. 10. xxvi. 17. Gal. i. 4. & al. See *Elsner* and *Wetstein* on Gal.

Εξαιρω, from *εξ* out, and *αιρω* to take, remove.

To take out or away. occ. 1 Cor. v. 2, 13.

Εξαιρωμαι, σμαι, from *εξ* out, and *αιρω* to require or demand.

To require or demand (generally) a person to be delivered up to punishment, depono. occ. Luke xxii. 31. See *Raphelius* and *Wetstein* on the place.

Εξαίφνης, Adv. from *εξ* of, and *αιφνης* suddenly, which see under *Αιφνιδιος*.

Of a sudden, suddenly. Mark xiii. 36. & al.

Εξακολουθεω, ω, from *εξ* out, or emphatic, and *ακολουθεω* to follow, which see.

To follow, by going out of the way in which one was before, or to follow thoroughly, persist in following. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16, *Wolffius* and *Wetstein* cite from *Josephus*, *Proem.* in Ant. the phrase *Τοις ΜΤΘΟΙΣ ΕΞΑΚΟΛΟΥΤΗΣΑΝΤΑΣ*.

Εξακοσιοι, αι, α, from *εξ* six, and *εκατον* an hundred.

Six hundred. occ. Rev. xiv. 20. xiii. 18. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six, *χξς*; as most of the MSS read in Greek numerals; but the *Alexandrian* has in words at length, *εξακοσιοι εξηκοντα εξ*. After the very many elaborate and fanciful explanations which have been given of this number from the time of *Irenæus* to the present day, (for a specimen of which see *Vitrings* and *Lowman*), the most simple and just interpretation seems to be that of *Dr. Bryce Johnston* in his Commentary, which I therefore recommend to the serious and impartial attention of

the reader; after observing that it is an improvement upon *Lowman's*.

Εξαλειφω, from *εξ* out, or off, and *αλειφω* to anoint.

Properly, to wipe off ointment.

I. To wipe off, as tears. occ. Rev. vii. 17. xxi. 4.

II. To wipe off, or blot out, as somewhat written. occ. Rev. iii. 5. Col. ii. 14, where see *Wetstein*, *Kypke* and *Macknight*.

III. To blot out, as sins. Acts iii. 19. Comp. Isa. xliii. 25. Jer. xviii. 23. *Wetstein* cites from *Lysias* pro Callia, *Ὅτως ΕΞΑΛΕΙΦΘΕΙΝ αυλω τα ΑΜΑΡΤΗΜΑΤΑ αλλα*. That his other offenses might be blotted out."

In the LXX it commonly answers to the Heb. *נָחַץ* to wipe off, blot out, and is applied to blotting out a written name or inscription, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28.—to blotting out sin, Neh. iv. 5. Ps. li. 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

Εξάλλομαι, from *εξ* out, forth, and *αλλομαι* to leap.

To leap forth. occ. Acts iii. 8.

Εξανασταις, ισ, att. *σως*, η, from *εξ* from, and *ανασταις* a rising again or resurrection.

A resurrection from the dead namely. occ. Phil. iii. 11, where *εξανασταις των νεκρων* literally denotes "the resurrection from the dead; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgement." *Macknight*, whom see, and on 1 Thess. iv. 16. Note 5.

Εξανασταλλω, from *εξ* out, and *ανασταλλω* to rise, spring.

To spring up, forth, or out of the ground, as corn. occ. Mat. xiii. 5. Mark iv. 5.

The LXX use it four times in the same view, but transitively, for the Heb. *נִסְּתָה* to cause to spring. Comp. *Ανασταλλω* II.

Εξανιστημι, from *εξ* out, or from, and *ανιστημι* to rise up.

I. To rise up from among others. occ. Acts xv. 5.

Q 2

II. Tran-

II. Transitivity, *To raise up seed from*, the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32. 34. ΕΞΑΝΑΣΤΗΣΟΜΕΝ ΕΚ τῆ πατρὸς ἡμῶν σπέρμα, *Let us raise up seed from our father.* occ. Mark xii. 19. Luke xx. 28.

Εξαπαλῶ, *w*, from εἶ from, and απαλῶ to seduce.

To seduce from the right way, to deceive into sin or error. occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.

Εξαπῖνα, Adv. the same as εξαπῖνης, which is used not only by Homer, II. v. line 91. II. ix. line 6, & al. for εξαίρων (which see), but likewise by Xenophon, Cyropæd. p. 342. edit. Hutchinson, 8vo. Memor. Socrat. p. 282. edit. Simpson, Cyri Exped. lib. iv. p. 323, 462, edit. Hutchinson, 8vo. (where see Note), and by Longinus, p. 148. edit. 3tiæ, Pearce. See also Kypke.

Of a sudden, immediately. occ. Mark ix. 8, where see Wetstein.

The LXX have frequently used εξαπῖνα in the same sense. It seems an *hellenistical* word; Kypke however quotes it from Iamblichus.

Εξαποροῦμαι, *υμῖν*, from εἶ intensive, and αποροῦμαι to hesitate, *be at a loss or stand, be perplexed*, which see.

To be utterly at a loss or at a stand, to be in the utmost perplexity. occ. 2 Cor. i. 8. iv. 8.

Εξαποστέλλω, from εἶ out, forth, and αποστέλλω to send.

I. *To send forth.* occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6.

II. *To send away, dismiss.* occ. Luke i. 53. xx. 10, 11.

Εξαπλήρω, from εἶ intensive, and ἀπλος complete.

I. *Of time, To complete entirely.* occ. Acts xxi. 5.

II. *To furnish or fit completely.* occ. 2 Tim. iii. 17.

Εξαστράλλω, from εἶ out, and αστράλλω to lighten.

To emit flashes of light, to shine, glister as lightning. occ. Luke ix. 29.

Εξαυθῆς, Adv. q. d. ἐξ αὐθῆς from or at the same, *was*, time, namely.

At the same time, presently, instantly,

immediately. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, ἐξ αὐθῆς, Mark vi. 25, where see Wetstein's Note.

Εξερίσω, from εἶ out, and ερίσω to raise.

To raise up. occ. 1 Cor. vi. 14. Rom. ix. 17, *I have raised thee up*, i. e. not originally, or from thy birth, but ἡτοίμασεν *I have caused thee to stand or subsist* (as it is in the Hebrew of Exod. ix. 16), *I have preserved thee from perishing by the preceding plagues.* To this sense the LXX, διαλήρηθῃς *thou hast been preserved.* Compare Mucknight on Rom.

Εξέσιμ, from εἶ out, and σίμ to be.

To be lawful or right, for ἐκ τῶ νόμου or ἐκ τῆς δικῆς σίμ; for ἐκ is sometimes used for κατὰ. So Eschines has the very expression ΕΚ τῶν νόμων for agreeable or according to the laws. In the New Testament it occurs only in the 3d pers. sing. ἐξέσι, and neut. particip. ἐξόν. Εξέσι is generally used as an impersonal V. but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. Εξόν, το, *Lawful.* occ. Acts ii. 29. 2 Cor. xii. 4; but in this latter passage ἐξόν may be rendered possible, q. d. ἐκ τῆς δυναμῆος οὐ, *being* according to, or in *one's power*, in which sense the excellent *Raphelius* on the place has abundantly shewed, that both the verb and participle are often used in Xenophon.

Εξείμι, from εἶ out, and σίμ to go.

To go out or forth. occ. Acts xiii. 42. xvii. 15. xx. 17. xxvii. 43.

Εξελεῖχω, from εἶ intensive, and ελεῖχω to convince.

To convince or convict thoroughly. occ. Jude ver. 15. Xenophon, Apolog. Socrat. § 18. edit. Simpson. Εἰς—μηδὲς δύναται αὐτὸν ΕΞΕΛΕΓΕΤΑΙ ΜΕ ὡς ψευδοῦμαι, *If no one can convict me of lying.*

Εξέλκω, from εἶ out or away, and ἔλκω to draw.

To draw out, as a fish with a hook. So Herodotus of the crocodile, lib. ii. cap. 70, Ἐπὶ τὴν δὲ ΕΞΕΛΚΤΕΘΗ ἐς γῆν, *After it is drawn out upon the land.* Comp. Διέλκω. Kypke cites from Xenophon, Cyropæd. lib. viii. Μη ὕπο τῶν παραπύλων

ἵκα ἡδονῶν ΕΛΚΟΜΕΝΟΝ ΑΠΟ τῶν ἀσάδων, Not drawn away by present pleasures, from what is good." occ. Jam. i. 14, where see *Wetstein* and *Kypke*.

Εξέλυσθαι, from *εξ* out, and obsolete ελυσθαι to come.

To come out. An obsolete V. whence we have in the N. T. 2 aor. ἐξῆλθεν (by syncope for ἐξηλυθον), perf. mid. ἐξέλυθη (Attic for ἐξηλυθα), 1 fut. mid. ἐξέλυσσεται. See under Εξερχομαι.

Εξελαι, from *εξ* out, and obsol. ελαι to take. To take out. An obsolete V. whence the 2 aor. imperat. ἐλε, and 2 aor. mid. ἐλάμην, infin. ἐλάσθαι. See under Εξαιρω.

Εξενεμω, from *εξ* out, and obsol. ενεμω to carry.

To carry out. An obsolete V. whence in the N. T. we have 1 aor. ἐνεμω, 2 aor. infin. ἐνεμειν. See under Εκφερω.

Εξεραμα, αλες, το, from *εξεραω* to empty out, evacuate, also to vomit (as the V. is used not only by *Aquila* for the Heb. תפ, Lev. xviii. 28, but also by the medical writers among the Greeks; see *Wetstein* on 2 Pet. ii. 22), which from *εξ* out, and *εραω* to empty (so *Hezechius* εραω, κεραω), and this from Heb. תרץ to pour or empty out.

Evacuation, or matter evacuated, by vomit, vomit. occ. 2 Pet. ii. 22.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12.

Εξεσυνω, αω, from *εξ* intense and *εσυνω* to search.

To search very diligently or carefully. occ. 1 Pet. i. 10.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12.

Εξερχομαι, from *εξ* out, and *ερχομαι* to go or come.

I. To go or come out of a place. Mat. v. 26. viii. 28. x. 11, 14. & al. freq. Comp. John viii. 42. xiii. 3. xvi. 27, 28. xvii. 8.

II. To go forth, depart. Mat. ix. 31, 32.

III. To come out, spring, arise from, as Christ from Bethlehem. Mat. ii. 6.

IV. To come forth, spring, arise, as evil actions from the heart. Mat. xv. 18, 19.

V. To go or come forth or out. Applied to lightning, Mat. xxiv. 27.—to the word of

God, 1 Cor. xiv. 36. Comp. Rom. x. 18.—to a decree, Luke ii. 1. Comp. Isa. ii. 3, in LXX, and 1 Cor. xiv. 36.—to a rumour or report, Mat. ix. 26. Mark i. 28. & al.—to evil spirits, Mat. viii. 32. xii. 43, 44. Mark i. 25, 26, & al.—to miraculous power, Mark v. 30.

VI. To go, go away, vanish, cease. occ. Acts xvi. 19.

VII. Acts i. 21. Comp. Εισερχομαι IV.

Εξεσι. See under Εξιμαι.

Εξελατω, from *εξ* out, or emphatic, and *ελατω* to enquire, examine, which see under Ανεταλω.

I. To examine or enquire accurately or thoroughly. occ. Mat. ii. 8. x. 11. On Mat. ii. *Kypke* cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from *Strabo*, *Demosthenes* and *Æschines*.

II. To examine, ask. occ. John xxi. 12.

Εξη, ης, η, from the V. ερχομαι, fut. εξομαι, to be next or immediately following in time, which see under Εχω XV.

Subsequence, succession, order. This N. however is hardly to be found, except in the gen. εξης, in which case it is used, by an ellipsis of the preposition κατα, for κατ' εξης in subsequence, successively, immediately in succession. Hence with the fem. article used as an adjective, Εν τη εξης ημερα, On the next or following day. occ. Luke ix. 37. So ημερα being understood, Εν τη εξης, occ. Luke vii. 11; and Τη εξης, occ. Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατα before εξης, appears reasonable from the use of the compound word καθεξης, which comp. See also *Scapula's Lexic.* in Εξης.

Εξησεμαι, εμαι, from *εξ* out, or emphatic, and *ησεμαι* to tell, declare, which from the Heb. הודא to utter. Comp. Δηξεμαι.

To declare, relate thoroughly and particularly, to recount. occ. Luke xxiv. 35. John i. 18. Acts x. 8, xv. 12, 14. xxi. 19. *Alberti*, *Wetstein* and *Kypke* on John i. 18, shew that this word is peculiarly applied by the Greek writers to things esteemed divine.

Εξηκοντα, ῑ, αῖ, τα, Indeclinable, from ἑξ αῖ, and ἡκοντα the decimal termination, of which see under Εξδουκοντα.

Sixty. Mat. xiii. 8. & al.

Εξήχουμαι, εμαι, from *εξ* out or forth, and *ηχω* to sound.

To sound forth, resound. occ. 1 Thes. i. 8, where see *Macknight*.

Εξίς, ιος, att. εως, η, from *εχω*, *εξω*.

Habit, use. occ. Heb. v. 14; where see *Wetstein* and *Arrian* *Epictet.* lib. ii. cap. 18, at the beginning.

Εξιστημι, or Εξιστω, ω, from *εξ* out, and *ιστημι* or *ιστω* to stand, place.

To remove out of it's place or state.

I. In the N. T. it is applied only to the mind, when that is, as it were, moved out of it's place or state. *To be out of one's wits, be beside oneself, be transported beyond oneself.* occ. 2 Cor. v. 13. Comp. Mark iii. 21, where see *Alberti*, *Wetstein*, and *Campbell*.

II. **Εξιστημι** and **εξισταμαι**, in a neuter or passive sense, *To be transported beyond oneself with astonishment, to be astonished out of one's senses, to be amazed, astounded.* Mat. xii. 23. Mark ii. 12. v. 42. vi. 51.

III. **Εξιστημι**, in the 1st aorist, is once in the N. T. as it is several times in the LXX, used in an active or transitive sense, *To astonish, astound, amaze.* Luke xxiv. 22. (Comp. under 'Ιστημι I.) And so is **εξιστων** particip. pres. of **εξιστω**, Acts viii. 9; where *Wolffius* quotes *Athenæus* speaking of a certain juggler, who, by his tricks, **ΕΞΙΣΤΑ των ανθρωπων την διανοαν, astonished men's minds.** Thus also **εξιστασθαι** infin. perf. act. Acts viii. 11. In these two last texts I wish our translators had used a more proper word than *bewitching*.

Εξισχυω, from εξ out, or intensive, and *ισχυω*, to be strong, able.

To be thoroughly able. occ. Eph. iii. 18.

Εξόδος, ε, η, from *εξ* out, and *οδος* a way.

I. *A going out, departure.* occ. Heb. xi. 22, where it is applied to the children of Israel's departure out of Egypt, from which event the LXX entitled the second book of Moses, **Εξόδος**, and from them the Vulgate and modern translations. *Exodus*.

II. *Departure, decease, q. d. exit.* occ. Luke ix. 31. 2 Pet. i. 15. **Εξόδος** is used in this sense not only in Wisd. iii. 2, (Comp. ch. vii. 6.) but in the Greek writers. So the Latins have *exitus* and *excessus* for *dying*. See *Wolffius* and *Wetstein* on Luke ix. 31, and comp. *Κυπτε*.

Εξοικω, from εξ out, and *οικω* to carry.

To carry out. An obsolete verb, whence in the N. T. we have 1 fut. **εξοικσω**, Acts v. 9. See under *Εκπαρω*.

Εξολοθρευω, from εξ intensive, and *ολοθρευω* to destroy.

To destroy utterly. occ. Acts iii. 23.

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33, & al. freq. for the Heb. **כרת** to be cut off.

Εξομολοσσω, ω, from *εξ* intena. and *ομολοσσω* to promise, profess, which see.

I. *To promise.* occ. Luke xxii. 6; where *Wetstein* cites *Lysias* using the simple V. **ομολοσσω** in the same view.

II. **Εξομολοσσομαι, εμαι**, Mid. *To confess, own*, as sins. occ. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6, *Elancer* and *Wetstein* shew that *Plutarch*, *Heliodorus*, and *Lucian* apply the V. in a like sense.

III. *To profess, confess*, as the truth. occ. Phil. ii. 11.

IV. *To confess, own*, as belonging to one. occ. Rev. iii. 8.

V. With a Dative following, *To give praise or glory to, to glorify.* occ. Mat. xi. 25, (where *Campbell*, whom see, "I adore thee.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. **תהלת**, which word they elsewhere render by *αινεω* to praise, as Gen. xlix. 8. 1 Chrop. xvi. 7; & al. by *ομνουν* to celebrate with hymns, to laud, Isa. xii. 4. & al.

Εξορ, Particip. pres. neut. from εξοικω, which see.

Εξορκιζω, from εξ intena. and *ορκιζω* to adjure.

To adjure, impose an oath on another, put him to his oath. occ. Mat. xxvi. 63.

In the LXX of Gen. xxiv. 3, it answers to the Heb. **שבע** to cause to swear, adjure. *Josephus* also uses it, Ant. lib. ii. cap. 8. § 2, and in lib. ix. cap. 7. § 4, applies the V. **ΕΞΟΡΚΗΣΕΝ**, *he adjured, to the high-priest, Jchoiada*.

Εξορκιστης, ε, δ, from **εξορκιζω**.

An exorcist, one who pretends to cast out devils by adjuring or commanding them in the divine name. occ. Acts xix. 13. *Josephus*, Ant. lib. viii. cap. ii. § 3, (whom see) says that he saw one *Eleazar* a Jew, by means of the **ΕΞΟΡΚΙΣΜΟΝ**, *exorcismus*, taught by Solomon, casting out demons, *δαιμονια*, from those who were possessed

essed by them, and this in the presence of *Vespasian*, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see *Whitby's* Note there.

Εξορύσσω, from *εξ* out, and *ορύσσω* to dig. To dig out.

I. To dig or force up, as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under *Ανογσάζω*.

II. To dig or pluck out, as the eye. occ. Gal. iv. 15. So *Lucian* Dialog. *Prometh.* & *Jov.* ΤΟΤΕ ΟΦΘΑΛΜΟΤΕ ΕΞΟΡΥΤΤΕΣΘΑΙ. See more instances in *Welstein*.

Εξουθενῶ, *ω*, from *εξ* intens. and *υδαις*, *ενος*, no one. To set at nought, treat with the utmost contempt. occ. Mark ix. 12.

Εξουθενῶ, *ω*, from *εξ* intens. and *υδαις*, *ενος*, no one, from *υς* not even, and *εις* one. To set at nought, despise, or treat contemptuously. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. *Εξουθενήματος*, Contemptible, to be despised, Vulg. contemptibilis. 2 Cor. x. 10. Comp. under *Κατασινώσκω* II. and *Τυγρῶ* II.

Εξουσία, *ας*, *ῆ*, from *εξ* *εστ* it is lawful or possible. I. Liberty, power of doing as one pleases. John x. 18. 1 Cor. viii. 9. (where see *Bp. Pearce* and *Macknight*) ix. 4, 5. & al. Comp. *John* xix. 10.

II. Licence, privilege, right. Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. *John* i. 12. Rev. xxii. 14.

III. Authority, power. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq.

IV. Authority, jurisdiction. Luke xx. 20. xxiii. 7. Hence, in a concrete sense, A person invested with power or authority. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. Hence

V. *Εξουσίαι*, *αἱ*, Angels, or a certain order of angels, whether good, Eph. iii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21. —or bad, Eph. vi. 12. Col. ii. 15.

VI. The sign or token of being under the power or authority of another, i. e. the vail. So *Ecumenius*, *Καλυμμα*, *ἡα* *φαινηται* *ὅτι* *ὅπο* *ἐξουσίαν* *τυλχανει*, The vail, that it may appear she is under authority;” and *Theophylact* explains *ἐξουσίαν* by *Το* *τε* *ἐξουσιασθαι* *συμβολον*, *τυλ*

εστ, *το* *καλυμμα*, The sign of being under authority, that is, the vail.” occ. 1 Cor. xi. 10, where see Eng. Marg. *Elser* and *Wolfsus*.

Εξουσιαζῶ, from *ἐξουσία*.

I. With a Genitive following, To have power or right over. occ. 1 Cor. vii. 4.

II. To have, or rather, to exercise, power or authority over, “oppress.” *Campbell*, whom see, occ. Luke xxii. 25.

III. *Εξουσιαζομαι*, To be brought or reduced under power or subjection. occ. 1 Cor. vi. 12, where *Macknight*, “I will not be enslaved by any (kind of meat).”

Εξοχή, *ης*, *ῆ*, from *ἐξ* *εχω*, extare, eminere, to be eminent, in a natural, and thence in a moral sense, from *εξ* out, and *εχω* to have, be.

I. *Extubérance*, eminence, in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28, *ἐν* *ἐξοχῇ* *πετρας* on the eminence, or top, of a rock.

II. Eminence, in a moral sense, reputation, note. Hence, *Οἱ* *κατ* *ἐξοχῇ* *ὄντες*, Those who are in eminence, men of eminence or note. occ. Acts xxv. 23.

Εξυπνίζω, from *εξ* out, and *υπνος* sleep. To awake or rouse another out of sleep. occ. John xi. 11. Comp. 2 K. iv. 31.

Εξυπνος, *ς*, *ὁ*, *ῆ*, from *εξ* out, and *υπνος* sleep.

Awake, roused out of sleep. occ. Acts xvi. 27.

Εξω, from *εκ* or *εξ* out.

I. Out, without, as opposed to within. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq.

2. With the article prefixed it assumes the nature of a N. *Ὁ* *ἐξω*, Outer, external. Thus *Ὁ* *ἐξω* *ἡμῶν* *ἀνθρώπος* Our outer man, i. e. our body with it's animal appetites and affections, 2 Cor. iv. 16; *Τὰς* *ἐξω*, Those that are without, i. e. the pale of Christ's church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage *Chrysostom* remarks, *Τὰς* *ἐξω*, *καὶ* *τὰς* *ἐξω*, *τὰς* *Χριστιανούς*, *καὶ* *τὰς* *ἑλλήνας* *καλῶν*, He calls the Christians, and the Heathen, those that are within, and those that are without.” (So in *Prol.* to *Ecclus.* *Τοῖς* *ἐξω*, means *The Heathen.*) But Mark iv. 11, *Τοῖς* *ἐξω* plainly denotes the unbelieving Jew. See *Kypke* on 1 Cor.

Q 4

Εξωθεν,

Εξωθεν, Adv. from *εξω* without, and the syllabic adjection *θεν* denoting from or at a place.

1. From without. occ. Mark vii. 18.
 2. Without, outwardly, used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.
 3. With the article prefixed it assumes the nature of an adjective. To *εξωθεν* (*μερος*, namely). The out-side. occ. Mat. xxiii. 25. Luke xi. 39. 40. 'Ο *εξωθεν κοσμος*, The outward or external adorning. occ. 1 Pet. iii. 3. *Απο των εξωθεν*, From those who are without, i. e. the Christian pale. occ. 1 Tim. iii. 7. Comp. under *Εξω* 2.
- Εξωθω**, from *εξ* out, and *ωθω* to drive, which from the Heb. *עז* to move hastily, in the transitive sense. Comp. *Απωθεομαι*.

I. To drive out, expel. occ. Acts vii. 45. where see *Elmer* and *Wolfius*.

II. To drive or thrust a ship out of the sea, namely, into a creek. occ. Acts xxvii. 39. *Thucydides* often uses this V. joined with *εις* or *προς την γην*, or with *εις το ξηρον* for running a ship aground. See *Wetstein*.

Εξωτερος, α, ον, Comparat. from *εξω*.

Outer, exterior. occ. Mat. viii. 12. xxii. 13. xxv. 30.

On Mat. viii. 12, *Wetstein* remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness." See also *Wolfius*.

Εορταζω, from *εορτη*.

To keep or celebrate a feast, or rather, To feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the Lord's Supper, but to refer to the general behaviour and conduct of christians as celebrating their redemption by Christ's sacrifice and death. "Let the whole of our lives be like the Jewish feast of passover and unleavened bread." *Clark's Note*.

ΕΟΡΤΗ, ης, η. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from

* See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

εορτα perf. mid. of the V. *εραζω* to perform sacred rites: But may not *εορτη* rather be a corrupt derivative from the Heb. *התקבץ* a solemn assembly, or from *התקבץ* a solemn feast day, with the *η* emphatic prefixed? The LXX, for *התקבץ*, Deut. xvi. 8, have *εξοδιον, εορτη*, a going forth (from labour, I suppose), a feast.

A solemn feast or festival. Mat. xxvi. 5. xxvii. 15. Luke ii. 41. John vii. 2, 8.

Επαγγελια, ας, η, from *επαγγελλω*.

A promise, either the act of promising, or the thing promised. See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5, but in this last text the *Alexandrian* and *Vatican*, and very many later MSS, as also several ancient and modern versions read *αγγελια*, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Επαγγελλω, from *επι* intens. and *αγγελλω* to tell, declare.

I. To declare, denounce. Thus used in the profane writers, and by the LXX, Job xxi. 31. Isa. xlv. 7, for the Heb. *הגיד* to make manifest, declare.

II. In the N. T. *Επαγγελιομαι*, Depon. To promise. Mark xiv. 11. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. & al. freq. In Rom. iv. 21, *Macknight* understands *επαγγελια* passively, as it is used Gal. iii. 19.

III. To profess. occ. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in *Wetstein*.

Επαγγελμα, αλος, το, from *επαγγελμαι* perf. pass. of *επαγγελλω*.

A promise. occ. 2 Pet. i. 4. iii. 13.

Επαγω, from *επι* upon, and *αγω* to bring.

To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16, in LXX, and see *Elsner*, *Wetstein*, and *Wolfius*.

Επαγωνιζομαι, from *επι* for, and *αγωνιζομαι* to strive, contend earnestly.

To strive or contend earnestly for. occ. Jude ver. 3. See *Grotius* and *Beza* on the place.

Επαθροίζω, from *επι* upon, and *αθροίζω* to gather together, throng, crowd, from *αθρος* crowded together, which from the Heb. *עצר* to encompass, or rather from *עצר* to stop, obstruct.

To

To crowd upon. occ. Luke xi. 29, τῶν δε οχλῶν ἐκαθροισμένων, the multitudes crowding upon, namely him.

Ἐπαινεῶ, ω, from ἐπὶ upon, or to, and αἰνεῶ to praise.

To bestow praise upon, give praise or commendation to. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In ver. 17, ἐκ ἐπαινω for I blame, is a meiosis or gentle expression used likewise by the Greek writers. See *Raphelius, Wolfius, and Wetstein*.

Ἐπαινος, s, ὁ. See Ἐπαινεῶ.

Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. & al.

Ἐπαιρῶ, from ἐπὶ upon, and αἶρω to lift up.

I. To lift up, as the eyes, Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi. 28.—the hands, Luke xxiv. 50. 1 Tim. ii. 8, (where see *Wolfius* and *Wetstein*)—the heel, John xiii. 8. In pass. To be lifted up, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. To hoist, as a sail. occ. Acts xxvii. 40. So *Plutarch* in *Theseon*, p. 9. ΕΠΙΠΑΣΘΑΙ τὸ ἱστὶον, To hoist the sail," and *Lucian* ΕΠΙΠΑΝΤΕΣ τὴν ὁδοῦν, Hoisting the sail." See *Wolfius, Wetstein* and *Kypke*.

III. Ἐπαιρομαι, Mid. or Pass. To lift up or exalt oneself, to be lifted up or exulted in pride. occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by *Thucydides*. See *Wetstein* on 2 Cor. xi. 20.

IV. To lift up, exalt, raise, as the voice. Luke xi. 27. & al.

The expression, *ἐπαιρεῖν τὴν φωνήν*, is often used by the LXX for the Heb. נָשָׂא קוֹל הָי. See Jud. ii. 4. ix. 7. Ruth i. 9, 14. & al. and *ἐπαιρεῖν τὴν ὀφθαλμὸς* sometimes, but more rarely, for the Heb. עָנִיף הָאָי, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly *Demosthenes* (see *Wetstein* on Luke xi. 27.), but the latter seems *hebraical*.

Ἐπαισχυνομαι, from ἐπὶ upon account of, and αἰσχυνομαι to be ashamed.

To be ashamed of. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed. Mark viii. 38. Rom. i. 16.—once with

the preposition ἐπὶ and a dative, Rom. vi. 21.—also with an infinitive, Heb. ii. 11. xi. 16.

Ἐπαιτῶ, ω, from ἐπὶ intens. and αἶτω to ask.

To beg, ask an alms. occ. Luke xvi. 3.

The word is used in the same sense by the LXX, Ps. cix. 10, for the Heb. שָׁאַל to ask, beg; and so is the N. *ἐπαίτησις* for begging, *Ecclus.* xl. 31, 34.

Ἐπακολουθεῶ, ω, from ἐπὶ upon, or intens. and ἀκολουθεῶ to follow.

I. To follow the steps of one, used figuratively. occ. 1 Pet. ii. 21. So *Themistius* in *Wetstein*, ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ.

II. To follow, be subsequent, ensue. occ. Mark xvi. 20. 1 Tim. v. 24.

III. To follow diligently, prosecute, pursue a work, occ. 1 Tim. v. 10.

Ἐπακῶ, from ἐπὶ to, or intens. and ἀκῶ to hear.

To hear, hearken to. occ. 2 Cor. vi. 2.

Ἐπακροᾶσθαι, ωμαι, from ἐπὶ to, or intens. and ἀκροᾶσθαι to hear. See under *Ἀκροατήριον*.

To hearken or listen to. occ. Acts xvi. 25.

Ἐπ'α, A conjunction, from ἐπει after that, and αἰ if.

If, after that, when. occ. Mat. ii. 8. Luke xi. 22, 34.

Ἐπ'ανάγκης, Adv. from ἐπὶ upon, on account of, and ἀνάγκη necessity.

Of necessity, necessarily. But with the article it assumes the meaning of the adjective, τὰ ἐπ'ανάγκης (orla namely), things (which are) of necessity, necessary things. occ. Acts xv. 28, where *Wetstein* cites *Plutarch* and *Josephus* using the phrase ΕΠ'ΑΝΑΓΚΗΣ ΕΙΝΑΙ, To be necessary; and we may remark, that *Homer*, Il. i. line 142, has the adv. ἐπιήδης fitly, for ἐπιήδης ὥλας fit. Comp. also *Kypke*.

Ἐπ'απ'αλῶ, from ἐπὶ to, and ἀπ'αλῶ to bring back or forth.

I. Intransitively. To return. occ. Mat. xxi. 18.

II. To put, thrust forth, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under *Ἀπ'αλῶ* III. The participle *ἐπ'απαχθέντας* is in a like sense applied to persons, 2 Mac. xii. 4.

Ἐπαμυμνήσκω, from ἐπὶ to, and ἀμυμνήσκω to remind.

To

To remind, put in mind or remembrance. occ. Rom. xv. 15.

Επαναπαύομαι, Mid. from *ἐπὶ* upon, and *ἀναπαύομαι* to rest.

I. To rely, to rest, repose oneself upon. occ. Rom. ii. 17. The LXX use it in the sense of leaning or resting upon, for the Heb. *יָשַׁב*, 2 K. v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11.

II. To rest, remain upon. occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. *מָנוּ* to rest, and applied to the Holy Spirit. Num. xi. 26, 26. 2 K. ii. 15.

Επανελεύθω, from *ἐπὶ* unto, and obsol. *ἀνελύθω* to come back.

To return back to. An obsol. verb, whence in the N. T. we have 2 aor. infin. *ἐπανελεύθῃν* for *ἐπανελεύθῃν*. occ. Luke xix. 15. See the following word.

Επανερχομαι, from *ἐπὶ* unto, and *ἀνέρχομαι* to come back.

To come or return back again, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decompounded V. De Mort. Peregr. tom. ii. p. 764. 'Ο δὲ εἰς τὴν οἰκίαν ΕΠΑΝΕΑΘΩΝ, But he returning back again to his house—'

Επανίστημι, from *ἐπὶ* upon or against, and *ἀνίστημι* to arise.

To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. *ἀνίστημι* V. The Greek writers frequently use the V. *ἐπανίστημι* and the N. *ἐπανάστασις* in the same view. See Wetstein and Kypke on Mat.

Επανορθώσις, 1sg, att. *ῶς*, ἡ, from *ἐπανορθώω* to set right again, to correct, which from *ἐπὶ* intens. and *ἀνορθόω* to make right. Correction, amendment of what is wrong. occ. 2 Tim. iii. 16. Raphaelius and Wetstein cite from Polybius, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ *τὸ ἀνθρώπων βίη*, For the amendment or correction of men's life; and from Arrian. ΕΠΑΝΟΡΘΩΣΕΙ *τὸ βίη*. To which I add from Epictetus Enchirid. cap. 75, Τὴν ΕΠΑΝΟΡΘΩΣΙΝ *ποιῆσαι τὴν ὁσάν*, To make the amendment of, or to amend, thyself."

Επάρω, An adv. construed with a genitive, from *ἐπὶ* upon, and *ἄνω* above.

1. Of place, Above. Mat. ii. 9.

2. Upon. Mat. v. 14. xxi. 7. xxiii. 18. & al.

3. Over. Luke iv. 39.

4. Of dignity or pre-eminence, Above, over. John iii. 31. Luke xix. 17, 19.

5. Of price, or number, Above, more than. Mark xiv. 5. 1 Cor. xv. 6.

Επαρῶ, *ω*, from *ἐπὶ* to, unto, and *ἀρῶ* to suffice, satisfy.

With a dative, To supply, relieve, support. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wetstein and Kypke.

Επαρχία, *ας*, ἡ, from *ἐπαρχος* a governour of a province, from *ἐπὶ* over, and *ἀρχομαι* to rule.

A province, a district subject to one deputy-governour. occ. Acts xxiii. 34. xxv. 1.

This word is not only used by the LXX, Esdr. v. 3, 6. & al. for the Chaldee *מִדְּבָרָא*, but also by Plutarch, as cited by Wetstein.

Επαυλῖς, 1sg, att. *ῶς*, ἡ, from *ἐπὶ* in, and *αυλιόμαι* to lodge.

A dwelling, habitation. occ. Acts i. 20.

Επαύριον, Adv. from *ἐπὶ* upon, and *αυρίον* to-morrow, which see.

To-morrow. But with the feminine article prefixed it assumes the nature of a N. and thus it is always used in the N. T. with the fem. article of the dative case *τῇ* *ἐπαύριον* *ἡμέρᾳ* day being understood, on the morrow or next day. Mat. xxvii. 62. Mark xi. 12. & al. freq.

Επαυλοῦρω, q. d. *ἐκ' αὐτῶ* *φωρῶ* in the very theft; *φωρῶν* theft being derived from *φωρ* a thief, which may be either from the Heb. *פָּרַח* to strip, or from the Greek *φῆρω* to take away.

In the very act or fact. It is a phrase used by the purest Greek writers, and by them applied to any flagrant wickedness, particularly to adultery, as well as to theft. occ. John viii. 4, where see Wolfius and Wetstein.

Επαφρίζω, from *ἐπὶ* upon, or intens. and *ἀφρίζω* to foam.

To foam up or out. occ. Jude ver. 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. line 5,

— *ὡς δὲ Σάλασσα*

Κυλῆν ΕΠΑΦΡΙΖΕΙ —

—And foams the troubled sea.

Επείσσω, from *ἐπὶ* upon, and *είσω* to raise.

To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2.

Επει,

Επει, from επί upon, and εἰ if, that.

I. An adv. of time, *When, after that.* Luke vii. 1.

II. A conjunction,

1. *Since, because.* Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq.

2. *For, implying a condition, for then, for else, for otherwise.* Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.

It is evident that in this application there is an *ellipsis* to be supplied after *επει*, which particle is also thus used in the purest Greek writers. See *Alberti* on 1 Cor. v. 10, and *Blackwall's Sacred Classics*, vol. ii. p. 53.

Επειδή, from επί, and δὲ truly.

I. An adv. of time, *When truly, after that indeed.* 1 Cor. i. 21.

II. A conjunction causal, *Since, because, for truly.* Mat. xxi. 46. Luke xi. 6.

It is used much in the same manner as *επει*, but seems emphatical.

Επειδήτις, A conjunction, from επί, δὲ, and τις, truly.

Since in truth. occ. Luke i. 1.

Επειδὴ, from επί upon, and ἵδω to see.

To look upon, regard. occ. Luke i. 25. Acts iv. 29.

Επειμί, from επί upon, after, and ἵμι to go, come.

To come after, succeed, follow. It is in the N. T. used only in the particip. pres. fem. dat. τῇ ἐπιστῇ *on the succeeding or following, ἡμεῖς day* namely, which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. Τῇ ἐπιστῇ νυκτὶ, *On the following night.* occ. Acts xxiii. 11.

Επειπερ, A conjunction, from επί, and περ truly.

Since in truth. occ. Rom. iii. 30.

Επισινασμός, ης, ῆ, from ἐπισιναῖω to superinduce, which from επί upon, and σιναῖω to introduce, bring in.

A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more. occ. Heb. vii. 19, where κρείττονος ἐλπίδος *the better hope* seems to be put for *that better thing hoped for* (comp. Ελπίς II.), even Christ himself and the benefits of his priesthood. Comp. Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

Επειτα, An adv. of time and order, from επί upon, or at, and εἰτα then.

Thereupon, then. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Επειτα μετὰ τοῦτο, Then, or afterwards. occ. John xi. 7. The best Greek writers often use this and the like pleonomic expressions, *εἰτα μετὰ τοῦτο, εἰτα μετὰ ταῦτα, &c.* as may be seen in *Wetstein* and *Kypke* on John.

Εκκεῖνα, Used as an adv. or preposition, with a genitive, for ἐπὶ ἐκεῖνα, namely χωρία or μετῆς, to those (further) countries or parts.

Beyond. occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. *אחרי* (see especially Amos v. 27.), but also by the profane writers. See *Wetstein* and *Bos Ellipsa*.

Εκτείνωμαι, from ἐκ to, unto, and ἐκτείνω to extend.

To stretch or press forward to, or towards, as runners in a race. It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So *Chrysostom* explains *ἐκτείνωμαι* by *Πρὶν ἢ παραλενέσθαι λαβεῖν σκεδάσαν πολλὴν προθυμίαν καὶ θερμότητα* *δύλα.* *Eager to seize before one is arrived.* It denotes great earnestness and ardour." occ. Phil. iii. 14.

Εκαλευθω, from ἐκί upon, and obsolet. ελευθω to come.

To come upon. An obsolete V. whence in the N. T. we have 2 aor. *ἐκλήθεν* for *ἐκλήθον*, particip. *ἐκλήθων*, 1 fut. mid. *ἐκαλευσομαι*. See under *Επερχομαι*.

Επανδύης, s, δ, from ἐπανδύω.

An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. *חֲגוֹר*. occ. John. xxi. 7, where see *Wetstein* and *Campbell*.

Ἐπένδυω, from ἐπὶ upon, and ἐνδύω to clothe.

To clothe upon, superinducere. Hence Mid. *To be clothed upon, put on.* occ. 2 Cor. v. 2, 3. *Plutarch* in *Pelopid.* p. 283, D. uses the particip. perf. pass. of this decomposed V. *Ἐσθῆτας ἐπιενδεδυμένοι γυναῖκας τοῖς σπαραξί, Clothed in female dresses over their breast-plates.* As for the expression, 2 Cor. v. 2, *To be clothed upon with a house*, which *Macknight* thinks an absurdity, it is certainly not more so than laying up in store (or *treasuring up*) a foundation, 1 Tim. vi. 19, or than the domestic

domestics of God being built upon a foundation, Eph. ii. 19. 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned *Merrick* has shewn in his *Annotation* on Pa. lviii. 8, p. 116. So our *Shakespeare* in *Hamlet* speaks of *taking arms against a sea of troubles*. In 2 Cor. v. 3, place a comma after γυμνοί, *Since indeed we shall be found (or be) clothed upon, not naked*.

Ἐπερχομαι, from ἐπὶ upon, ἐν, and εἰς to come.

- I. To come upon. occ. Luke i. 35. xxi. 26. Acts i. 8. Jam. v. 1.—of time, occ. Luke xxi. 35. So *Homer* often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 9, Ἀΐλαρ Ἀχαιοῖς—ΕΠΗΛΤΘΕ Νυξ, 'The night came on the Grecians.' Il. ix. line 470, Δευαλὴ μοι ΕΠΗΛΤΘΕ Νυξ. The tenth night came on me. Comp. *Odyss.* ii. lin. 107. and xiv. lin. 457, 475.
- II. To come upon, happen. occ. Acts viii. 24. xiii. 40.
- III. To come upon, in the sense of hostile attack or invasion. occ. Luke xi. 22. So *Homer*, Il. xv. lin. 405, 6.

— Ἀσλαὶ Ἀχαιοῖς
Τρῶας ΕΠΕΡΧΟΜΕΝΟΤΕ μένον ἱερῶν—
— The Greeks sustain'd
Th' assaulting Trojans —

Il. xxii. lin. 251, 2,

— Οὐδὲ ποτ' εἴλην
Μένει ΕΠΕΡΧΟΜΕΝΟΝ —
— Nor darst I e'er await
Thy fierce assault —

Scapula refers to *Thucydides* and *Plutarch* as using it in the same view.

- IV. Of place, To come, arrive. occ. Acts xiv. 19.
 - V. Of time, To be future, coming, or to come. occ. Eph. ii. 7.
- Ἐπερωῶ, ω, from ἐπὶ intens. and ἐρωῶ to ask.
- I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See *Elsner* on Mat. xxii. 46.
 - II. To ask, demand, require. Mat. xvi. 1. Ἐπερωῶμα, αἶος, το, from ἐπερωῶμαι. An asking, or rather, An answer or pro-

mise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the Apostle alludes to the questions and answers*, which, we learn from *Tertullian*, were used at baptism. The Bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe*. This, *Tertullian*, De Baptismo, cap. 18, calls sponsionem salutis, an engagement of salvation; and De Resurrect. cap. 48, referring, no doubt, to the above text in St. Peter, he says, *The soul is consecrated (sanctitur) not by washing, but by answering (responsione)*. To confirm the interpretation of ἐπερωῶμα here assigned, we may add the observations of *Grotius*, that ἐπερωῶμα is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary ἐπερωῶ is interpreted by stipulator, which signifies primarily "to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law†." But by a metonymy, adds *Grotius*, which is very common in the law, under the name of a stipulation is comprehended also the answer, or promise: For in the same glossary ἐπερωῶμαι signifies to promise, engage. Agreeably hereto *Mill*, on 1 Pet. iii. 21. cites a gloss on the old law, published by *Labbé*, which explains Ἐπερωήσεις by Ὁμολογία, συνθηκὴ ῥημάτων, δι' ὧν ἀποκρίνεται τις πρὸς τὴν ἐπερωήσιν ποιεῖν τι ἢ δίδοναι, A promise, an agreement in words, by which any one answers to a question, that he will do, or give something." See *Wolffius*, who further confirms and illustrates this explanation of Ἐπερωῶμα.

Ἐπέχω, from ἐπὶ upon, and ἔχω to have, hold.

- I. To restrain, withhold. In this sense it is sometimes used in the profane writers.
- II. To delay, tarry, stay. occ. Acts xix. 22, Ἐπέσχε χρόνον, He tarried some time. The expression seems elliptical for ἵναλον επέσχε δια χρόνον, he restrained, or kept himself for some time. *Herodotus* uses ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ in the same sense. See more in *Raphelius* and *Wetstein*. To

* See *Cave's* Primitive Christianity, pt. i. ch. 10. p. 315.

† *Ainsworth's* Dictionary.

the

the instances cited by them, I add, from Plato's Phædon, § 3, p. 161. edit. Forster, Ου πολὺν δ' ἐν ΧΡΟΝΟΝ ΕΠΙΣΚΟΝ, *Staying therefore no long time.*"

III. *To retain, hold fast.* So Hesychius explains ἐπὶ ὤκλεις by κατέκλεις. occ. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, qui portent au devant d'eux, Diodati's Italian, portando innanzi, render ἐπὶ ὤκλεις by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. ἐπὶ ὤκλεις ever has this sense, which belongs to παρῳκλεις.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. Acts iii. 5. 1 Tim. iv. 16; or with πῶς *how*, and another V. following. occ. Luke xiv. 7. But in these uses of the V. *to apply or fix* appears to be its proper meaning, and in the two latter texts τοῦ νου *the mind*, which is sometimes expressly joined with ἐπὶ ὤκλεις in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand τοῦ νου in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies τὰς ὀφθαλμούς; *the eyes*. So Lucian expressly, Dialog. Dor. et Gal. tom. i. p. 187, Μοῖν μοι ΕΠΕΙΚΕ ΤΟΝ ΟΦΘΑΛΜΟΝ. *He fixed his eye on me only.*"

Ἐπὶ ἡρεῶν, from ἐπὶ *against*, and Ἀρης *Mars*, the supposed god of war, and hence sometimes used for war itself. See under Ἀρεῖος.

To injure, harass, insult, and as it should seem merely for the *pleasure of insulting*: for Ὁ ΕΠΗΡΕΑΖΩΝ (says Aristotle, Rhet. II. 2.) φανταίᾳ καταφρονεῖν ἐστὶ γὰρ ΕΠΗΡΕΑΣΜΟΣ ἐμποδισμός ταις βελήσεσιν, ἐκ ἵνα τι ἀνῶ, ἀλλ' ἵνα μὴ κείνῳ. A person who is styled by the Greeks ἐπὶ ἡρεῶν seems also to *despise*, for ἐπὶ ἡρεῶν is a thwarting another's inclinations, not for any advantage to oneself, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg. however, renders the V. by calumniari *to accuse falsely*; our Eng. transl. in 1 Pet. by *falsely accuse*; Macknight by *arraign*; and Elsner on Mat. shews that, in the Greek writers, it is

used for *criminating or accusing judicially*. Campbell, whom see, accordingly renders it in Mat. by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring, or despitefully using*, seems preferable; and in this sense also Kypke on Mat. shews the V. is used in the Greek writers.

EPII, A preposition, perhaps from the Heb. עַל *to cover, overlay*, the aspirate π being softened. Agreeably to which derivation UPON seems plainly the primary and leading sense of this preposition.

I. With a genitive.

1. Upon, on, in. Mat. iv. 6. vi. 10, 19. xvi. 19. xxiv. 30. xxvi. 64. & al.

2. Upon, to, at. Luke xxii. 40.

3. Upon, in, by. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, upon the word, or oath.

4. Above, denoting pre-eminence, Eph. iv. 6.

5. Over, of business, Acts vi. 3.—or office, Acts viii. 27: Ὁ ἐπὶ τῷ κοίτῳ, *He who is over the bed-chamber, a chamberlain*. occ. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphaelius and Wetstein shew, that the very phrase, Οἱ ἐπὶ τοῦ κοιτῶνος, is several times used by Arrian. Comp. Kypke.

6. It denotes the time, office, or government of a person. So ἐπὶ Ελισσαίῳ, *In the time of Elisæus*, Luke iv. 27. Comp. Acts xi. 28. ἐπὶ Ἀβιάθαρ τῷ ἀρχιερεὶ, *In the time of Abiathar the high priest*, Mark ii. 26, where see Wetstein and Bowyer. Comp. Mat. i. 11. In the profane writers ἐπὶ is often used in this sense.

7. Before, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14.

8. Near, by. Mat. xxi. 19.

9. Of time, Near, about. Mat. i. 11.

10. Of, concerning. Gal. iii. 16.

11. According, agreeably to. Mark xii. 32. ἐκ ἀληθείας, *According to truth, truly*. So Demosthenes, De Coron.—Οὐκ ἀδικῶς ἐπὶ ἈΛΗΘΕΙΑΣ ὑδμείας σιγήμενα,

peva, Things spoken neither justly, nor with any truth."

12. *Eni μαρτυρων*, On the testimony or authority of witnesses. 1 Tim. v. 19. Thus *en* is used, but with the dative *μαρτυροι* or *μαρτυρα* following, by the LXX, Deut. xvii. 6, for the Heb. *ב* by at the mouth, i. e. on the testimony. Comp. 2 Cor. xiii. 1, and Deut. xix. 15, in Heb. and LXX.

II. With a Dative,

1. *Upon*, Mark vi. 39. Eph. ii. 20. Rev. vi. 4, 5.
2. *Upon*, over. Eph. vi. 16.
3. *Upon*, in, denoting the object. Luke i. 47. Rom. ix. 33. x. 14.
4. *Upon*, for. 1 Cor. i. 4. Phil. i. 5.
5. *Upon*, concerning. Phil. iv. 10.
6. *Upon*, by, denoting the means of subsistence. Mat. iv. 4. Luke iv. 4. On Mat. Kypke shews that the Greek writers apply it in the same view.
7. *Upon*, through, by means of. Phil. iii. 9.
8. *Against*, q. d. upon. Luke xii. 52.
9. *Upon account of*, about. Acts xi. 19. Comp. Mat. xxvi. 50. So *Xenophon* Cyropæd. p. 491, edit. *Hutchinson*, 8vo. Εἰς ὍΙΣ ΙΑΣΙΝ *di ioris*, For what causes, those who were dispatched, went." See the Note. But comp. Sense 13.
10. *Upon*, at. Luke ii. 47.
11. *Unto*. 1 Thess. iv. 7. Comp. Rom. v. 12, and *Doddridge* there.
12. *Upon*, besides. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. *Eni παντι τοις*, Besides, or over and above, all these things. Luke xvi. 26. *Polybius* has used this phrase in the same sense, as may be seen in *Raphelius*. So hath *Lucian*, *Pseudomant*, tom. i. p. 861. *Eni παντι δε τοις*, But besides all these (qualifications.)"
13. *After*. Mark vi. 52, They did not understand *en* τοις *apolois* after, in consequence of, the loaves, i. e. being miraculously multiplied. Comp. Acts xi. 19, and Kypke there, and on Phil. ii. 27.
14. *For*, for the sake, or in the cause, of. Acts xiv. 3. Comp. Rev. xxii. 16, and *Vitranga*.
15. *According to*. Luke i. 59.
16. *Of place*, By, near. John iv. 6, where Kypke cites from *Josephus*, Ant. lib. v. cap. 1. *σπαρταυδουσαμενος* ΕΠΙ *εν* ΠΗΓΗ; having encamped by a certain fountain. Comp. *Welstein*.

III. With an Arcusative,

1. *Upon*. Mat. xiii. 20, 23. xiv. 19, 26. xxiii. 35. & al. freq.
2. *Upon*, in, denoting the object. Mat. xxvii. 43. 2 Tim. v. 5.—the place. Rev. v. 1, where see *Vitranga*.
3. *To*, unto. Mat. xxiv. 16. Mark xvi. 2. Luke xxiv. 4. & al.
4. *Before*, governours or kings, judicially. Mat. x. 18. So *Polybius* in *Westem*, ΑΓΕΙΝ ΕΠΙ ΤΑΣ ΑΡΧΑΣ, To bring before the magistrates." Comp. Sense I. 7.
5. *Over*, of authority. Luke xii. 14.
6. *At*, of place. Luke v. 27. Rev. iii. 20.
7. *Upon*, towards. Rom. ix. 23.
8. *Upon*, against. Mat. xxvi. 55. Mark iii. 24. & al.
9. *Upon account of*, for. Luke xxiii. 28.
10. *Of*, concerning, de. Mark ix. 12. 2 Thess. iii. 4. 1 Tim. i. 18. Heb. vii. 13. Comp. 1 Kings xvi. 12. Ezek. xiii. 6, in LXX; and see Kypke on Mark.
11. *After*, i. e. in pursuit or search of. Luke xv. 4, where Kypke shews that in the Greek writers *en* after verbs of going or sending, denotes the design of such going or sending, and is prefixed to the words denoting the thing sought or wanted.
12. *For*, during, of time. Luke iv. 25, Acts xiii. 31. xix. 8. 1 Cor. vii. 39. Heb. xi. 30. This sense is very common in the profane writers, particularly in *Herodotus*. See also *Hoogveen's* Note on *Vigerius* De Idiotism. cap. ix. § 4. reg. 23.
13. *With*, among. Rev. vii. 15. Comp. 2 Thess. i. 10. Rev. xxi. 3. Acts i. 21; in which last text *Raphelius* takes the expression to be elliptical for *εισῆλθεν εἰς ἡμᾶς, καὶ ἐξῆλθεν ἀφ' ἡμῶν*—he entered in to us, and went out from us;" and produces an example of a similar *ellipsis* from *Polybius*.

IV. In Composition.

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.
 2. It is intensive, or heightens the meaning of the simple word, as *ενιζητω* to seek earnestly.
- Ενιζαντω*, from *en* upon or to, and *βαινω* To go.
- I. To go upon, mount, as an ass. occ. Mat. xxi. 5, *ενιζεγκας* having mounted, so sitting upon.

II. To

II. *To go on ship-board.* occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See *Wetstein*.

III. *To come to, enter into.* occ. Acts xx. 18.

IV. *Επισταίνειν τῇ επαρχίᾳ, To enter upon the government of the province.* occ. Acts xxv. 1, where *Wetstein* cites from *Dio*, ΕΠΙΒΑΙΝΕΙΝ Τῇ ΑΡΧῇ used in the same view.

Επιβαλλω, from *επι* upon, or unto, and *βαλλω* to cast, put.

I. *To cast, throw, lay, or put upon, or to, injicere, superinjicere.* See Mark xi. 7. Mat. ix. 16. xxvi. 50. Luke ix. 62. 1 Cor. vii. 35. On Luke xxi. 12, *Elmer* cites *Aristophanes* and *Heliodorus* using the phrase ΕΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ, & —ΧΕΙΡΑΣ, in the same sense as the Evangelist.

II. Intransitively. *To rush, beat into*, Mark iv. 37. So *Kypke*, whom see, and comp. *βαλλω* VI. *Elmer* and *Wolfius* however understand *επιβαλλων* in a transitive sense, *And (the storm) dashed the waves into the ship.* But I concur with *Kypke*.

III. *To come, or fall to one's share upon a division.* occ. Luke xv. 12, *To επιβαλλον μέρος της υστίας, The portion of goods which falleth to one's share, "The portion of goods that belongeth to me by the laws.* This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune, which, according to the common course of things, must in a few years devolve to him." *Powell's Disc.* xiv. p. 228, g. Comp. 1 Mac. x. 30. *Demosthenes*, De Coronâ, mentions, Της των αλλων ανθρωπων τυχης το ΕΠΙΒΑΛΛΟΝ σφ' ἡμᾶς ΜΕΡΟΣ, *That share of the common lot of mankind which falleth to us.* *Herodotus* and other Greek authors use the same expression, as may be seen in *Raphelius*, *Wetstein* and *Kypke* on Luke xv. 12.

IV. *To throw or put over, as clothes.* Thus *Euripides*, *Electra*, lin. 1221, *Εγω μιν*

ΕΠΙΒΑΛΛΩΝ φανη κοραις εμοις, *I having thrown a cloak over my eyes.*" So in the pass. or mid. voice, the word for the garment being understood, *Επιβαλλεσθαι, To be wrapt over, covered, or to wrap up, cover oneself in clothes,* is used by *Theophrastus*, *Ethic.* Char. cap. ii. where see *Duport*. And thus *επιβαλων* is by many learned men interpreted, Mark xiv. 72, *Επιβαλων εκλαις*, throwing (his mantle namely) over his head, or face, he wept, where *Theophylact* mentions the explanation of *επιβαλων* by *επικαλυψαμενος την κεφαλην* covering his head, which was usual in bitter grief, as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, covering his head or face, 2 Sam. xv. 30. xix. 4, or 5. Comp. *Esth.* vi. 12, *Jer.* xiv. 3, 4. The same custom we find among other nations. Thus in *Homer*, II. xxiv. lin. 163, *Priam*, when grieving for his son *Hector*, is represented

Επὶ μῦθος ἐν χλασὶ καλυμμενός—
Close-muffled in his robe—

So *Panthea*, the wife of *Abtradatas*, when taken by *Cyrus*, is described by * *Xenophon* as sitting κακαλυμμένη τε, καὶ σις γην ὀρωσα, covered with a veil, and looking upon the ground." *Isocrates* in *Trapezit.* *Επειδὴ ηλθομεν εἰς ἀκροπολιν, ἐγκαλυψαμενος εκλαις*, After we were come to the citadel, covering or muffling himself, he wept. And thus in *Plato's Phædon*, towards the end, *Εγκαλυψαμενος ἀπεκλαιον εμᾶντον, Muffling*, I bemoaned myself." In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in *Elmer* and *Wolfius* on the text, and in *Suicer's Thesaurus*, under *Επιβαλλω*. It should, however, be observed, that *Wetstein* and *Campbell* concur with our Eng. translation of *επιβαλων*, by *when he thought thereon*: and the former produces several passages from the Greek writers, where *επιβαλλειν τον τον* or *την διανοιαν* are construed with a dative in this sense; but when *Campbell* (whom see) asserts that of the word used singly in this acceptance, *Wetstein* has produced

* Cyropæd. lib: v. ad init.

clear

clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius,—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which *ἐπιβαλλειν* by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus, lib. 10. cap. 30. p. 205. small *Glasgow* edit. *τῷ γὰρ ΕΠΙΒΑΛΛΩΝ ταχέως ἐπιλήθη τῆς ὀργῆς*, for *attending to this (hoc enim si adverteris) you will soon forget your resentment.* Let the reader consider and judge.

Ἐπιβαρεω, *ω*, from *ἐπι* upon, or intensive, and *βαρεω* to burden.

I. To burden with expense, be burdensome, or chargeable, to. occ. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. To overburden, overcharge, with an accusation. occ. 2 Cor. ii. 5.

Ἐπιβημι, from *ἐπι* upon, into, and obsol. *βημι* to go.

To go upon, or into. An obsolete V. whence in the N. T. we have particip. perf. act. *ἐπιβέβηκας*, 2 aor. *ἐπέβην*, particip. *ἐπιβας*. See under *Ἐπιβαινω*.

Ἐπιβιβάζω, from *ἐπι* upon, and *βιβάζω* to cause to go.

To put, or set upon. occ. Luke x. 34. xix. 35. Acts xxiii. 24.

Ἐπιβλέπω, from *ἐπι* upon, and *βλέπω* to look.

To look upon.

I. To look upon, regard with favour or compassion. occ. Luke i. 48. ix. 38.

II. To look upon with respect or reverence, to respect, reverence. occ. Jam. ii. 3.

Ἐπιβλημα, *ατος*, *το*, from *ἐπιβέβημαι* perf. pass. of *ἐπιβαλλω*.

A patch, or piece of cloth, put, or sewed upon a garment, to cover a rent. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text “the word *ἐπιβλημα* is wanting in so many copies, and so unnecessary, that it seems to be an *ἐπιβλημα*. The nominative case to *σχιζῆς* I take to be *ὁ ἀνθρώπος*, to be fetched out of *αἵς*, which is *ἀνθρώπος* *α*, as *nemo* in Latin is often *homo non*. If *καὶ* or *καὶ* be the nominative case, then after *σχιζῆς* is to be understood *το παλαιον*.” Markland,

in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject *ἐπιβλημα*. Comp. Kypke on Luke.

Ἐπιβοῶ, *ω*, from *ἐπι* intens. and *βοῶ* to cry out.

To cry out aloud, to roar out. occ. Acts xxv. 24.

Ἐπιβούλη, *ης*, *ῆ*, from *ἐπι* against, and *βούλη* design, purpose.

A design against, a lying-in-wait for, an ambush, insidiæ. occ. Acts ix. 24. xx. 3, 19. xxiii. 30.

Ἐπιγαμίζεω, from *ἐπι* to or after, and *γαμίζεω* used in the LXX, Deut. vii. 3. 1 K. iii. 1. for the Heb. *יִתְּנָהּ* to contract affinity by marriage, and derived from *γαμίζος* (q. *γαμερός*) a relation by marriage, which in the LXX answers to the N. *יִתְּנָהּ* in the sense both of a father—and of a son-in-law, and is a derivative of *γαμεω* to marry.

I. In the LXX, To contract affinity by marriage. occ. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14, for the Heb. *יִתְּנָהּ*. Comp. 1 Mac. x. 56.

II. In the LXX, To be a son-in-law. occ. 1 Sam. xviii. 22, 23, 26, 27, for the Heb. *יִתְּנָהּ*. So 1 Mac. x. 54.

III. In the LXX, To marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband. Thus it is used Gen. xxxviii. 8. for the Heb. *יִתְּנָהּ* and thus it occurs once in the N. T. Mat. xxii. 24.

Ἐπιγείος, *ς*, *δ*, *ῆ*, *και* *το—ον*, from *ἐπι* upon, and *γέα* or *γῆ* the earth.

I. Earthly, being upon the earth. occ. Phil. ii. 10. iii. 19.

II. Earthly, belonging to or wrought in men upon the earth. occ. John iii. 12.

III. Earthly, terrestrial, made of earth. occ. 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19.

IV. Earthly, arising from, and attached to the earth. occ. Jam. iii. 15.

Ἐπιγινωμαι (obsol. *ἐπιγενω*), from *ἐπι* upon, and *γινωμαι* to be, come.

To come on, arise, spring up. Spoken of the wind. occ. Acts xxviii. 13. So Thucydides IV. 30. ΠΙΝΕΤΜΑΤΟΣ ΕΠΙΓΕΝΟΜΕΝΟΤ. See more in Wetstein.

Ἐπιγινώσκω, or *ἐπιγινωμι*, from *ἐπι* intens. or after, and *γινώσκω*, or *γινωμι* to know.

I. To know, or perceive clearly. Luke v. 22. Mark ii. 8. v. 30. vi. 33.—And many *ἐπιγινώσκω*

συνωσαν αυτον knew (not him, Jesus, but) it, the place. See *Bowyer's* Conject. The *Cambridge*, and five other MSS, and the Vulg. version omit *αυτον*. So does *Griesbach* in his edition, and *Campbell* (whom see) in his translation.

II. To know a person's real character and nature. Mat. vii. 16, 20. xi. 27. xvii. 12. Comp. 2. Cor. xiii. 5.

III. To know again a person with whom one was before acquainted. Mat. xiv. 25. Mark vi. 54. Luke xxiv. 31. Comp. Acts iv. 13. xii. 14. xix. 34.

IV. To know thoroughly, understand. Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32.

V. To know, be informed, come to know, resciscere. See Luke vii. 37. xxiii. 7. Acts ix. 30.

VI. To acknowledge. 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6.

Επγνωσις, *ισ*, att. *ως*, *η*, from *επγνωσκω*.

Knowledge. See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1, it is rendered in our translation acknowledgement, or acknowledging; but knowledge seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7.

Επγραφη, *ης*, *η*, from *επγραφω*.

I. An inscription upon money, denoting the name, &c. of the prince by whose authority it was coined. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. An inscription, or superscription of an accusation written on or over a person crucified. occ. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs, may be seen, in Bp. Pearson on the Creed, Art. 4, in *Hammond's* Note on Mark xv. 26, and in *Lardner's* Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

Επγραφω, from *επι* upon, or over, and *γραφω* to write.

I. To write upon, inscribe, engrave, whether in a proper or figurative sense. occ. Acts xvii. 23. Heb. viii. 10. x. 16. Rev. xxi. 12. On Acts xvii. 23, we may observe with the learned *Ellis*, that "it was a custom among the ancients, to engrave on the altar the name of the god to whom it was

* Knowledge of Divine Things from Revelation, p. 262. 1st edit.

dedicated, which, at *Athens* in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

II. To write over, or above. occ. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. *Xenophon*, *Cyropæd.* lib. vii. p. 393. edit. *Hutchinson*, 8vo. mentions a sepulchral column, on which the name of an eminent man and his wife *ΕΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ* were written in Syrian letters."

Επιδεικνυμι or *επιδεικνυω*, from *επι* intens. and *δεικνυμι* or *δεικνυω* to shew.

I. To shew plainly, exhibit to view. occ. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39.

II. To shew evidently, demonstrate. occ. Acts xviii. 28. Heb. vi. 17.

Επιδεικω, from *επι* intense, and obsol. *δεικω* to shew.

To shew plainly. An obsol. V. whence in the N. T. we have 1 aor. *επδειξα* infin. *επδειξαι*. See under *Επιδεικνυμι*.

Επιδεχομαι, from *επι* intens. and *δεχομαι* to receive.

To receive with respect or affection. occ. 3 John ver. 9, 10.

Επιδημω, *ω*, from *επιδημος* a sojourner, one who is or lives among other people, from *επι* in, among, and *δημος* a people. To sojourn, reside, or be a sojourner in a place. occ. Acts ii. 10. xvii. 21; 'Οι *επιδημους* *ξενοι*, The strangers sojourning there.

Theophrastus, *Eth. Car.* 3. speaking of Athens, uses the same phrase: Πολλοι *ΕΠΙΔΗΜΟΤΕΙ ΞΕΝΟΙ*, Many strangers sojourn here." Our Eng. word *sojourn* is from the French *sejour* abode, residence. See *Kypke* on Acts xvii. 21.

Επιδιτασσομαι, Mid. from *επι* upon, besides, and *διτασσω* to order, appoint.

To appoint any thing besides, to superadd. occ. Gal. iii. 15.

Επιδιδωμι, from *επι* into, or intens. and *διδωμι* to give.

I. To give into the hand, deliver to one, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. & al.

II. To give up, dedere, permittere. occ. Acts xxvii. 15, where we may either understand τ: *πλοιον τω ανεμω* the ship to the wind, or rather, with *Raphelius*, *εαυτους* ourselves; as *Arrian* *Epictet.* lib. iv.

R

lib. iv. cap. 9. speaking of timid persons *οἱ ἀπαξ ἑνδοῦντες, εἰσάπαν ΕΠΕΔΩΚΑΝ ΕΑΥΤΟΥΣ* και ὡς ὑπο ῥευματος παρε-
συρησαν, who, having once yielded, give
themselves up entirely, and are, as it
were, hurried away by the waves." See
more in *Wolffius*, *Wetstein*, and *Kypke*.

Επιδιορθω, ω, —ομαι, μαι. Mid. from *επι*
besides, above, and διορθω to correct,
which see under *Διορθωσις*.

To proceed in correcting, or setting in or-
der. occ. Tit. i. 5.

Επιδυσμαι, from επι upon, and δυν to set,
as the sun, or solar light.

To set or go down, upon. occ. Eph. iv. 26.
The LXX use it in the same sense, and
in a like construction for the Heb. *וַיָּבֹא*
to go off, Deut. xxiv. 15. *Οὐκ ΕΠΙΔΥ-*
ΣΕΤΑΙ ὁ ἥλιος ΕΠ' ΑΤΤΩΙ. The sun
shall not go down upon him. See also
Wetstein and *Kypke*.

Επιεικεια, ας, ῆ, from *επιεικής*, which see.
Gentleness, clemency. occ. Acts xxiv. 4.
2 Cor. x. 1, where see *Wetstein*.

Επιεικής, εος, υς, ὁ, ῆ, from *επι* intens. or
to, and *εικω* to yield.

Yielding, of a yielding disposition, gentle,
mild, patient. occ. 1 Tim. iii. 3. Tit.
iii. 2. Jam. iii. 17. Hence the neut.

Επιεικας, το, used as a substantive, *Gentle-*
ness, meekness, patience, French *translat.*
douceur. occ. Phil. iv. 5, where see
Whitby and *Macknight*, and comp. James
v. 8. Heb. v. 36, 37. Wisd. ii. 19.

Επιζητew, ω, from επι intens. and ζητω to seek.

I. To seek earnestly or continually. occ. Mat.
vi. 32. Luke xii. 30. Rom. xi. 7. Phil.
iv. 17. Heb. xi. 14. xiii. 14. Comp.
Acts xii. 19.

II. To require, demand earnestly. occ. Mat.
xii. 39. xvi. 4. Mark viii. 12. Luke
xi. 29. Comp. Acts xiii. 7.

III. To enquire, debate. occ. Acts xix. 39.
Επιθαντος, υ, ὁ, ῆ, from *επι* to, and *θαν-*
τος death.

Appointed to death. occ. 1 Cor. iv. 9.
where see *Whitby*, *Doddridge*, *Kypke* and
Macknight.

Επιθεσις, ιος, ατ, εως, ῆ, from *επι* to, and *τιθημι* to
put or lay on.

A putting or laying on, an imposition. In
the N. T. it is applied only to the im-
position of hands. occ. Acts viii. 18. 1 Tim.
iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp.
under *Χρησ II.*

Επιθυμew, ω, from επι in, and θυμος the
mind.

I. To desire, in a good sense. occ. Mat.
xiii. 17. Luke xxii. 15. 1 Tim. iii. 1.
Heb. vi. 11.

II. To desire, long for, in an indifferent
sense. occ. Luke xvii. 22. Gal. v. 17.

III. To desire, covet, lust after, in a bad
sense. occ. Mat. v. 28. Rom. vii. 7.
xiii. 9. 1 Cor. x. 6. Comp. James iv. 2.
See *Wetstein* on Mat. who shews, that
the profane writers use it with a geniti-
ve, in like manner as the Evangelist.
But observe, that as *επιθυμειν*, even when
applied to women, is capable of an in-
nocent as well as of a bad sense, *γυναικα*
in Mat. v. 28, must signify, as usual, a
married woman, as the following V.
εμοιχευσεν also shews. See *Kypke* Ob-
serv. *Succrae*.

IV. With an Infinitive following, To be con-
tent or glad, to esteem it a great matter.
occ. Luke xv. 16. xvi. 21. Comp. 1 Pet.
i. 12, with Eph. iii. 10. Thus *Elsner* on
Luke xvi. 21, explains it, and observes
not only that the LXX have so applied
it, Isa. lviii. 2, for the Heb. *וַיִּשְׂמַח* to de-
light, be delighted, but that *Lysias* has
used it in a like sense, Orat. 24,
where he says it was for the advantage
of the Athenians *ὡς πλείους ΕΠΙΘΥ-*
ΜΕΙΝ των παροντων νυνι πραγματος,
that as many as possible should be con-
tent with the present situation of affairs."
See more in *Elsner* and *Campbell* on
Luke xvi. 21.

Επιθυμητης, υ, ὁ, from επιθυμew,

One who desireth or lusteth. occ. 1 Cor. x. 6.

Επιθυμια, ας, ῆ, from επιθυμew.

I. Desire, in a good sense. Luke xxii. 15.
Phil. i. 23. 1 Thess. ii. 17.

II. Lust, desire, in a bad sense. Mark iv. 19.
John viii. 44. Rom. i. 24. vi. 12. vii. 7.
where see *Macknight*, 1 John ii. 16, where
ἡ επιθυμια της σαρκος, the lust of the flesh,
plainly imports the indulgence of our
sensual or carnal appetites; and *ἡ επιθυ-*
μια των οφθαλμων, the lust of the eyes, de-
notes the acquisition of worldly goods
or riches, with which the eye is not satis-
fied; and when they are increased, what
good is there to the owners thereof,
save the beholding of them with their eyes?
Comp. Eccles. iv. 8. v. 11, and see
Wetstein on 1 John ii. 16.

Ent-

Ἐγκαθίζω, from ἐπὶ upon, and καθίζω, to sit.

To set or place upon. occ. Mat. xxi. 7. Ἐγκαθίσαν ἐπάνω αὐτῶν, *They set him upon them: οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων* not upon the two beasts, but on the garments," says *Theophylact*. But observe, that one ancient and many later MSS, have ἔκαθισεν *he sat upon*, and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by *Wetstein*, and received into the text by *Griesbach*.

In the LXX, 1 K. i. 38, 44, ἔκαθίζω answers to the Hebrew כָּרַב in Hiph. to make or cause to ride, as upon a mule.

Ἐπικαλεῖω, ω, from ἐπὶ upon, and καλεῖω, to call.

I. Ἐπικαλεσθαι, σμαι, Mid. To call upon, invoke, as a witness. 2 Cor. i. 23. *Galen* and *Polybius* have the like expression; ΤΟΤΕ ΘΕΟΤΕ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See *Wetstein*.

II. To call upon, invoke, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for God, and therefore it must be understood that the martyr Stephen prayed to, or invoked the Lord Jesus, (so *Diodati*, *ch'invocava Jesu*), and with his dying breath commended his spirit into his hands, just as his dying Lord had a little before commended his own spirit into the hands of his Father, Luke xxiii. 46. If Jesus therefore be not God, Stephen expired in an act of idolatry. But see *Whitby's* and *Doddridge's* Notes, and *Dr. Horsley's* (late Bishop of St. Asaph) 12th letter to *Dr. Priestley*. Comp. also the learned *Markland* in *Bowyer's* Conjectures, who observes, that "it is so far from being necessary to understand Θεον after ἐπικαλεσμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the Divinity of Jesus Christ."

Ἐπικαλεσθαι τὸ ὄνομα τοῦ Κυρίου, to call on the name of the Lord, is an hellenistical expression, used by the LXX for the Heb. קָרָא בְשֵׁם יְהוָה, and signifies not only to invoke the true God, but to invoke him by his name *Jehovah*, or ΚΥΡΙΟΣ, thereby acknowledging his

necessary existence, and infinite superiority to all creatures. The first passage of the Q. T. in which we meet with this phrase, is Gen. iv. 26, where we read, *Then began men to call on the name of THE LORD, or JEHOVAH*, (Heb. קָרָא בְשֵׁם יְהוָה, LXX ἐπικαλεσθαι τὸ ὄνομα Κυρίου), which surely cannot mean that men then first began to worship the true God, or to worship him publicly: (see the preceding part of the chapter.) But it seems highly probable that by this time the name אֱלֵיִם *Aleim* was become equivocal, being applied both by the believing line of *Seth*, and the idolatrous one of *Cain*, to their respective gods, and that therefore the believers, to distinguish themselves, invoked God by the name *Jehovah*. Thus we read of *Abraham's* (Gen. xii. 8. xiii. 4. xxi. 33.) and of *Isaac's* (Gen. xxvi. 25.) calling on the name of the LORD, or *Jehovah*. And in that solemn contest between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* saith, ver. 21, to the people: *If Jehovah be God (Heb. אֱלֹהֵינוּ THE, i. e. the true, Aleim, or Saviours), follow him; but if Baal, then follow him; and ver. 24, to the prophets of Baal; Call ye on the name of your Gods (Heb. אֱלֹהֵיכֶם your Aleim), and I will call on the name of the LORD, or Jehovah; which they accordingly did respectively, comp. ver. 25, 36, 37. JEHOVAH then was the name which eminently distinguished the true from all false gods; and in the N. T. ἐπικαλεσθαι τὸ ὄνομα τοῦ Κυρίου imports invoking the true God, with a confession that he is Jehovah, i. e. with an acknowledgement of his essential and incommunicable attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11) 1 Cor. i. 2, where see *Randolph's* Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and of the Holy Ghost, against *Lindsey*, p. 78, &c.*

The LXX for the Heb. קָרָא בְשֵׁם יְהוָה use Ἐπικαλεσθαι τὸ ὄνομα Κυρίου, Gen. iv. 26 xiii. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; Ἐπικαλεσθαι ἐπὶ τῷ ὀνόματι Κυρίου, Gen. xii. 8. xxi. 33; and

R 2

Επικα

Επικαλεσθαι εν τῷ ὀνόματι Κυρίου, 1 K. xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.
 III. Επικαλεσθαι, Pass. To be called, surnamed. Mat. x. 3. Luke xxii. 3. Acts 1. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in *Wetstein* on Mat. In Heb. xi. 16, *God is not ashamed to be called, or surnamed, their, i. e. the patriarchs', God*, which is plain from Exod. iii. 15, 16. God's name is said επικαλεσθαι ἐνι, to be called upon a people, when they are called or surnamed by his name. occ. Acts xv. 17; Jam. ii. 7. The phraseology in both texts is *hebraical, or hellenistical*. On the former compare Gen. xlviii. 16. in Heb. & LXX; and as to the latter observe, that the words Εφ' ὃς επικαλεσται τὸ ὄνομα μου ἐν' αὐτοῖς, upon whom my name is called, answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. וְנִקְרָא יְהוָה בְּשֵׁם יְהוָה rendered by our translators which are called by my name.

IV. Επικαλεσθαι ὑμᾶς, Mid. and Pass. To appeal from the sentence of an inferior to a superiour judge, or, as it were, to call upon the one after the other. *Plutarch* several times applies the V. in the same view, as may be seen in *Wetstein* on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Επικαλυμμα, ἀντὶς, το, from επικαλυμμα, perf. pass. of επικαλυψω. A covering, a cloak. occ. 1 Pet. ii. 16, where see *Kypke*.

Επικαλυψω, from ἐπὶ over, and καλυψω to cover.

To cover over. It is spoken, figuratively, of sins covered by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Ps. xxxii. 1, where the correspondent Heb. words to ὡς επικαλυφθησαν αἱ ἀμαρτίαι are וְכִסֶּה, covered, as to his sin, even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. וְכִסֶּה is used. See *Heb. and Eng. Lexicon* in וְכִסֶּה I. II. and וְכִסֶּה VIII. 3. In the LXX επικαλυψω generally answers to the Heb. וְכִסֶּה.

Επιμαρτυρεῖς, ο, ὅ, ῥ, from ἐπὶ upon, and

μαρτυρεῖς cursed, which from μαρτυρεῖμαι, to curse, which see.

Cursed, accursed. occ. John vii. 49. Gal. iii. 10, 13, on which latter text see *Vitranga* Observ. Sacr. lib. ii. cap. 12.

In the LXX it almost constantly answers to the Heb. נָאָם.

Επικειμαι, from ἐπὶ upon, and κειμαι to be laid, lie.

I. To be laid or lie, upon. occ. John xi. 38, or 39. xxi. 9. Spoken of necessity, or absolute obligation. occ. 1 Cor. ix. 16.

II. To be imposed, as gifts or offerings. occ. Heb. ix. 10, where see *Wolffius*. Comp. Acts xv. 10.

III. To lie, press upon, as a storm. occ. Acts xxvii. 20. So *Plutarch* cited by *Alberti* and *Wetstein*, ΧΕΙΜΩΝΟΣ ΕΠΙΚΕΙΜΕΝΟΤ.

IV. To press upon, as a multitude. occ. Luke v. 1.

V. To press, urge, be urgent or importunate, by voice or words. occ. Luke xxiii. 23. *Aristophanes*, *Thucydides*, and others of the Greek writers, apply the V. in the same manner, as may be seen in *Wetstein* and *Kypke*.

Επικουρεῖς, ὢν, ὅ.

Epicureans. A sect of Philosophers among the heathen, so called from their founder *Epicurus*, an Athenian, who was born about 340 years before Christ. Their tenets were, that the world was * not made by God, nor by any wise designing cause, but arose from a fortuitous concourse of atoms: † that there is no superintending providence which takes care of human affairs: that the ‡ souls of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the

* See *Lucretius* De Rer. Nat. lib. i. line 151, &c. lib. iii. line 14, 15. *Cicero* de Nat. Deor. lib. i. cap. 30.

† *Epicurus's* maxim, by which he destroyed the providence of God (according to *Laertius*, himself an Epicurean), was this: Το μακάριον καὶ ἀθάνατον ἐστὶ αὐτοῦ πρᾶγματι οὐκ ἔστι, ἀλλὰ φαντασμα. The blessed and incorruptible Being hath no business of his own, nor doth he make any for others. Comp. *Cicero* de Nat. Deor. lib. i. cap. 30, and *Lucretius*, lib. i. line 57, &c.

‡ See *Lucretius*, lib. iii. especially line 842, &c.

only,

* only, good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18. †.

Επικουρία, ας, η, from **επικουρος** a helper, properly in war, a military ally. In this sense **επικουρος** is often used in *Homer* (as Il. 2, lin. 130, 803, 815. Il. 3. lin. 188, 451, 456.) and is an obvious derivative from **επι** besides, or over and above, and **κουρος** a young man, as denoting a young man who comes to an additional military aid. And for **κουρος** or **κουρος** see under **Κορασιον**.

Assistance, help, aid. occ. Acts xxvi. 22. **Polybius** frequently uses the phrase **ΤΥΓΧΑΝΕΙΝ ΕΠΙΚΟΤΡΙΑΣ**, and sometimes with **παρά** and a genitive following. See *Raphelius, Wetstein, and Kypke*.

Επικρινω, from **επι** besides, moreover, and **κρινω** to judge, decree.

To approve, or confirm by one's decree, sentence, or judgement.

In this sense it is used in the profane writers, as may be seen in *Wetstein*. occ. Luke xxiii. 24.

Επιλαμβάνομαι, Mid. from **επι** upon, and **λαμβάνω** to take.

I. With a genitive, or more rarely with an accusative, **To lay, take, or catch hold on**, Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xxiii. 26. Acts ix. 27. xvi. 19. Comp. 1 Tim. vi. 12, 19.

II. **Επιλασθεὶς λόγος**, or **ρηματος**, **To lay hold on one's words**, in order to accuse him. occ. Luke xx. 20, 26.

The profane writers apply **επιλασθεὶς** in the like sense; and *Plato* uses the phrase **ΤΩΝ ΛΟΓΩΝ ΕΠΙΛΑΒΟΤ** in this view. See *Elser, Raphelius, and Wetstein*.

III. With a genitive, **To assume, take upon**

* There is a remarkable passage in *Epicurus's* own book **Περὶ Τῆς**, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." *Laert.* lib. x. § 6. Comp. *Cicero De Nat. Deor.* lib. 1. cap. 40. *Tuscul. Quæst.* lib. iii. cap. 18, and *De Finib.* lib. ii. cap. 3. and *Davies's* Notes.

† See *Whitty and Doddridge* on the place, and the authors by them cited, to whom add *Gale's* Court of the Gentiles, part ii. book 4. chap. 5. and *Leland's* Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

occ. Heb. ii. 16. twice. Comp. ver. 14. The Angels here mentioned must be the material ones, because of these only is the Apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under *Αγγελος* V. The text therefore means that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under *Διαταγή*); but that he took upon him human nature of the Seed of Abraham. (Comp. Gal. iii. 16.) For though, as the Apostle teaches, † Phil. ii. 6, 7, when he was in the form of God, appearing in glory under the old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβὼν, taking (upon him) the form of a servant, being made in the likeness of a man.

Επιλανθάνομαι, Mid. from **επι** in, and **λανθάνω** to forget, which from **λανθάνω** to lie hid, which see.

It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. **To forget, not to remember.** occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. Jam. i. 24.

II. **To forget**, "|| not to attend, neglect." occ. Heb. vi. 10. xiii. 2, 16. **Επιλελησμένος**, particip. perf. used in a passive sense, **Forgotten.** occ. Luke xii. 6.

Επιλεγομαι, Pass. from **επι** upon, and **λέγω** to be called, which from **λέγω** to speak.

To be called or named. occ. John v. 2.

Επιλεγομαι, Mid. from **επι** to, or moreover, and **λέγω** to choose.

To choose, or associate to oneself, ascisco. occ. Acts xv. 40.

Thus the LXX have used it, Exod. xvii. 9. & al. for the Heb. **בָּחַר** to choose.

Επιλίσσω, from **επι** intens. and **λίσσω** to fail.

To fail, fail entirely. occ. Heb. xi. 32. So *Isocrates* ad *Demon.* § 5. **ΕΠΙΛΙΠΟΙ**

† See *Whitty and Doddridge* on this text, and *Calcott's* Sermons, Sermon V.

‡ Johnson.

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ἴαν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see *Wetstein* and *Kypke*.

Επιληθόμαι, Mid. and pass. from *ἐπι* intens. and *λήθω* to lie hid.

To forget. An obsolete verb, whence in the N. T. we have 2d aor. mid. *ἐπιλαθόμεν*, and part. perf. pass. *ἐπιληθόμενος*. See under *Επιλανθανομαι*.

Επιλησμονή, ης, ἡ, from *ἐπιλησμαι* perf. of *ἐπιληθόμαι*.

Forgetfulness. occ. Jam. i. 25, *ἀκροατῆς ἐπιλησμονῆς*, a forgetful hearer. Comp. under *Διαλογισμός* I.

Επιλοιπός, ο, ὁ, ἡ, from *ἐπιλοιπα*, perf. mid. of *ἐπιλείπω* to leave, which from *ἐπι* after, and *λείπω*, to leave.

Remaining, left behind. occ. 1 Pet. iv. 2. So *Isocrates* ad Nicoc. ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ *διαγιν*. To pass the remainder of one's time." See more in *Wetstein*.

Επιλυσις, ιος, att. *εως*, ἡ, from *ἐπιλυω*, which see. *Solution, interpretation*. occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see *Wolffius*, *Wetstein*, *Mill*, *Whitby* and *Doddridge* on the place, and especially *Limborch's Theolog. Christian*, lib. i. cap. 11. § 8. & seqt. who explains *ἰδίας ἐπιλυσεως* of a private exposition, which any man makes out of his own head, in opposition to the explication given by the Apostle of Christ speaking or writing under the inspiration of the Holy Spirit.

Επιλυω, from *ἐπι* intens. and *λυω* to loose.

I. *To loose, unbind*. So *Wetstein* on Mark iv. 34, cites from *Herodian*, ΕΠΙΛΥΕΤΑΙ *ἐπιστολας*, He loosens, i. e. opens, the letters," which used anciently to be tied about with a string.

II. *To solve; explain, expound*. occ. Mark iv. 34. Thus used by the LXX for the Heb. *נָסַח*, Gen. xli. 12, and by the profane writers. See *Wetstein*.

III. *To explain, determine, decide*. occ. Acts xix. 39.

Επιμαρτυρῶ, ω, from *ἐπι* intens. and *μαρτυρῶ* to witness, testify.

To testify earnestly. occ. 1 Pet. v. 12.

Επιμελεια, ας, ἡ, from *ἐπιμελής*, which see under *Επιμελής*.

Care, a taking care of. This word includes every thing that relates to taking care of another's body. See *Raphelius*.

occ. Acts xxvii. 3. *ἐπιμελίας τούτων*, "to enjoy the benefit of their care." *Doddridge*. The Greek phrase is used by *Xenophon*, *Isocrates*, and *Aristotle*, cited by *Raphelius*, and *Wetstein*.

Επιμελεσθαι, εμαι, Depon. from *ἐπιμελής*. See under *Επιμελής*.

With a genitive, *To take care of*. occ. Luke x. 34, 35. 1 Tim. iii. 5.

Επιμελής, Adv. from *Επιμελής*, εως, ες, ὁ, ἡ, careful, which from *ἐπι* upon, for, and *μελεις* it is a care, or concern.

Carefully, with care. occ. Luke xv. 8.

Επιμεινω, from *ἐπι* upon, in, or at, and *μεινω*, to remain.

I. *To remain, abide in or at a place*. Acts x. 48. xv. 34. xxi. 4, 10. & al.

II. With a Dative following, *To remain, continue, persist in*. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. & al.

III. With a Participle Pres. following, *To continue or persist in doing somewhat*. occ. John viii. 7. Acts xii. 16.

Επινοῦμαι, from *ἐπι* upon, or to, and *νοῦμαι*, to nod, beckon.

I. *To nod, beckon to*. So *Homer*, II. ix. line 616,

Ἡ, καὶ Πατρὸς δὲ' Εἴ' ἄφρουι ΝΕΤΕ σιωπῇ.

He spake; then silent to Patroclus nods.

II. *To assent by nodding*. Thus *Homer* in that grand description of *Jupiter's* assenting to the petition of *Thetis*, II. i. lin. 528, 9.

Ἡ, καὶ κυανιστὶν Εἴ' ἄφρουι ΝΕΤΕ Κρονῶν,

Ἀμβροσίαι δ' ἀπ' αἰχμαὶ περιέσαντο αἰκίδας.

He spake; and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod,
The Stamp of Fate, the Sanction of the God.

Pope.

III. *To assent, or consent in general, annuere*. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20, but also in the profane writers, as may be seen in *Wetstein*. I add from *Lucian*, *Deorum Judic. tom. i. p. 162*. A. ΕΠΙΝΕΤΕΙΣ δὲ ὁμῶς, You assent however."

Επινοῖα, ας, ἡ, from *ἐπινοῶ* to think upon, which from *ἐπι* upon, and *νοῶ* to think. *A device, contrivance*. occ. Acts viii. 22. In the Greek writers it is generally used in a bad sense. See *Kypke*.

Επιόρκω, ω, from *ἐπι* against, and *ὅρκος* an oath.

To

To act or omit any thing contrary to a promissory oath. Also, To swear falsely. occ. Mat. v. 33. On which passage *Raphellius* excellently shews that it is applied in the latter, as well as the former sense, by *Xenophon*; so it may be interpreted in general, to forswear, perjure oneself. See also *Wolpius* and *Wetstein*. It is not used in the LXX, but in the Apocrypha, 1 Esdr. i. 48. Wisl. xiv. 28; where it likewise signifies to forswear.

Πιορκος, α, δ, η, from επι against, and ορκος an oath. Comp. Επιορκω.

A perjured person. occ. 1. Tim. i. 10.

Επισυα. See under Επισυμ.

Επισυσιος, α, δ, η, from επι for or into, and συσις, being, substance.

This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the *Evangelists, in whose writings only it occurs, after the analogy of περισισιος (from περι beyond, and συσις being), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T. it is to be found. The most easy and natural interpretation of επισυσιος seems to be that of the Greek commentators *Chrysostom* and *Theophylact*; the former of whom explains Απρος επισυσιον by τον προς την σφημαρον ζωην ΤΗΣ ΟΥΣΙΑΣ ημων χρησιμευοντα, That which is convenient to our substance for the daily support of life;" and *Theophylact* says, Απρος επισυσιος is Απρος ΕΠΙ ΤΗ ΟΥΣΙΑΣ και συσασσι ημων αυταρκης, Bread, which is sufficient for our substance or subsistence. So *Suidas* interprets επισυσιος απρος by 'Ο ΕΠΙ ΤΗ ΟΥΣΙΑΣ ημων αρμοζων, fit for our substance or being." Επισυσιος then may be explained, sufficient for one's support, convenient for one's subsistence, competent. See *Jos. Mede's Works*, fol. p. 124, 5. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by to-morrow's, future,

* So *Origen De Orat.* 16. cited by *Wetstein*, Πρωτον δε των ις τον δευτερον α λειψις η επισυσιος παρ' εδω των Ελληνων ουκ εστιν ονομασται, ουκ ην τη των ιδιωτων συνθημα τιμωρηται, αλλ' ισκει πεπλοσθαι υπο των Ευαγγελιστων. We must first know, that the word επισυσιος is not used by any of the Greeks or learned men, nor is it in vulgar use, but seems to have been framed by the Evangelists."

crastinus, futurus, deducing it from επισυα, the next or following day, I must just observe

1st. That if this latter meaning be assigned to επισυσιος, Luke xi. 3, at least, will run extremely harsh; Give us our to-morrow's, or future, bread, day by day. And, 2dly. That from επισυα the adjective should be not επισυσιος but επισυσιος. See *Swicer Thesaur. in Επισυσιος* III.

3dly. That περισισιος from περι and συσις, is an instance of a word formed after the same analogy as επισυσιος, from επι and συσις. And,

4thly. That it is not sufficient to object with *Scaliger*, that, according to this derivation, the word should be συσισιος not επισυσιος; for that in many other words compounded with επι, and beginning with a vowel, the ι is retained. Thus in the N. T. we have επισινης, επιορκος, and in the Greek writers επιοργος, επιοτιομαι, επιοσσομαι, επιορος, &c. occ. Mat. vi. 11. Luke xi. 3.

Επιπτω, from επι upon, and obsol. πτω to fall.

To fall upon. An obsolete verb, whence in the N. T. we have 2 aor. επιπτον, partic. επιπτων. See under Επιπτω, and comp. Πτω.

Επιπτω, from επι upon, and πτω to fall.

I. To fall upon, as St. Paul did upon Eutychus when seemingly dead. occ. Acts xx. 10. (comp. 1 K. xvii. 21. 2 K. iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvii. 29. in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness, occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3.

II. To press upon. occ. Mark iii. 10, where it signifies, "that they were ready to drive each other u, on him, so that those nearer him could hardly stand, being pressed forward by those behind." *Doddridge*. See *Wetstein* and *Kypke*.

III. Επισυνω, particip. 2 aor. Moving nearer, and so lying closer, namely to the hearer of Jesus, than he did before at

ver. 28. in order to hear what he should say. *Αγχι σχων κεφαλὴν*, *Holding his head near*, as *Homer* speaks, *Odys. iv. line 70.* occ. *John xiii. 25*, where see *Wolffius*.

Ἐπιπλήσσω, from *ἐπι* upon, and *πλήσσω*, to strike.

With a Dative, *To reprove, rebuke, blame.* occ. 1 Tim. v. 1. *Herodotus*, (as cited by *Raphelius*) and *Josephus*, *Ant. lib. xii. cap. 4. § 2*, and § 8, use the V. in the same sense with a dative. See also *Wetstein*.

Ἐπιποθεῖν, *ω*, from *ἐπι* intens. and *ποθεῖν* to desire, which from the N. *ποθος* desire, and this from the Heb. *קָחַל* to withdraw, entice. With an infinitive or accusative case following, *To desire earnestly, to long for or after.* See *Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. 1 Pet. ii. 2. Jam. iv. 5*, *Do ye think that the Scripture speaketh in vain against this worldly temper? Προς φθονον επιποθεῖς το πνεῦμα ὁ κατακλινῶν ἐν ἡμῖν; Doth the (Holy) Spirit that dwelleth in us Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. iii. 16. 2 Tim. i. 14.) lust to envy? (Comp. Jam. iii. 14. 15. 1 Cor. iii. 3.)* So French *translat. Pensez-vous qui l'Ecriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie?* See also *Whitby* and *Doddrige*, and especially *Wolffius* and *Mac-knight*.

In the LXX likewise it denotes *vehement* desire, and answers to the Heb. *רָצָה* to desire earnestly, *Ps. xlii. 1*; to *קָנָה* to be pale or wan through eager desire, *Ps. lxxxiv. 2. &c.*

Ἐπιποθήσις, *ιος*, att. *σως*, *η*, from *ἐπιποθεῖν*.
A vehement desire or longing. occ. 2 Cor. vii. 7, 11.

Ἐπιποθία, *ας*, *η*, from *ἐπιποθεῖν*.
An earnest desire or longing. occ. *Rom. xv. 23*.

Ἐπιπορευομαι, from *ἐπι* upon or to, and *πορευομαι* to come.
To come to. occ. *Luke viii. 40*.

Ἐπιπλώω, from *ἐπι* upon, and *πλώω* to fall.

To fall upon. An obsolete V. whence in the N. T. we have particip. perf. act. neut. *ἐπιπλωμένος*, *Acts viii. 16*. See under *Ἐπιπλώω*.

Ἐπιρράπτω, from *ἐπι* upon, and *ρράπτω*, to sew.

To sew upon. occ. *Mark ii. 11*.

Ἐπιρρίπτω, from *ἐπι* upon, and *ρρίπτω* to cast. *To throw, cast upon.* occ. *Luke xix. 35. 1 Pet. v. 7*.

Ἐπισήμιος, *ς*, *ὸ*, *η*, from *ἐπι* for, and *σημα* a sign, mark.

Remarkable, eminent, whether for good, occ. *Rom. xvi. 7*.—or evil. occ. *Mat. xxvii. 16*.

Ἐπισιτισμός, *ς*, *ὸ*, *η*, from *ἐπισιτίζω* to give food, to feed, from *ἐπι* to, and *σιτίζω* to feed, which from *σιτος* corn, food.

Victuals, food, especially for a large number of persons, commeatus. occ. *Luke ix. 12*. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb *ἐπισιτίζεσθαι* is used for procuring such provision, as *Kypke* has particularly shewn. See also *Wetstein*.

The LXX apply the N. *ἐπισιτισμός* in a similar view for the Heb. *מַחֲנֵה* *Gen. xlv. 21. Exod. xii. 39. Josh. i. 11. & al.*

Ἐπισκοπέωμαι. Mid. from *ἐπι* intens. or upon, and *σκοπέωμαι* to look.

I. Transitivity, with an accus. *To look out accurately and diligently, in order to choose the best.* occ. *Acts vi. 3*.

II. Transitivity, with an accus. expressed or understood, *To look upon with mercy, favour or regard, to regard.* occ. *Luke i. 68. vii. 16. Acts xv. 14. Heb. ii. 6. Comp. Luke i. 78*.

III. Transitivity, with an accus. *To visit, to go or come to see, in order to assist or benefit.* occ. *Acts vii. 23. xv. 36. Jam. i. 27. Mat. xxv. 36, 43*. On which two latter texts we may observe, that the Greek writers likewise apply it to visiting the sick, as may be seen in *Elseuer*, *Wetstein*, and *Kypke*. Comp. also *Campbell's Note* on *Mat. xxv. 36*.

Ἐπισκηνοῶ, *ω*, from *ἐπι* in, and *σκηνοῶ* to pitch a tent, to dwell.

To enter and dwell in. occ. 2 Cor. xii. 9. So *Polybius*, cited by *Raphelius*. *To δε ταυλαίων, ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ ΕΠΙ τας οικίας*, And at length entering into, and taking possession of, the houses—" lib. 4. p. 287. edit. *Paris*. an. 1616. Ibid. p. 335. *Μετα δε ταυλα ταις οικίαις ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ κατεῖχον την πολιν*, After these things, entering into the houses, they took possession of the city." *Ecumenius* explains *ἐπισκηνοῶν* in the above text by *ἐλθὲν ἐν οἷσιν κατεῖχον*, which I know

I know not how better to translate than, *may entirely take possession of, and dwell in me*. The modern Greek version for *ἐπισκοπῶν* has *κατοικῶν*, and the Vulg. renders *ἐπισκοπῶν* *in* *me*, by *inhabitabit in me, may dwell in me*. But after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent*. Thus the Syriac version, *by* *ḡm* *may protect me*, and Diodati's Italian, *mi ripari*, which is explained in a Note "Sia la mia unica salvaguardia e protezione. Greco, *Sia al disopra di me, a guisa di tenda, con che l'uomo si ripara dall'arsure odall'altre ingiurie dell'aria*. Vedi Isa. xxv. 4. May be my only safeguard and protection. Greek, *May be over me, like a tent*, with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet. iv. 14, and *ἐκπεσῶ* III.

ἐπισκιάζω, from *ἐπὶ* upon, over, and *σκία* a shadow.

I. To overshadow as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. To overshadow (in an unspeakable manner) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See *Swicer Thesaur.* in *ἐπισκιάζω* II.

ἐπισκοπεῖν, *ω*, from *ἐπὶ* upon, or intens. and *σκοπεῖν* perf. mid. of *σκοπέω* to look.

I. To oversee, take the care and oversight of, to superintend. occ. 1 Pet. v. 2. Comp. *ἐπισκοπεῖν*, and *ἐπισκοπεῖν*.

II. To look diligently, take earnest heed. occ. Heb. xii. 15.

ἐπισκοπεῖν, *ῥ*, *ῥ*, from the same as *ἐπισκοπεῖν*.

I. The office of an overseer, or bishop in Christ's church. occ. 1 Tim. iii. 1. Acts j. 20; the correspondent Heb. word in Ps. cix. 8, is *רִבְּרֵב*.

II. Visitation. occ. Luke xix. 44. 1 Pet. ii. 12, where *Whitby* and *Macknight*, whom see, explain *ὑμῶν ἐπισκοπῆς* by the time of persecution; and for proof, *Whitby* cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and *Wisd.* iii. 7. *Ecclus.* ii. 14. xviii. 20.

ἐπισκοπεῖν, *ε*, *δ*, *ῥ*, from *ἐπὶ* upon, over, or intens. and *σκοπεῖν* perf. mid. of *σκοπέω* to look.

An overseer, an inspector, one who hath

the inspection or oversight, a superintendant, a bishop. It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of men who have the oversight of Christ's flock. occ. Acts xx. 28, (comp. ver. 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7.

In the LXX, from whence the writers of the N. T. appear to have taken this word, *ἐπισκοπος* denotes an overseer.

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 K. xi. 15, or 16, answering to the Heb. *רָבָא* or *רָבִיב*.

2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. *רָבָב*.

3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. *רִבְּרֵב* offices.

4. *לָא*, a name of God, is rendered *ἐπισκοπος*, as we say *Providence*. occ. Job xx. 29. Comp. *Wisd.* i. 6.

5. *ἐπισκοπος* is used for a civil or religious officer. occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the *ἐπισκοπος*, or *Overseer* of the Priests and Levites. Heb. *רָבָב*. Comp. 1 Mac. i. 51.

6. *Eleazer*, the son of *Aaron*, is in the LXX called *ἐπισκοπος*, from overseeing the tabernacle and its furniture. occ. Num. iv. 16, where, for the Heb. *אֶלְעָזָר בֶּן־אַהֲרֹן* the office of *Eleazer*, the LXX has *ἐπισκοπος* *Ἐλεάζαρ*, *Eleazer the Overseer*.

7. In Isa. lx. 17, where the prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. *וְיָבִיאוּ אֲנִי וְיָבִיאוּ אֲנִי וְיָבִיאוּ אֲנִי*, *I will also make thy officers peace, and thine exactors righteousness*, the LXX has *καὶ δώσω τὰς ἀρχαίας σε ἐν εἰρήνῃ, καὶ τὰς ἐπισκοποῦντές σε ἐν δικαιοσύνῃ*, *I will appoint thy rulers in peace, and thy overseers (bishops) in righteousness*: And it is not improbable that the *Overseers* of Christ's church are in the N. T. called *ἐπισκοποι*, from this very passage of Isaiah *.

The above-cited are all the passages both

* *Clement*, in his first Epistle to the Corinthians, § 42. edit. *Russell*, carries the matter much farther. He cites the text thus: *καταστήσω τοὺς ἐπισκοποὺς αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστεϊ*, *I will appoint their overseers (bishops) in righteousness, and their ministers (deacons) in faith*: and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the church.

of the LXX version, and of the Apocryphal books, wherein *Επισκοπος* occurs. *Επισκωω*, ω, —αομαι, ωμαι, from *επι* over, and *σκωω* to draw.

To draw the prepuce over the glans (thus *Hezychius*, ἐλκυσιω τα δερμα), and so become uncircumcised. occ. 1 Cor. vii. 18. Thus *Josephus*, Ant. lib. xii. cap. 5. § 1, says of the Jews, who apostatized under *Antiochus Epiphanes*, Καὶ τὴν τῶν αἰδίων περίοχον ἐπεκαλύψαν, ὥς ἂν εἴεν καὶ τὰ περὶ τὴν ἀποδυσιν Ἑλλήνες, Genitalium etiam circumcisionem obtexere, ut vel nudato corpore Græci viderentur." *Hudson*. See his Note. And in the Treatise of the *Macrabees*, § 5, we read that *Antiochus παρασκελευσεν αυτοις ἑνα ἑκάστον τῶν Ἑβραίων ΕΠΙΣΠΑΣΘΑΙ*, commanded his guards to *επισπασθαι* each of the Hebrews." Comp. 1 Mac. i. 15. See *Wetstein* on 1 Cor. vii. 18, *Buxtorf's* Lexicon Chald. Thalm. Rabin. under *יָצַח*, and *Calmet's* Dictionary in *FORESKIN*.

Επισαμαι, from *επι* intens. and *ισμι* to know, τ being inserted for the sake of the sound, as it is likewise in *ισωρ* knowing, *ισορία* history, *ισορῶ* to visit, derivatives from the same verb *ισμι*.

I. To know, understand. See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 23. 1 Tim. vi. 4. Jude ver. 10.

II. To know, be acquainted with, a person. occ. Acts xix. 15.—or thing. occ. Acts xxiii. 25.

III. To know, foreknow. occ. Jam. iv. 14. Comp. Heb. xi. 8.

Επισταles, σ, δ, from *επιστημι* to stand or place near, to set over.

I. In the profane writers it denotes one who is set over any thing, and takes care of it. Thus in *Sophocles' Ajax*, line 27, ΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the keepers, or shepherds, of the flocks; in *Xenophon's Cyropæd.* lib. viii. p. 431. edit. *Hutkinson*, 8vo. ΕΠΙΣΤΑΤΑΙ εἰσὼν are overseers of the works (comp. 2 Chron. xxxiv. 13, in LXX); and *Aristotle*, Polit. lib. iv. cap. 15, uses ΕΠΙΣΤΑΤΑΙ for magistrates, who are presidents and guardians of the state.

II. In the N. T. Master, a title of respect, and acknowledgement of authority. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45.

ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33, with Mat. xvii. 4, and Mark ix. 5, it is plainly parallel to *Κυρις*, Lord, and to *Ραββι*, Rabbi; and Luke ix. 49, it answers to *Διδασκαλς*, Master, teacher, in Mark ix. 38. On Luke v. 5, *Kyphe* shews that *Diogenes Laert.* and *Diodorus Sic.* use it for a Preceptor. In the LXX it constantly signifies a president or overseer, præfectus.

Επισελλω, from *επι* to, and *σελλω* to send.

I. To send to. Thus the Greek writers use *επισελλειν επισολας*. See *Scapula*.

II. With a Dative of the Person, To send by letter to, to write to. occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Επισημων, ονος, δ, ῆ, from *επισαμαι* to know.

Knowing, skilful, understanding. occ. Jam. iii. 13.

Επιστηριζω, from *επι* intens. and *στηριζω* to strengthen.

To confirm, strengthen. In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Επισολη, ης, ῆ, from *επισολα* perf. mid. of *επισελλω* to send.

An epistle, a letter. Acts ix. 2. xxiii. 25. Rom. xvi. 22. & al. freq.

Επισομιζω, from *επισομιον* a muzzle, which from *επι* upon, and *σομα* the mouth.

To muzzle. occ. Tit. i. 11. It is a figurative word taken from muzzling dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers (see *Elsner* and *Wetstein*), as by St. Paul, to stopping the mouths of noisy and foolish talkers. Comp. *Φιμωω* II.

Επιστρεφω, from *επι* to, and *στρεφω* to turn.

I. To turn, turn to, or towards. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18.

II. To return. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21, where it is applied to turning back, or returning to one's former evil course of life.

III. Transitiely, To convert, turn to God and holiness. Luke i. 16, 17. Jam. v. 19, 20.

Intransitiely, To turn, to be thus converted or turned. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20; & al. Comp. John xii. 40.

Επι-

Επιστροφή, ης, ἡ, from *επιστρέφα* perf. mid. of *επιστρέφω*.

A turning, conversion. occ. Acts xv. 3.

Επισυναΐω, from *επι* to, and *συναΐω* to gather, collect.

I. *To collect, gather together to one place.* occ. Mark i. 33. Luke xii. 1.

II. *To gather together*, as a hen doth her chickens under her wings. occ. Mat. xxiii. 37. Luke xiii. 34.

III. *To collect, gather together, or assemble*, the elect into the christian church. occ. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27.

Επισυναΐωσις, ης, ἡ, from *επισυναΐω*.

I. *A being gathered together.* occ. 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. *An assembling together at one place.* occ. Heb. x. 25. Comp. 2 Mac. ii. 7.

Επισυνίπρω, from *επι*, upon or to, and *συνίπρω* to run together.

To run together upon or to (him, namely). occ. Mark ix. 25.

Επισυναΐσις, ιος, ἡ, from *επισυναΐω* to meet together against, from *επι* upon or against, and *συνιστήμι* to stand together.

A concourse, tumult, insurrection. occ. Acts xxiv. 12. 2 Cor. xi. 28, in which latter text it is applied to that * crowd of cares, on account of the churches, which were continually rushing upon St. Paul, and almost overbearing him.

It is used by the LXX for a tumultuous concourse, Num. xvi. 40, or xvii. 5, answering to the Heb. *חַבְּרָא* a company; and Num. xxvi. 9, to *חָרָה* (infin. Hiph. of *חָרָה*) to contend; and in the Apocrypha, 1 Esdr. v. 72, according to the *Alexandrian* MS, we have the phrase ΕΠΙΣΤΑΣΤΑΞΕΙΣ ΠΟΙΟΥΜΕΝΟΙ.

Επισφαλής, εως, υς, ὁ, ἡ, και το—ας, from *επι* for, and *σφαλλω* to supplant, throw down, which see under *Ασφαλής*.

I. Properly, *Apt to throw down, slippery.* Hence

II. *Hazardous, dangerous.* occ. Acts xxvii. 9, where see *Kypke*.

Επισχυω, from *επι* intens. and *ισχυω* to be strong.

To grow more strong, violent, or urgent. occ. Luke xxiii. 5.

Επισπένω, from *επι* upon, and *σπένω* to heap.

To heap up. occ. 2 Tim. iv. 3.

* See *Benz* and *Doddridge* on the place.

Επιτάλη, ης, ἡ, from *επιτάλα* perf. mid. of *επιτάσσω*, which see.

I. *A command, commandment, appointment.* occ. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* occ. Tit. ii. 15.

Επιτάσσω, from *επι* upon or intens. and *τάσσω* to order, appoint.

To command, order. Mark i. 27. vi. 27, 39. Philem. ver. 8. & al.

Επιτελειω, ω, from *επι* intens. and *τελειω* to finish.

I. *To finish, complete, perfect.* occ. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3. Phil. i. 6. Heb. viii. 5.

II. *To perform, accomplish.* occ. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6, *ἀλφειας επιτελειω*. *Herodotus* uses the similar expressions *θρησκιας—ευχολας—δυσιας* ΕΠΙΤΕΛΕΙΝ to perform ceremonies—devotions—sacrifices, lib. ii. cap. 37, 68. lib. iv. cap. 26. And on 1 Pet. observe that *Xenophon*, *Memor. Socrat.* lib. iv. cap. 8. § 8, applies the V. *επιτελεισθαι* to the infirmities endured in old age.

Επιτηδεύς, α, ον, from *επιτηδής* the same, which may be deduced from *επι* to, and *ηδύς*, sweet, agreeable, τ being inserted for sound's sake; unless the reader should rather choose to derive it from *επι* for, and the Heb. *מְרַךּ* prepared, fit.

Fit, convenient, necessary.

Quæ humanæ sibi dolet natura negatis.

Without which languid nature must decline.

Επιτηδεύα, τα, occ. Jam. ii. 16, is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for food. See *Wetstein* and *Kypke*.

Επιτίθημι, from *επι* upon or besides, and *τίθημι* to put.

I. *To put or lay on*, as the hand, Mat. ix. 18. xix. 13. & al. freq.—a burden, Mat. xxiii. 4. Acts xv. 28.—a yoke, Acts xv. 10.

II. *To lay on*, as strokes. occ. Luke x. 30, (where see *Wetstein*) Acts xvi. 23. Comp. Rev. xxii. 18.

III. *To lade, put on board* a ship. Acts xxviii. 10.

IV. *To impose* a name. Mark iii. 16, 17.

V. *To add.* Rev. xxii. 18.

VI. *Επι*.

VI. *ἐπιτίμας*, Mid. with a Dative, To set, or fall upon, to assault. occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. *שָׁמַר לְשׂוֹאֵל* to *fall upon*) and frequently by some of the best Greek writers, particularly by *Xenophon* and *Plutarch*. See the passages in *Raphelius* and *Wetstein*.

***ἐπιτίμαω*, w.** It may be deduced either from *ἐπι* upon, and *τίμαω* to punish, or from *ἐπι*, and Heb. *מָלַם* to defile, pollute, to pronounce defiled, polluted, or unclean.

I. To accuse, blame, or find fault with. Thus sometimes used in the profane writers.

II. To reprove, rebuke, reprehend. Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see *Campbell*) Luke iv. 39. 2 Tim. iv. 2. Jude ver. 9.

III. To charge, enjoin strictly. Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses *ἐπιτίμαω* is plainly of a different root from *τίμαω* to honour, which see.

***ἐπίτιμα*, as, ῥ, from *ἐπιτίμαω*.**

A punishment, or rather, A rebuke, censure. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10, for punishment or rebuke.

***ἐπιτίμω*, from *ἐπι* to, and *τρέπω* to turn.**
To turn any thing to any one.

I. To commit to, deliver to the care of, to intrust to.

In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6, for the Heb. *נָתַן* to leave.

II. To permit, allow, suffer. Mat. viii. 21. xix. 8. & al. freq.

***ἐπιτροπή*, ης, ῥ, from *ἐπιτρέπω* perf. mid. of *ἐπιτίμω*.**

A commission, office committed or intrusted. occ. Acts xxvi. 12.

***ἐπιτροπος*, ος, ὁ, from *ἐπιτρέπω*, perf. mid. of *ἐπιτίμω*.**

A person intrusted to act in another's name, or to whose care any thing is committed by another.

I. A steward, a bailiff, villicus. occ. Mat. xx. 8. *Wetstein* on Mat. and *Raphelius* on Luke viii. 3, cite from *Xenophon*, *ὁ ἐν τοῖς ἀγροῖς ἐπιτροπος*, The country—or land-steward. Comp. *Kypke* on Mat.

II. A steward or treasurer to a prince, or

rather, according to *Grotius* and *Beza*, a deputy-governour, a lieutenant, for the Greeks called the same officer *ἐπίτροπος* as the Romans named *Procurator*. So the Vulg. *Procuratoria*. occ. Luke viii. 2. *Herodotus*, lib. i. cap. 108, calls *Ἡρακλῆος Παιδῶν ἐπιτροπὴν*, The superintendent of all things, to king *Attyages* namely. See *Raphelius*.

III. A guardian, to whom the care of orphans is committed, or rather, according to *Elmer*, *Wolfius*, and others, the same as the *παῖδαςλος*, or keeper of the children during their father's lifetime. occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called *παῖδαςλος*. See also *Josephus* De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under *Παῖδαςλος*.

***ἐπιτολῶμαι*, from *ἐπι* intens. and *τολῶμαι* to obtain.**

It is either construed with a genitive, or used absolutely, To obtain, attain. occ. Rom. xi. 7. Heb. vi. 13. xi. 33. Jam. iv. 2.

***ἐπιφαίω*, from *ἐπι* over, upon, or to, and *φαίω* to shine.**

I. To shine over or upon, to give light to. occ. Luke i. 79. Comp. Acts xxvii. 28. So *Virgil*, *Æn.* iii. lin. 203, 4,

Tres adeo incertos cuncta caligine soles

Erramus pelago, totidem sine sidere noctes.

II. *ἐπιφαύμαι*, Pass. from *ἐπι* to, and *φαύμαι* to appear.

To appear, be manifested. occ. Tit. ii. 11. iii. 4.

***ἐπιφάνεια*, as, ῥ, from *ἐπιφαύω*.**

Brightness, splendour. occ. 2 Thess. ii. 8. Comp. Sense II.

III. The appearance, manifestation of Christ in the flesh. occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See *Swicer Thesaur.* in *ἐπιφάνεια*, who observes from *Cassiodorus*, that the Greek writers particularly apply this word to the appearance of some deity. To the instances he has produced from *Diodorus Siculus*, and *Dionysius Halicarn.* I add from *Lucian*, tom. i. p. 1016, speaking of the philosopher *Demonax*: *Ακλῆς αἰς τὴν τύχην παρῶν οὐκίαν εὐδαιμονίαν ἐκασθενῶν, τῶν ἐνοικητῶν ὅς τινα ἐπιφάνειαν ἡσμερῶν το σπασίνα.* Whatever house he happened to light upon in his

his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the appearance of a god."

Επιφανής, *εἰς, ἐς, δ, ῥ*, from **ἐπιφανω**.

Glorious, illustrious. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is **אור** *terrible*, which is sometimes applied to a *bright, dazzling* object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6.

Επιφανω, from **ἐπὶ** upon, to, and **φανω** or **φω** to shine, which from Heb. **נר** the same.

To shine upon, give light to. occ. Eph. v. 14. Comp. Isa. lx. i.

Επιφερω, from **ἐπὶ** to, upon, besides, or against, and **φερω** to bring.

I. *To bring, carry to.* occ. Acts xix. 12.

II. *To bring upon, inflict wrath or vengeance.* occ. Rom. iii. 5.

III. *To add, superadd.* occ. Phil. i. 16.

IV. *To bring against, as an accusation.* occ. Jude ver. 9. Acts xxx. 18. **Επιφερω** *aulas* is a phrase frequently used in the purest Greek writers. See *Raphelius, Wetstein* and *Kypke*.

Επιφωρω, *ω*, from **ἐπὶ** intens. or against, and **φωρω** to cry.

I. *To cry aloud, clamour, shout.* occ. Luke xxiii. 21. Acts xii. 22.

II. With a Dative, *To cry out against.* occ. Acts xxii. 24.

Επιφωρω, from **ἐπὶ** upon, or besides, denoting accession, and **φωρω** to shine, which from **φω** the same.

I. Properly, and according to the etymology of the word, *To begin to shine, to dawn, as the day-light, illucesco.* So in *Herodotus*, lib. iii. cap. 86, **Ἀπ' ἡμέρῃς** **δὲ** **ΔΙΑΦΩΣΚΟΤΕΣ** **ἔστιν**, As soon as the day dawns; and in *Polybius*, lib. ix. ad init. **Ἀπὸ τῆς ἡμέρας** **ΕΠΙΦΑΙΝΟΤΕΣ**, The day now dawning." See *Raphelius* and *Wetstein* on Mat. xxviii. i.

II. *To draw on, as the Jewish Sabbath, which began in the evening.* (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (comp. John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely **Mat. xxviii. 1**, **Ὅτε δὲ Σάββατον**, **ῥῃ** **ἐπιφωρούσῃ** (**ἡμέρῃ**, namely, as in the above passages of *Herodotus* and *Poly-*

bios) **εἰς** **μὴν** **Σαββάτων**, **ἡλθε** **Μαρια** **ἡ** **Μαγδαληνη**, **καὶ** **ἡ** **ἄλλη** **Μαρια**, **θεωρησά** **τον** **ταφον**, In the evening of the Sabbath, when the (Jewish) day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the **σεισμος** **μέγας** great earthquake or storm, ver. 2, which preceded our Lord's resurrection) to visit the sepulchre." For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. *Blacknight*, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of **ἡλθον**, Acts xxviii. 14.

And observe further, that the Syriac **ܬܢܝ**, which properly signifies to shine, as the day-light ("illuxit. Dicitur de luce diurna, Castell"), is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac **ܬܢܝ** may account for the similar application of the Greek **ἐπιφωρω** in the Evangelists. See *Marsh's* Note 51, on his Translation of *Michaelis's* Introduct. to N. T. vol. i. p. 467.

Επιχρησω, *ω*, from **ἐπὶ** upon or in, and **χρη** the hand.

To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See *Raphelius* and *Wetstein* on Luke.

Επιχυνω, *ω*, from **ἐπὶ** upon or in, and **χυνω** to pour.

To pour upon or in, to infuse. occ. Luke x. 34.

Επιχορησσω, *ω*, from **ἐπὶ** besides or to, and **χορησσω** to lead the chorus, also to supply, furnish. Comp. **χορησσω**.

I. With a Dative of the person, and an Accusative of the thing, *To supply, furnish, or rather, To supply or furnish abundantly.* occ. Gal. iii. 5. 2 Cor. ix. 10, where see *Wolfius*, who is for placing the comma after **βρωσιν**, and referring **χορηγήσας** to what follows. Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Eccles. xxv. 22.

Επιχορηγήσονται, **σπαι**, Pass. *To be supplied, i. e. to have supply, vigour, or nourishment ministered.* occ. Gal. ii. 19. Also, *To*

To be supplied or ministred. occ. 2 Pet. i. 11.

II. With an Accus. and a Dative preceded by *εἰ*, *To supply, add to.* occ. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of dancing in chorus, Faith being represented as the leading Grace in the chorus of Christian virtues, and that they accordingly explain *εἰσχορηγῶσαι* by join, or associate to the chorus, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for *εἰσχορηγῶ* being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of supplying, furnishing, or ministring.

Εἰσχορηγία, ας, ἡ, from *εἰσχορηγῶ*.

A supply. occ. Eph. iv. 16. Phil. i. 19.

Εἰσχωρίω, from *εἰ* upon, and *χωρίω* to anoint. *To anoint, daub, smear.* occ. John ix. 6, 11.

Εποικοδομεῖω, ω, from *εἰ* upon, and *οικοδομεῖω* to build.

I. *To build upon, superstruere.* occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify.* occ. Acts xx. 32. Col. ii. 7. Jude ver. 20.

Εποικελλω, from *εἰ* intens. and *οικελλω* to bring a ship to land, or to run it aground, which from *κελλω* the same, also to move; which from Heb. *קָלַף* to be light, swift. *To run a ship aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein.

Επονομαζω, from *εἰ* intens. and *ονομαζω* to name.

To call as by a name of honour, to style, entitle. occ. Rom. ii. 17, *Thou art entitled a Jew, i. e. a confessor of Jehovah, but falsely.* Comp. Rev. ii. 9. iii. 9. See Wetstein on Rom.

Επὸς αὐτοῦ, from *εἰ* upon, and *ὄσους* to see. *To look upon, behold, be an eye-witness of.* occ. 1 Pet. iii. 2. ii. 12, where, "as ex καλῶν ἔργων cannot be connected with *ἐπορεύσαστες*, which governs an accusative, c. iii. 2,—remove the comma from *ἐπορεύσαστες*, they may from your good works, which they shall behold, glorify God." Bowyer. See Eng. transl.

Επὸς αὐτοῦ, ε, δ, ἡ, from *εἰ* upon, and *ὄσους* to see. See *Επὸς* αὐτοῦ.

A beholder, an eye-witness: occ. 2 Pet. i. 16.

On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said *ἐπορεύσασθαι*, and were called *ἐπορεύται*. See Elmsler and Macknight on the place, and Wetstein on 1 Pet. ii. 12.

Επος, αὐτοῦ, ας, τὸ, from *εἰ* to speak.

A word, an expression. occ. Heb. vii. 9, *ὡς επος* εἶπεν, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphelius, Wolfius, Wetstein and Kypke.

Επουρανιος, α, δ, ἡ, from *εἰ* upon, in, and *ουρανός* heaven.

Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, *επουρανιος* heavenly (places) means the Christian Church, called by Christ himself the kingdom of heaven, because the Christian Church was foretold, Dan. ii. 44, under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." Macknight.

ΕΠΤΑ, δ, α, τα. Indeclinable.

I. A noun of number, *Seven*. It is a plain derivative from the Heb. *שֶׁבַע*, or *שֶׁבַע* seven, the aspirate breathing being substituted for the sibilant letter (as in *ἐξ* from *ωω*, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. & al. freq.

II. It is the number of sufficiency, or denotes a sufficient number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. *The radical meaning of *שֶׁבַע* in Heb. is sufficiency, fulness, and the number seven was denominated from this root, because it was on that day from the creation that the Lord *יְהוָה*, Gen. ii. 2, completed or finished all his work, or made it sufficient for the purposes to which it was designed. The seventh day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God

* Comp. Heb. and Eng. Lexicon under *שֶׁבַע*. then

then entered into, and of that שבע (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of seven days. Hence the sacredness of the seventh day, not only among believers before the giving of the law, but also among the * heathen, † for which they gave the very same reason as Moses doth, Gen. ii. 2. namely, that on it all things were ended or completed. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence seven was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4. see *Vitranga*.

Επτάς, Adv. from *επτα* seven, and *ως* a numeral termination denoting times, from the Heb. כס *to reckon, count*. See *Κίς*. Seven times. occ. Mat. xviii. 21, 22. Luke xvii. 4, twice; where it is used indefinitely for many times, or often. So some of the Greek versions in *Montfaucon's Hexapla*, render the Heb. שבע seven times in Ps. cxix. 164, by *πλεῖστας* often, frequently.

Επτακισχίλιοι, αἱ, α, from *επτακίς* seven times, and *χίλιοι* a thousand.

Seven thousand, q. d. seven times a thousand. occ. Rom. xi. 4.

ΕΠΩ, from Heb. הפה *the mouth*. Comp. *פאו* I. An obsolete V. whence in the N. T. we have 1 aor. εἶπα, 2 aor. εἶπον, infin. εἶπαι, particip. εἰπων.

1. To utter with the mouth, to say. Mat. ii. 5. iii. 7. xii. 2. & al. freq. Σὺ εἶπας, Thou hast said. Mat. xxvi. 25, 64. Comp.

* Very express are the testimonies of *Josephus* and *Philo* to this purpose. Thus the former, in his controversial Treatise against *Apion*, lib. ii. cap. 39. Οὐδ' ἐστὶν ἡ πόλις Ἑλληνιστὶ ἀκούσασα, οὐδὲ Βαρβαρῶς, οὐδὲ ἰσθὺς, οὐδ' αὖτε τοῦ ἱερέως ἢ ἀρχιερέως ἡμῶν, τοῦ ὅτι οὐ διακρίσθῃ. Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus *Philo*, Of the seventh day: Ἐπεὶ γὰρ οὐ μίας πόλεως, ἢ χώρας ἐστὶν, ἀλλὰ τοῦ παντός. For this is a feast, not of one city or country, but of all." See more in *Hudson on Josephus*, as above.

† See *Grotius De Verit. Relig. Christ.* lib. i. cap. 16, and Not. 20, &c. *Cook's Enquiry into the Patriarchal and Druidical Religion*, p. 4, 5, and the authors there quoted, and *Leland's Advantage and Necessity of the Christian Revelation*, pt. i. ch. 2. p. 74, 8vo edit.

Mark xiv. 62. This is manifestly a form of assenting to a question asked. We meet with similar expressions in the Greek writers. Thus in *Xenophon*, *Memor. Socrat.* lib. iii. cap. 10. § 15, one answers *Socrates*, Αὐτοὺς τοῖο λέγεῖς, ὡς Σωκράτης! You say so yourself, O Socrates!" In *Euripides* we have Σὺ δὲ πάντα λέγεῖς, ἔκ εἰς; you say so, not I." So in *Sophocles*, Σὺ τοὶ λέγεῖς νῦν, ἔκ εἰς." See more in *Wetstein*, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words εἰς δὲ ὁ Κύριος, Luke vii. 31, are wanting in almost all the MSS, in several ancient versions, in some printed editions, are marked by *Wetstein* as what ought to be expunged, and by *Griesbach* rejected from the text.

II. *Ερεῖν ἐν αὐτῷ*, or *ἐν τῇ καρδίᾳ*, To say within himself, or in his heart, i. e. to think within himself. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are *hellenistical* phrases used by the LXX; the former, *Euth.* vi. 6; the latter more frequently, *Deut.* viii. 17. xviii. 21. & al. for the Heb. מֵאֵר בְּלִבּוֹ, or מֵאֵר בְּלִבּוֹ *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by *Wollaston*, *Religion of Nature*, p. 123, 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse within ourselves, as well as communicate our thoughts and discourse with others; and if anyone observes himself well, he will find, that he thinks as well as speaks in some language, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, bodies or vehicles to the sense or meaning, which is the spiritual part, and which, without the other, can hardly be fixt in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in *Plato* (*Alcib.* 2.) Τα μὲν σῶθ' α. x. x. λ. abstracted quite from those and all other words." See some farther observations on this subject,

ject, in *Ellis's Enquiry*, Whence cometh wisdom and understanding to man?" p. 10, 14.

III. *To speak*. Mat. v. 11. x. 27. xii. 32.
IV. *To tell, declare, inform*. Mat. xii. 47, 48. xvi. 20. xviii. 9. xviii. 17. xxvii. 17.

V. *To command, order, direct*. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. *Stockius* observes, that the writers of the N. T. seem to have learned this application of the V. *σπασιν* from the Hebrews, who frequently use *סמך* in this sense. We deny not, however, adds he, that the purest Greek writers use *σπασιν* for *commanding, ordering*, as, besides others, *Alberti* on Mat. iv. 3, and *Daker* on *Thucydides*, lib. vii. § 29. p. 462, have shewn by various examples; but in them it is never construed with *iva*, as it often is in the N. T. but always with an infinitive." But *Quere?* See also *Kypke* on Mat. xx. 21.

Epsalouai, from *σπῶν*.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. & al. Comp. John v. 17.

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35, *Επισταμένους δικαιοσύνην*, *Working righteousness*. So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. *עָמַל בְּטוֹב*;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, *Επισταμένοι την ανομίαν*, *Working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. *עָמַל בְּרָע*, *workers of iniquity*.

IV. *To be employed in, or about*. occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13, *Οἱ ταῖς ἁγίαις ἐπιστάμενοι*, *They who are employed about holy things*, denote the *Levites*, as distinguished from *Οἱ τῷ θυσιάζητιν προσδεδεμένοι*, *Them who wait at the altar*, i. e. the *Priests*, mentioned in the next verse. See *Wolfius*, *Jos. Mede's Works*, fol. p. 77, and *Vitringa De Synagoga Veteri*, Proleg. p. 74. In Rev. xviii. 17, *Ὅσοι την θάλασσαν ἐπιστάσιν*. *As many as use, i. e. are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See *Raphelius*, *Westein* and *Kypke*.

V. *To procure, acquire by labour*, as the word

is frequently applied in the profane writers. occ. John vi. 27. See *Elmer* and *Westein* on Mat. xxv. 16.

VI. *To trade, traffic*. occ. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18, for the Heb. *סוֹחַר* *to trade*; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek Classics. See *Westein* on Mat. xxv. 16, and *Hoogveen's Note* on *Vigerus De Idiotism*. cap. iii. § 13. reg. 5.

Epsalia, *ας, ης*, from *επιστάσαι*.

I. *Work, labour, pains*. occ. Luke xii. 58, where the phrase *δοῦς ἐπσάριαν* exactly answers to the Latin *da operam*, *give thy diligence, take pains*; and is, according to *Grotius*, *Casaban*, and other critics, a mere *Latinism*. *Westein*, however, cites from the rhetorician *Hermogenes*, a writer of the second century, the phrase *ΕΠΤΑΣΙΑΝ ΔΙΑΘΕΝΑΙ* in the similar sense of *taking pains* about a composition, *giving it an elaborate handling*, or the like, "*exornata deductio, expolita tractatio*." *Westein*.

II. *A practice, or practising*. occ. Eph. iv. 19. Comp. *Epsalouai* III.

III. *Work, business, manufacture*. occ. Acts xix. 25. Comp. *Jonah* i. 8, in LXX.

IV. *Gain*. occ. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by *Xenophon*, *Memor. Socrat.* lib. iii. cap. 10. § 1. *ΕΠΓΑΣΙΑΣ ἐνεκα*, on account of *gain*," by *Theophrastus*, *Eth. Char.* 23. *ΕΠΓΑΣΙΑΣ δακτυλικῆς*, *usurious gain*." (See also *Daubuz* on *Rev.* xviii. 17.) And in *Josephus De Bel.* lib. ii. cap. 21. §. 2. we have the very phrase *ΕΠΓΑΣΙΑΝ ΠΑΡΕΧΕΙΝ* for *furnishing gain*."

Epsahs, *ς, δ*, from *επιστάσαι*.

I. *A workman, a labourer*, properly in husbandry or agriculture. See Mat. xx. 1, 2, 8. Jam. v. 4. Comp. Mat. ix. 37, 38, and *Westein* there.

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman, or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10.—or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practicer*. occ. Luke xiii. 27. *ΕΠΤΟΝ*, *ς, τῶ*. It is generally deduced from *επῶ* perf. mid. of *ἐργάζω* *to work*; but may it not be better derived from the

the Heb. נָּטַח , to set in order, dispose? whence also Eng. *work*.

- I. *A work, or deed*, whether of God, Heb. i. 10. ii. 7. Phil. i. 6.—or of man, whether good or evil, Mat. v. 6. Eph. ii. 10. John iii. 19. 1 Cor. iii. 13. v. 2. & al. freq.

II. *A deed, fact*, as distinguished from *word*, Rom. xv. 18. 1 John iii. 18. So in *Cebes' Picture towards the beginning*, $\text{ΛΟΓΩΙ καὶ ΕΡΓΩΙ Πυθαγόριον τινα καὶ Παρμενίδιον ἐζηλωτῶν βίον}$, Emulating the life of *Pythagoras* and *Parmenides*, both in *word and deed*; and in *Plato's Apol. Socrat.* § 20. p. 98. edit. *Forster*: "Then indeed I shewed $\text{ΟΤ ΛΟΓΩΙ ΑΑΑ' ΕΡΓΩΙ}$ Not in word, but in deed."

III. *A work, office, business*. John xvii. 4. Acts xiii. 2. 1 Tim. iii. 1. 2 Tim. iv. 5.

IV. *Ερῶν τὸ νόμος*, Rom. ii. 15, *the work of the law*, "is, I think, here used for τὸν νόμον the law simply.—There are various examples of the same kind of pleonasm in other authors. Thus *Aristophanes* in *Plut.* ver. 894, has χρηματισταῶν , where see *Ezech. Spanheim*.—And Paul seems to have here mentioned not *νόμος* simply, but *εἶπὸν τὸ νόμος*, because *εἶπὸν* works are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the νομῶν τὸ νόμος the doer of the law." Thus *Wolffius*. I add, that the learned *Bp. Fell*, in his paraphrase, explains *εἶπὸν τὸ νόμος* by *mutter of the law*. It may throw some further light on the application of *εἶπὸν* in this passage to observe, that *Homer* uses *εἶπὸν* for a thing, or an affair, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone, Μαλὰ ΕΡΓΟΝ , A great affair. See 1 *Thess.* i. 3, and *Kypke* there, who explains *εἶπὸν* *wisdom* by true, real faith. Comp. 2 *Thess.* i. 11.

Ερεῖλω, from ἐρεῶ the same, which from ἐρις contention.

I. *To provoke*, in a bad sense, to irritate, exasperate. occ. Col. iii. 21.

II. *To provoke*, in a good sense, to stir up, excite. occ. 2 Cor. ix. 2. The compound ἀρερεῖλω is used in a like good sense by *Xenophon*, *Plutarch*, and *Philo*. See *Wetstein*.

ΕΡΕΙΔΩ , from the Heb. יָרַד , or יָרַד to descend,

To stick in, stick fast. occ. Acts xxvii. 41.

ΕΡΕΤΤΩ , ομαί , Mid. from the Heb. פָּרַח to spit out.

To give vent to, throw out, or utter abundantly. It properly signifies to belch, or belch out, ructure, eructare, and is sometimes so used in the * profane writers; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is עָרַב , I will pour out, utter.

Ερυνάω , ω , from ἐρῶ to inquire, seek, (see *Homer*, Il. vii. line 128. *Odys.* xxi. line 31.) formed nearly as ἐλαυνω from ἐλαω .

To search, search diligently, trace, investigate. *Homer*, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ἐρυνάω to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. line 321.

$\text{Πάλα δὲ τ' ἄγχι' ἰπλάθῃ, μετ' αὐτῆς ΙΧΝ' ΕΡΕΤΝΩΝ,}$
Εἰσὼν ἱστῶν.

So to dogs tracing their game by the foot, *Odys.* xix. line 436,

$\text{ΙΧΝ' ΕΡΕΤΝΩΝΤΕΣ κυνὲς νίσαν.}$

Accordingly some of the Greek Grammarians explain ἐρυνάω by ἵκνευω and ἀνίκνευω to trace, or follow by the foot; and *Scapula* renders it in Latin by *indago* to track, and *vestigio* to follow by the tract. occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23.

$\text{Ερυνάτε τὰς γραφὰς}$, Search, investigate, the scriptures. John v. 39. The V. I think, is not indicative but imperative, as appears from the structure of the sentence (see *Wetstein*), and from the emphatic meaning of the word itself, which seems to import such diligence and care in searching, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and *Wolffius* on John v. 39. The Syriac version accordingly renders it impera-

* See *Theophrast. Eth. Char.* li. and *Duport* in loc. p. 377, edit. *Needham*.

S

tively,

tively, *לרצ* search *gc.* Comp. [Isa. xxxiv. 16, Campbell, however (whom see), understands *spavvats* in John *indicatively*; and Bowyer says, "perhaps interrogatively, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself.

The LXX apply the compound V. *εξεσπυνω* in like manner to the testimonies, commandments, or law of God, for the Heb. *לרצ* to observe, Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. *εσπυνω* answers to the Heb. *לרצ* to search by uncovering, to *קצר* to search minutely, explore, to *לרצ* to strip, and to *לרצ* to feel, search by feeling.

Εσσω, ω, from *σῶω*, which see, or immediately from Heb. *לרצ* to teach, shew. This verb is scarcely used in the present tense (see however Phil. iv. 4.), but hence in the N. T. we have perf. act. * *σῶκα*, particip. *σῶκας*, pluperf. *σῶκας*, perf. pass. *σῶμαι*, particip. *σῶμενος*.

I. To say, declare. Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. To declare, promise. Heb. xiii. 5.

III. To call. John xv. 15.

Ερημος, ας, η, from *ερημος*, which compare.

A desert, an uncultivated country. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38.

ΕΡΗΜΟΣ, ο, ο, η, plainly from the Heb. *עָרָם* naked.

Desert, desolate, waste. Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20.

Ερημος, η, († *χωρα* country being understood) a desert or wilderness. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, barren, and uncultivated place. But it sometimes denotes

* See the learned Duport, who, on Theophrast. Eth. Char. p. 183, 4, deduces these forms from the Ionic *εῖω*; and says, *Ερημος* is not from *εἰρω* baryton, but from *εἰρω*-circumflexed." Pastor, however, in his Lexicon, under *Εἰρω*, will have *εἰρω* to be the perf. act. attic from *ἰω* for *εἰρω*, as *εἰλω* for *λελω*. Comp. *ῥω*, and Vigerus De Idiotismis, p. 217, edit. Zeumii. Lips. 1788.

† So Xenophon in Scapula: ΕΡΗΜΟΣ ΧΩΡΑ καὶ ἀέρος, a desert and uncultivated country.

no more than † *uncultivated ground* used as common of pasture, in distinction from arable or inclosed land. Luke xv. 4. Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21, for the Heb. *סֹדֶר*. The *ερημος της Ιουδας*, Mat. iii. 1. & al. does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited. Comp. Josh. xv. 61, 62.

Ερημωω, ω, from *ερημος*.

To lay waste, make desolate, bring to desolation. occ. Mat. xii. 25. Luke xi. 17. Rev. xxi. 16. xviii. 17, 19.

Ερημωσις, ιος, att. *εως*, η, from *ερημωω*.

Desolation. occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Comp. *Βδελυσμα*.

Εριω, from *ερίς*.

To contend, dispute. occ. Mat. xii. 19. The correspondent Heb. word in Isa. xlii. 2, is *קָרַע* to cry out.

Εριθεια, ας, η, from *εριθεω* to contend, dispute, which from *ερίς*.

Contention, strife, love of strife, of contention, or disputing. Suidas explains *εριθεια* by η *δια λόγων φιλονεικία* a love of disputing, or of contention by words. Rom. ii. 8. 2 Cor. xii. 20. Jam. iii. 14. See Suicer Thesaur. in *Εριθεια*.

Εριον, ο, το, from *ερίος* wool, which perhaps from Heb. *עֵרָא* to strip; as Latin vellus a fleece, from vello to pluck.

Wool. occ. Heb. ix. 19. Rev. i. 14.

ΕΡΙΣ, ιδος, η, from *εἶρω* to be hot with anger.

Contention, strife, quarrel. Rom. i. 29. xiii. 13. & al. freq.

Ερισιον, ο, το, from *ερίσιος* the same.

A goat. occ. Mat. xxv. 33. See *Βεβλιον*.

ΕΡΙΘΟΣ, ο, ο. The Greek Etymologists deduce it from *εαρι φαίνειν*, appearing in the spring, because kids are yeared at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to kids, than to lambs, calves, &c. We may perhaps better derive it, with the learned Damm, Lexic. col. 1885, from the intensive particle *ερί*, and *πός* a foot, a goat being an animal that treads very firmly on its feet, and climbs up the roughest places; or else *ερί*-

† See Shaw's Travels, p. 9. Note, and Doodridge on Luke xv. 4.

שׂוֹס may be derived from the Heb. שׂוֹס to skip, with שׂ emphatic prefixed, q. d. the skipper, an action for which kids and goats are very remarkable. For a like reason, the *he-goat* was called in Heb. שׂוֹס, from שׂוֹס to move nimbly.

A goat, properly a young goat, or kid. See *Wetstein* on Mat. xxv. 32. So *Homer* joins together *εἰσος* and *αἴγες* lambs, Il. xvi. line 352. Il. xxiv. line 262. & al. occ. Luke xv. 29. Mat. xxv. 32; where goats, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the wicked, who are, at the day of judgement, to be finally separated from the good. Comp. ver. 33, 41, 46. "Goats are hypocrites, (chap. xxiv. 51); for goats were clean both for sacrifice and food." *Clarke's* Note. On Luke xv. 29, see *Harmer's* Observations, vol. i. p. 322, and vol. iv. p. 103, 4.

ἑρμηνεία, ας, η, from *ἑρμηνεύω*.

An interpretation. occ. 1 Cor. xii. 10. xiv. 26.

ἑρμηνεύω, from *ἑρμηνεύς* an interpreter, which the Greek Etymologists derive from *Ἑρμης* Mercury, the supposed messenger or interpreter of the gods, (which see); but it may perhaps be better deduced immediately from the Heb. עֵרַם to be cunning, skilful.

To interpret, explain, or translate out of one language into another. occ. John i. 38, 42. ix. 7. Heb. vii. 2.

ΕΡΜΗΣ, ος, ὁ;

Hermes, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was* the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence; from which last attribute the *Lycaonians* took St. Paul for *Hermes*, or *Mercury*, because he was the chief speaker. occ. Acts xiv. 12. "It appears from Josh. xiii. 27, that the Canaanites had a temple to *הרם* the projector, by which they seem to have meant the material spirit, or rather the heavens, considered as projecting, impelling; or pushing forwards the planetary orbs in their courses. The Egyptian

and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with wings on his head and feet; hence in his hand the † *caduceus*, or rod (the emblem of power), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or light and spirit in expansion." Thus equipped, no wonder that the fanciful Greeks made him the messenger, or ambassador, of the gods. Whence, as also by confounding his name *Herm* and the Heb. עֵרַם skilful, or by deriving it (as the Greek Etymologists generally do) from their V. *ερω* or *ερω* to speak, they feigned him to be the god of eloquence, and patron of learning. He was also with them the god of cheating and theft, either because the manner in which the heavens impel the planets, and particularly the earth, in their orbits, crades our senses, or rather because they, by mistake, referred his oriental name *הרם* to the verb *רמז* in the sense of deceiving or cheating. And from being the god of cheating he became, with too obvious a transition, the god of merchandise and commerce. (See Hos. xii. 7, or 8, in Heb.) So the Romans called him *Mercurius*, from *merx* || merchandise, which from Heb. מָכַר to sell: and as commerce could not be carried on without weights and measures, of these likewise he was reputed the inventor.

Ἑρμεως, ος, ὁ, from *ἑρμω* to creep, which from the Heb. רָחַץ to move with a tremulous motion, whence also the Latin *repto* to creep, crawl, as also perhaps the Eng. *creep*.

A creeping thing, a reptile. occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see *Doddridge's* Note, and comp. Wisd. xi. 15, and under *Πυθων* II.

Ἑρμωτο, *Ερμωτο*. See *Πωρυγυ* II.

Ερυθρος, ος, ὁ, from *ερυθρος* redness, which perhaps from Heb. חָרוֹם infin. of חָרַם to be hot.

† Perhaps from the Heb. שָׁרַף holy, separate, distinguished. See Abbé Plache's *Histoire du Ciel*, tom. i. p. 298, &c.

|| "Mercurius à mercibus est dictus: Hunc enim negotiorum omnium existimabant esse Deum." *Festus*. "Ab actibus vocantur, ut Mercurius quod mercibus præest." *Isidor.* lib. viii. cap. 11, De Diis Gentium. See also *Martinii Lex.* Etymol.

* See *Boyet's* Pantheon, chap. 33.

† Heb. and Eng. Lexicon in *רָמַז* VI.

Red. occ. Acts vii. 36. Heb. xi. 29, *Ερυθρα Θάλασσα*, *The Red Sea*. Thus the LXX constantly (except in one passage, Jud. xi. 16.) render the Heb. יַם סוּף *the weedy sea*, by which is meant the *Western gulph* or arm of what is now commonly known by the name of the Red Sea, which arm was anciently named the *Heroopolitian Gulph*, and now the *Gulph of Suez*.

This gulph, together with the sea with which it communicates, the Greeks called *Ερυθρα Θάλασσα* *. The colour of this sea is, however, no more red than that of any other, as we are assured by the accurate and authentic *Niebuhr*, Description de l'Arabie, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de *Mer rouge*; cependant je ne l'ai pas trouvé plus rouge que la mer noire, le mer blanche c. a. d. l' *Archipel*, ou toute autre mer du monde." See more in *Niebuhr* himself. Several ancient heathen writers agree in the same testimony. Thus † *Artemidorus* in *Strabo* expressly tells us, it looks of a green colour, by reason of the abundance of sea-weed and moss that grows therein, which † *Diodorus* also asserts of a particular part of it. And with their descriptions compare *Wisd. xix. 7*. Whence then did the Greeks name it *Ερυθρα Θάλασσα*? Most probably from *Esau* or *Edom*, whose descendants having possessed themselves of it's northern coasts, the sea itself came to be denominated יַם סוּף, i. e. *the sea of Edom*; but the Greeks receiving this name from the Phenicians, rendered it improperly *Ερυθρα Θάλασσα*, mistaking סוּף for an appellative, and translating it by *ερυθρα*, as the LXX do יַם סוּף, Isa. lxiii. 2. *Mela* and *Pliny*, cited by *Fuller*, mention that this sea had it's name from a king called *Erythras*, who could be no other than *Edom* (i. e. *Esau*), or some of his descendants. So *Curtius*, speaking of the *Erythræan* sea in it's largest extent, lib. viii. cap. 29, "Mare cœtæ quo alluitur ne colore quidem abhorret à cæteris. Ab Erythræ rege inditum est nomen: propter quod ignari ru-

bere aquas credunt. *The sea with which India is washed certainly differs not even in colour from others. It's name was given it from a king Erythras: wherefore the ignorant believe it's waters are red.*"

EPXOMAI. It borrows most of it's tenses from the obsol. V. *ελευθω*, and is plainly derived from the Heb. הוּלַח *to go from one place to another*, for which the LXX use a deflection of *ελευθω*, Job xxxi. 32. It primarily and properly denotes motion from one place to another.

I. *To come*: See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6. *To come to Christ is to believe on him.* John vi. 35. vii. 37. Comp. ver. 38.

II. *To go*. Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. *Xenophon* uses the word in the same sense, *Cyropæd.* lib. vi. p. 325, 333. edit. *Hutchinson*. 8vo. So *Homer* II. i. line 120.

III. *Of time, To come*. Luke xxii. 7. Gal. iv. 4.

IV. *To be to come, to be future*. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. 'Ο *ερχομενος*, *He who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Isa. xxxv. 4. Zech. ix. 9, but especially Gen. xlix. 10, and see Bp. *Chandler's* Defence of Christianity, p. 165. 1st edit.

V. *To be coming, following, next, or instant*. Acts xiii. 44. xviii. 21. So *Thucydides* cited by *H. Stephens*, EPXOMENOT *slas*. *The following, or next, year*. See *Weistæin* on Acts xiii. 44.

VI. *To come, happen*. Phil. i. 12. 2 Thess. ii. 3. Rev. iii. 10. John xviii. 4, where *Kypke* cites from *Dionysius Halicarn.* Ant. lib. xi. p. 721, Οὐδὲ ἐδούκας μὴ ΕΠ' ΑΤΤΟΝ ΕΛΘΟΙ *wōtē sur χρονω ra dawa*. Nor fears lest in time evils should come upon him."

VII. *To be brought*. Mark iv. 21. This application of the word is proved by *Raphælius* and *Kypke* to be agreeable to the style of the best Greek writers.

VIII. *To come back, return*. John xiv. 18, 28. *Xenophon* applies the V. in the same manner. See *Raphælius*.

† See more in *Fuller's* Miscel. Sacr. lib. iv. cap. 20. *Prædæc* Connect. vol. ii. p. 10, 11. 1st edit. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. *Shaw's* Travels, p. 447. 2d edit. *Wells' Sacr. Geog.* vol. ii. p. 90.

* They sometimes extended this name even to the *Arabian* and *Indian* Sea.

† See the passages cited by *Bochart*, vol. i. p. 2.

IX. Εἰς τὸ χειρὸν εἶδεν, *To grow worse*.
occ. Mark v. 26. *Aristophanes* has a
similar expression, Nub. line 830,

ἢ δ' ἐξ τοσούτου τῶν Μανίων εἰσάγοι;
Are you then grown so very mad?"

Comp. *Kypke*.

X. Εἰς ἑαυτὸν εἶδεν, *To come, or be come to himself*, i. e. to recover his senses or understanding. occ. Luke xv. 17. So *Arrian* Epictet. lib. iii. cap. 1. 'Ὁρα Εἰς ΕΑΤ-ΤΟΝ ΕΛΘΗΣ, When you come to yourself.' See more in *Wetstein*. It is obvious, to remark how similar the phraseology of the English. The Latins say, ad se redire, and the French, revenir à lui-même, in the same sense; so French translated in Luke, — étant revenu à lui-même.—And in like manner *Diodati's* Italian—ritornato a se medesimo. Comp. Γινώμαι XI.

Ερωτάω, ω. The Greek Etymologists derive it from ἐρωμαι to ask, interrogate (which from ἐρω to speak), or from ἐρως, ὦλος, δ, love, desire. But may it not be more probably deduced from a corruption of the Heb. עָרַר to entreat?

I. To ask, interrogate, question. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. & al. On John xvi. 30, see *Campbell*, and comp. ver. 19. 23.

II. To ask, request, desire, beg, beseech. See Mat. xv. 23. Luke v. 3. vii. 35. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thes. iv. 1. *Xenophon* and *Demos-thenes* use the V. in this latter sense. See *Wetstein* on Mat. xv. 23.

ΕΣΘΗΣ, ἦλος, ἦ, either from Heb. עָשָׂה array, dress, with ה emphatic prefixed, or from εἶσαι 3d pers. perf. pass. of ἐντυμι to put on, which see under Αμφιέννυμι. A robe, garment; raiment. Luke xxiii. 11. Acts i. 10. Jam. ii. 2. & al. Hence, the Æolic digamma being prefixed, as usual, the Latin vestis (by which the Vulg. render the Greek ἐσθης), whence the Eng. vest, restare, vestiment, invest, direct, &c.

Εσθῆτος, ἰος, ἔως, ἦ, from ἐσθῆς.

A robe, garment. occ. Luke xxiv. 4, where see *Wolfius* and *Wetstein*.

Εσθίω, from ἐσθω the same, which from the Heb. עָרַר to destroy, demolish, whence also the N. עָרַר a moth, which so won-

derfully eats woollen. See Job xiii. 28. Isa. l. 9. li. 8. Hos. v. 12.

I. To eat, as men, Mat. ix. 11. 1 Cor. xi. 28, 29. & al. freq.—or as other animals, Mat. xv. 27. Luke xv. 16.

John the Baptist is said, Mat. xi. 18, to have come μὴ ἐσθίων μὴ καὶ πίνων, neither eating nor drinking, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke viii. 33, by his neither eating bread nor drinking wine. On the other hand, the Son of Man is said, Mat. xi. 19, to have come eating and drinking, i. e. as others did, and that too with all sorts of persons, Pharisees, Publicans, and Sinners. But, Luke xvii. 27, 28, eating and drinking is part of the description of a sensual, worldly, careless and irreligious life. Comp. Isa. xxii. 13. 1 Cor. xv. 32, where see *Wetstein*.

II. To devour, consume, as fire. occ. Heb. x. 27. Thus in the O. T. the Heb. אָכַל, to eat, is often applied to the action of fire, for which in this sense the LXX use other words expressive of eating, as ἐσθῆμαι, καταφασθῆναι, καὶ ἐσθῆναι, but never (as I can find) ἐσθίω. In *Homer*, however, II. xxiii. line 162, we meet with ἐσθίω thus applied:

Τὸς δὲ μὲν οὖν σπυλὸς ἦτορ ἐσθίει—

All these with thee the fire devours:

Εσθίον, σ, το, from εἰς or εἰς into, and σπύλον to seek, look.

A looking-glass, mirror. occ. Jam. i. 23.

1 Cor. xiii. 12 Comp. Αἰνίσμα.

Εσθίον is used in this sense by *Anacreon*, Ode xx. line 5.

Εἴω δ' ΕΣΘΙΠΤΩΝ ἡν

Ὅπως αὖ βλεπῆς με.

I a looking-glass would be,
Thou be always viewed by thee.

Again, Ode xi. line 3.

Λέβες ΕΣΘΙΠΤΩΝ ἄβρι

Κομῆς μὲν ἡνὲς ἡμεῖς—

'Take thy looking-glass, and view
Thy white hairs, alas! how few!

So *Arrian* Epictet. lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655. ΕΣΘΙΠΤΩΝ ἄνω-
λον λαβῆ, ἵδου σε τὰς κόμης, First take your
looking-glass, look at your shoulders—"

S 3

Εσθίον

Eosklos occurs not in the LXX, but is used in the sense of a *mirror*, Wisd. vii. 26. Eccclus. xii. 11, or 13; which passages may be illustrated by remarking that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8.), and were consequently liable to spots and rust, which circumstances are also not irrelevant to 1 Cor. xiii. 12.

Ἑσπερα, ας, ῆ.

The evening. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. *Ἑσπερος, υ, δ, Hesperus, the evening star*, that is, the planet *Venus*, while tending from it's upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek *Ἑσπερος* may be derived either from the † Heb. *הַשֶּׁשֶׁרֶת* or *הַצִּמְדִּירָה*, on account of the *vivid light or splendour* which it reflects. This *Homer* has long since observed, Il. xxii. lin. 317, 318,

Ὅμοι δ' ἀστὴρ νύκτι μὲν ἄστρασι τινέσσι ἀμυδρῷ
Ἑσπερος, δέ, καλαϊστός τ' ἡ φάος ἰστέταται ἀστρο.

As radiant *Hesper* shines with keener light,
Far beaming o'er the silver host of night,
When all the starry train emblaze the sphere.

POPE.

So *Milton*, in his description of the evening,

— Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode brightest.

Par. Lost, b. iv. lin. 604—6.

Ἑστηκω, either from *ἕστηκα* perf. of *ἵστημι* to stand, or from Heb. *הָקָם* to be still.

To stand, stand still, stand firm. Some learned men consider the forms *ἕστηκα* and *ἕστηκαίσαν*, Mat. xii. 46. xiii. 2. & al. as the 3d pers. pluperf. sing. and plur. of *ἵστημι*, while others choose to refer them to *ἵστημι*. It is, however, certain, that the Greek writers sometimes use the V. *ἕστηκω*. Thus *Aristophanes*, Lys. lin. 635, Ὡς ἔσθημι, Here will I stand, or place myself." And thus in the *Life of Homer*, ascribed to *Herodotus*, § 33,

* Agreeably to that of *Virgil*, Eclog. x. line 77.

Ille domum saturæ, venit Hesperus, ille capellæ.

† Comp. Heb. and Eng. Lexicon in עָמַד VI. VII. and in עָמַד II.

Ὀρχ' ἔσθημεν, We will not stay." See also *Scapula's* Lexicon.

Ἐσχατος, η, ον. The Greek Etymologists deduce it from *σχω*, 2d aor. of *εχω* to hold, contain, or from *ισχω* to restrain, contain; but perhaps it may be more probably derived from the Heb. *עַד* the end, with *ת* emphatic prefixed.

I. *The last*, of time. John vii. 37. 1 John ii. 18, where *Ἐσχατὴ ὥρα* may mean the last period of the Jewish state. See *Wolffius*, and Acts ii. 17. Jam. v. 3. Mat. xxiv. 5, 24. & al. See also *Macknight* on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. *Lardner's* History of the Apostles and Evangelists, chap. xx. § ii. Καὶ τὴν Ἐσχατὴν, The last time. 1 Pet. i. 5, is † the end of the world, and the time of judgement, called elsewhere *Ἐσχατὴ ἡμέρα* the last day, John vi. 39, 40, 44, 54. xi. 24. xii. 48. ¶ But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, the last days; and Jude ver. 18, the last time; and 1 Pet. i. 20. *Ἐσχατῶν τῶν χρόνων*, the last times, seem to denote the last age of the world, namely, from the first to the second coming of Christ. But see *Macknight* on the several texts, and *Whitby* on 1 Tim. iv. 1.

In the term *Ἐσχατος*, 1 Cor. iv. 9, "there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had." *Doddridge*.

II. *The last*, of condition, order, or dignity.

Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14.

III. *The last*, utmost. Mat. v. 26.

IV. Of place, *Ἐσχατος, το (μυρος, namely, being understood), The extreme, utmost, or most distant part.* Acts i. 8. xiii. 47. The LXX use the phrase, *Ἐσχατος τῆς γῆς*, for the Heb. *קֶדְמָה*, Isa. xlviii. 20. xlix. 6. Jer. x. 13. Nevertheless the ex-

† See the learned *Jos. Mede's* Works, fol. p. 652, &c.

¶ See Bp. *Newton's* Dissertat. on Prophecies, vol. ii. p. 456, &c.

pression

pression ought not to be regarded as merely *hebraical* or *hellenistical*, since *Herodotus* also has ΤΑ ΕΣΧΑΤΑ ΓΗΣ, lib. iii. cap. 25. So *Theocritus*, *Idyll.* xv. line 8. See *Raphelius* and *Wetstein*, and comp. Πσπας I.

V. Of state, *Εσχαλα*, τα (σπασματα, namely), *The last state, or condition.* Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

Εσχαλως, Adv. from *εσχαλος*.

Εσχαλως εχειν, *To be in the last extremity*, i. e. *at the point of death.* occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by *Diodorus Siculus*. See *Elasner*, *Wetstein*, and *Kypke*.

Εσω, Adv. from *εις* or *ες* in, into.

1. With a Genitive, *Into.* occ. Mark xv. 16.

2. Absolutely, *In, within.* occ. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26, where *ειναι εσω* denotes being in the house, as *Kypke* shews *εσω* is used in *Sophocles*. So from *Arrian* *Epictet*. lib. i. cap. 22, he quotes *εξω εστιν* he is out, for, he is from home.

3. With the article prefixed it assumes the nature of a N. adjective. 'Ο *εσω ανθρωπος*, *The inner man*, i. e. *the mind, soul, or spirit of man.* occ. Rom. vii. 22. Eph. iii. 16. Comp. *Εξω* 2. So *Plato* uses the phrase, δ *εσλος ανθρωπος*, for the rational part of our nature. See *Wetstein*, *Whitby*, and *MacKnight* on Rom. vii. 22.

Εσω, οι, *Those who are within*, i. e. the pale of Christ's church. occ. 1 Cor. v. 12. Comp. *Εξω* 2.

Εσωθεν, Adv. from *εσω* within, and *θεν* a syllabic adjection denoting from a place.

1. From within. occ. Mark vii. 21, 23. Luke xi. 7.

2. Within. Mat. vii. 15. xxiii. 25, 27, 28.

3. With the article prefixed it assumes the nature of a N. adjective. *Εσωθεν*, το (μερος, namely), *The inner part, the inside.* occ. Luke xi. 39, 40. 'Ο *εσωθεν (ανθρωπος, namely)*, *The inner man.* occ. 2 Cor. ix. 16, where see *Whitby*, and comp. *Εσω* 3, and *Εξωθεν* 3.

Εσωτερος, α, ον. Comparative of *εσω*.

Inner, interior. occ. Acts xvi. 24. *Εσωτερον*, το, (i. e. μέρος,) *The part within.* occ. Heb. vi. 19, *Εις το εσωτερον τε καλαπιδασμαλος*, *Within the veil.* So the LXX uses *εσωτερον τε καλαπιδασμαλος* for מבית

לפרכת, Lev. xvi. 2, 12; and for אל מבית לפרכת, Lev. xvi. 15.

Εταιπος, ο, δ. The most probable of the Greek derivations proposed of this word seems to be that from *εθος* custom, q. d. *εταπος* a customary companion or friend; but perhaps it may be better deduced from the Heb. דוּרְעָה, Hith. of רָעָה, to make oneself a companion. So in Prov. xxii. 24, the LXX render דוּרְעָה by μη εσθι 'ΕΤΑΙΡΟΣ, he not a companion; and *εταπος* in that version generally answers to the N. רֵעָה.

I. A companion, associate, fellow. occ. Mat. xi. 16.

II. Used in compellation 'Εταίρε, Vocat. Friend. occ. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φίλος does, and is applied in the profane writers as in St. Mat. to indifferent or even obnoxious persons. Thus in *Lucian*, *De Saltat.* tom. i. p. 912. Βούλει εν αφορμῆς, ω 'ΕΤΑΙΡΕ, των βλασφημιῶν τούτων, Will you, therefore, my friend, leave off this railing, &c." See other instances in *Wetstein* on Mat. xx. 13, and comp. *Campbell's Prelim. Dissert.* to Gospels, p. 399.

'Ετεροβλῶστος, ο, δ, from *ετερος* another, and *γλωσση* a tongue, language.

One of another tongue or language. occ. 1 Cor. xiv. 21.

This word occurs not in the LXX, but *Aquila* has used it for the Heb. בָּרְבָרִים, Ps. cxiv. or cxiii. 1. And *Raphelius* cites the following words from *Polybius*, speaking of *Hannibal*: Πλείστοις αλλοφυλοῖς καὶ 'ΕΤΕΡΟΓΛΩΤΤΟΙΣ ἀνδράσι χρησάμενος, He employed a great number of men who were foreigners both in descent and language."

Ετεροδιδασκαλειω, ω, from *ετερος* other, different, and *διδασκαλῖα* doctrine.

To teach other or different doctrine, namely, from that taught by the Apostles, which was in effect the words of our Lord Jesus Christ. occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37.

Ετεροζυσειω, ω, from *ετερος* another, and *ζυγος* a yoke.

To draw the other side of the yoke, to draw, or be joined in, the same yoke; or rather, as our translation, To be unequally, or unfitly yoked, particularly * in marriage;

* See *Leslie's Theological Works*, fol. vol. i. p. 756.

for the Apostle seems to allude to that law, Lev. xix. 19, בְּחֶסֶךְ לֹא תִרְבֵּעַ כְּלָאִים, which the LXX render τὰ ἑνὸς ὡς ἡ καλογνοῦσθαι ἑταροῦς, where it is plain, as *Bochart* has observed, vol. ii. 246, that ἑταροῦς is used for one of another kind or species. "But why are cattle of different species called ἑταροῦς? Namely, because they are not usually joined together in the same yoke, *εἰ ἐνὶ ζυγῷ*. So *Hesychius*: ἑταροῦργοι, ὁ μὴ συζυγισσῶν, Those that are not yoked together." *Le Clerc*. occ. 2 Cor. vi. 14.

ΕΤΕΡΟΣ, α, or, formed, like the Eng. other, by a corruption from the Heb. אחר after, latter, other, to which word ἑτερος frequently answers in the LXX.

I. Other, another. Mat. viii. 21. xi. 3. xii. 45. & al. freq. Ὁ ἑτερος, following δ, or, the one, The other, of two. Mat. vi. 24. Luke vii. 41. xvii. 34, 35, & al. ἑτεροι, or, Others, meaning a third sort. Mat. xvi. 14. The Attics apply ἑτερος in like manner. See *Wetstein*. ἑτερος and ἑτερος, repeated, One and another, i. e. different from each other. 1 Cor. xv. 40. Observe, that in 1 Cor. viii. 4, nine or ten MSS, five of which ancient, together with the Vulg. and Coptic versions, omit ἑτερος, which is accordingly rejected by *Bp. Pearce*, and by *Griesbach* marked as probably to be omitted.

II. Other, different, altered. Luke ix. 29.

III. Other, foreign, strange. Acts ii. 4.

IV. Strange, unnatural. occ. Jude ver. 7.

ἑτερος, Adv. from ἑτερος.

Otherwise, differently. occ. Phil. iii. 15. ETI, Adv. either from εἰς to be, or rather from the Heb. עַד, or עַד yet, until.

1. Any more, any longer, yet, still. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6. where see *Wolfius*.

2. Even, of time, jam inde. Luke i. 15. *Raphelius* shews that *Herodotus* uses it in the same view. See also *Wolfius*, *Wetstein*, and *Kypke*.

3. Εἰ δέ, Moreover. Acts ii. 26. Heb. xi. 36. So the Vulg. insuper. These two particles are used in the same sense by the profane writers. See *Raphelius*.

4. Εἰ δέ καί, And even, and moreover. Luke xiv. 26.

ἑτοιμαῶ, from ἑτοιμος.

To prepare, make ready. See Mat. iii. 3.

xx. 28. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31.

ἑτοιμασία, ας, ῃ, from ἑτοιμαῶ to prepare, or to establish, settle, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxxv. 7. ciii. 19. & al. for the Heb. כְּנָף. A preparation, or rather, A basis, foundation, firm footing; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11, for the Heb. כְּנָף, or כְּנוּנָה a base, foundation. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. ii. 15, the only passage of the N. T. wherein it occurs, and with the use of the military προπύργια, in St. Paul's time: for at ver. 11, the Apostle advises his converts to put on the whole armour of God, that they might be able to stand (ἐσθῆναι) against the wiles of the devil; and ver. 13, to take the whole armour of God, that they might be able to withstand (ἀντιστῆναι) in the evil day, and having done all to stand (ἐσθῆναι): Stand (ἐσθῆναι) therefore,—having your feet shod with the ἑτοιμασία firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose*. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to *Bynæus De Calceis Hebræorum*, lib. i. cap. 5. where the reader may find it well illustrated and defended.

ΕΤΟΙΜΟΣ, η, or, either from the Heb. סָלַם to seal, seal up, finish, complete, (see Dan. ix. 24. Ezek. xxviii. 12.) or from סָלַם perfect, complete, with η emphatic prefixed.

I. Ready, prepared. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Εἰ ἑτοιμασμένοι, To have in readiness, be prepared. 2 Cor. x. 6. So *Polybius* cited by *Raphelius*, ΕΙΧΟΝ ΕΝ ἑΤΟΙΜΩ, They were prepared." See also *Wetstein* and *Kypke*.

II. With a V. Infinitive following, it denotes futurity, and is equivalent to μελλων, What is to be, futurus. occ.

* See *Juvenal*, Sat. iii. line 248, and Sat. xvi. lin. 24, 25.

1 Pet. i. 5. Σωτηριαν ἑτοιμην ἀποκαλύφθηναι, *Salvation which is to be revealed.*" This use of the Greek ἑτοιμος seems *hebraical*, and correspondent to the similar application of the Heb. תָּנַח, which most properly signifies *ready, prepared*. See *Heb.* and *Eng. Lexic.* in תָּנַח I.

Ετοιμως, Adv. from ἑτοιμος.

Readily, preparedly. But in the N. T. it is found only in the phrase, 'Ετοιμως εχων, *To be ready, prepared.* Comp. under Εχω IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5, in which last text it may denote simply *futurition*,—*who shall or will judge*. So the Syriac Version ܦܠܬܝܬܝܬܝܬ. Comp. under 'Ετοιμος II. The phrase ἑτοιμως εχων in the sense of *being ready or prepared*, is frequently used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxi. 13.

Ετος, *os, es, to.* It may be derived either from the V. *eo to go, proceed*, or perhaps from the Heb. תָּנַח *time, season*.

A year. Luke ii. 44. 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. שָׁנָה *a year*.

ΕΤ, Adv. from the Heb. תָּנַח *to desire, choose*.

I. *Well, happily.* occ. Eph. vi. 3.

II. *Well, good.* occ. Mark xiv. 7.

III. *Well, rightly.* occ. Acts xv. 29.

IV. *Well done! Eu! Euge!* occ. Mat. xxv. 21, 13. Luke xix. 17. See *Wetstein* on Mat.

V. In Composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of *δύς*, namely, *readiness, or easiness*, as in *συμβολῶς* *ready to distribute*, *ευκωλός* *easy*; and sometimes, but more rarely, *intensity*, as in *συνσπερόδης* *attending very much*, or *constantly*, *συντονώς* *vehemently*.

Ευαγγελίζω, from ευαγγελιον.

I. In the Active and Middle voice, *To bring glad tidings, good or joyful news.* Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בָּשַׂר; and in the profane writers likewise it is used for *bringing or telling good news or tidings*. See *Wetstein* on Mat. xi. 5. I add from *Lucian*, *Tyrannicid.* tom. i. p. 790. Τὴν ελευθερίαν ΕΤΑΓΓΕΛΙΖΟΜΕΝΟΣ, *Bringing the joyful tidings of liberty*; and from *Josephus*, *Ant.* lib. v. cap. 1.

§ 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, τὴν ἀλώσιν αὐτῆς τῆς πόλεως ΕΤΗΓΓΕΛΙΣΑΤΟ, *told them the good news of taking the city.*" So lib. vii. cap. 10. § 5. Νικῆν ΕΤΑΓΓΕΛΙΖΕΤΑΙ, *He tells the good news of the victory.*" And De Bel. lib. iii. cap. 9. § 6, "Titus sending out a horseman, ΕΤΑΓΓΕΛΙΖΕΤΑΙ τῷ πατρὶ τοῦ ἐφ' οὗ, *tells his father the good news of this affair.*"

In Pass. *Ευαγγελίζομαι*, *To have good tidings brought, published or declared to one.* Mat. xi. 5. Heb. iv. 2, "For unto us the good tidings are published which were published to them. What these good tidings are, is evident from the context. It is the promise of rest to God's people." Thus *Campbell* in his Vth Prehm. Dissertation to Gospels, part ii. which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the Mid. voice, Isa. lxi. 1, to the Messiah's *publishing good tidings* to the poor, and in Isa. lii. 7, to the *preaching* of the Apostles. Hence in the N. T. Act. and Mid. *To publish the gospel, or declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize.* It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18, iv. 18. 43. Acts v. 42. viii. 4. xiii. 32. Rev. xiv. 6, *Ευαγγελίζομαι*, pass. *To be published as glad tidings.* Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. comp. ch. iv. 6.

Ευαγγελιον, *s, to*, from *eu well, good*, and *αγγελια* *a message*.

I. *A good message, glad tidings, good or joyful news.* The LXX (according to *Aldus's* edition) use *ευαγγελιον* for *good tidings*, 2 Sam. xviii. 20, and *ευαγγελια* for *tidings in general*, 2 Sam. xviii. 22, 25, answering to the Heb. בָּשַׂר. The Greek writers also apply *ευαγγελιον* for *good news or tidings*. To the instances produced by *Wetstein* on Mat. iv. 23, I add from *Josephus* De Bel. lib. iv. cap. 11. § 5, Τα αὐτοῦ τῆς Ρώμης ΕΤΑΓΓΕΛΙΑ ἦν, *The good news came from Rome.*" And from *Aristophanes* (cited by *Mintert*), ΕΤΑΓΓΕΛΙΑ κατὰ σφραγῆς αὐτοῖς, *And I told them good news.*"

II. In

II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the Prophet Daniel, ch. ii. 44. vii. 13, 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c.

Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, ΕΚ ΤΟΥ ΕΤΑΓΓΕΛΙΟΥ ζην, to live of, or from, the gospel, so Josephus tells us, De Bel. lib. v. cap. 13. § 6, that John, the zealot, in defense of his sacrilegious plundering of the temple, and using of the consecrated wine and oil, pleaded that it was fit, *τὴν τὰν ὑπαγενομένων ΕΞ ΑΤΤΟΥ τραπεζοῦναι*, that those who fought for the Temple should be fed from the Temple." See also Wolfius.

Our English word *gospel** from the Saxon *godþpell*, which is compounded of *god* good, and *þpell* a history, narration, message, admirably expresses the force and propriety of the Greek *εὐαγγέλιον*.

Εὐαγγελιστής, s, δ, from *εὐαγγελίζω*.

An *Evangelist*. These were ministers in the primitive church, whose seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with †. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. Comp. Acts xix. 22.

* The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL Evangelium. Anglosax. *godþpell*, Al. *Gotþpell*. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus intercederit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum hominibus, atque aliis quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox *godþpell* sit *εὐαγγελιστῶν*, et compositione merè Teutonici vim proprietatemque Gr. *εὐαγγέλιον* mirificè reddat. Est enim à *god* bonus, et *þpell* historia, narratio, nuntium." Junii Etymol. Anglican. in *Gospel*.

† See Eusebius Eccles. Hist. lib. v. cap. 9, or 10. Eckard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188, and Swicer Thesaur. in *Εὐαγγελιστής*.

Εὐαρεσκω, w, from *εὐαρεστος*.

To please well, or very much. occ. Heb. xi. 5, 6. *Εὐαρεσσομαι*, *εἰς*, pass. To be well pleased. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5, and xiii. 16, where comp. *Kypke*.

The LXX render *עָנָה לַיהוָה* to walk with God, by *εὐαρεσθῆναι τῷ Θεῷ*, concerning Enoch, Gen. v. 22, 24, and in several other passages.

Εὐαρεστος, s, δ, ῥ, και, το—ον, from *eu* well, and *αρεστος* pleasing, agreeable.

Well-pleasing, acceptable, or pleasing well. Rom. xii. 1, 2. Tit. ii. 9.

Εὐαρεσως, Adv. from *εὐαρεστος*.

Acceptably. occ. Heb. xii. 28.

Εὐγενεστος, a, ov. The Comparative of the following

Ευγενής, *σος*, *ος*, δ, ῥ, from *eu* well, and *γενος* race, family, which from *γενεσθαι* to be born.

I. *Descended from a good family, well-born, noble.* occ. Luke xix. 12. 1 Cor. i. 26.

II. *Generous, ingenuous.* So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11, observes, that *ευγενής* sometimes signifies *μαλαγωγῆτης και γενναῖος*. Comp. also *Kypke*! occ. Acts xvii. 11, where we have the comparat. masc. plur. *Εὐγενεσποι*, δι, More generous: "There is (as *Whitby* has observed) a peculiar spirit and propriety in this expression, as the Jews † boasted they were || *ελευθεροί και εὐγενεῖς*, free and noble, by virtue of their descent from Abraham and the other Patriarchs. These *Berzans*, imitating the rational faith of their great progenitor, were *εὐγενεσποι* his more genuine offspring." Doddridge.

Εὐδία, ας, ῥ.

Fair, or fine, weather. It is derived from *eu* & well, or good, and *Δία* (which see under *Zeus*). *Jupiter*, i. e. the heavens, or air, whence the Latins say, *sub Dio*, in the open air; and in *Horace* we have *sub Jove frigido*, in the cold air, literally, under cold *Jupiter*, lib. i. ode 1. line 25.

‡ See John viii. 33, 39, 41.

|| So *Philo* in Legat. col. 792.

§ So *Eustathius* in *Homer*, li. iii. p. 314, 30. *Ζεὺς και δ' Αἰὴ διδωλῶται, εἰς ἡ και ἡ ΕΤΑΙΑ, ἡ εἰς ἡ ΕΤΑΕΡΙΑ*, *Jupiter* also denotes the air, whence *Εὐδία*, that is, a good state of the air, fair weather."

The

The same Poet speaks of *Jupiter's*, i. e. the *air's* congealing the snow, lib. i. ode 10. line 7, 8,

— Ut glaciēt nives
Puro numine Jupiter.

See also *Cicero De Naturā Deor.* lib. ii. cap. 25. occ. *Mat.* xvi. 2, where see *Wetstein's* excellent Note. It is not used in the LXX, but in *Ecclus.* iii. 15.

Eudæw, ω, from *eu* well, good, and *daew* to think.

I. To think well, think good, be pleased, willing, or desirous. *Luke* xii. 32. *Rom.* xv. 26, 27. 2 *Cor.* v. 8. *Col.* i. 19, 'Οτι εν αυτω ευδοκησεν παν το πληρωμα καλοικησαι, Because in him the whole fulness, of the Godhead namely, was pleased to dwell. The text, according to this explanation, is so agreeable to what the Apostle says, *ch.* ii. 9; and the structure of the words so conformable to that of other passages, (see *Luke* xii. 32. *Gal.* i. 15, 16, and comp. 1 *Mac.* xiv. 41.) that I have no doubt but this is the true interpretation. Comp. *Πληρωμα* X.

II: With *eu* or *eis* following, To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction. *Mat.* iii. 17. xii. 18. 1 *Cor.* x. 5. 2 *Cor.* xii. 10. 2 *Thess.* ii. 12. *Eudexiv* EN— is an *hellenistical* phrase formed after the analogy of the Heb. —ב ופנח or —ב ופנח, to both which it answers in the LXX. See *Isa.* lxii. 4. *Mal.* ii. 17. 1 *Chron.* xxix. 3. *Ps.* xlv. 3. exlix. 4, and comp. 1 *Mac.* x. 47.

III. With an accusative, To take pleasure in, to delight in. *Heb.* x. 6, 8. This also is an *hellenistical* phrase, and is used by the LXX for the Heb. פנח, *Ps.* li. 18. *cij.* 15, for פנח, *Ps.* li. 19. The learned *Raphelius* has remarked on *Mat.* iii. 17, that this V. is scarcely to be found in any of the profane writers, except *Polybius*, who frequently uses it, but applies it either absolutely, or joins it with a dative. *Wetstein*, however, on *Mat.* iii. has produced a passage from *Diodorus Sic.* where it is in like manner construed with a dative.

Eudonia, ας, η, from *eudæw*.

I. A seeming well or good, will, pleasure, good pleasure. occ. *Mat.* xi. 26. *Luke* x. 21.

II. Good will, benevolent affection; affectionate desire. *Luke* ii. 14. *Rom.* x. 1. *Phil.* i. 15. Comp. *Phil.* ii. 13, and *Macknight*. See *Suicer's* Thesaur. on the word.

Eusepsia, ας, η, from *eu* well, good, and *epov* a work.

A good work or deed done, a benefit conferred. occ. *Acts* iv. 9. 1 *Tim.* vi. 2. On which latter text compare under *Αντιλαμβάνομαι* II.

Eusepsia, ω, from *eu* well, good, and *epov* a work.

To do good. occ. *Acts* x. 38.

Eusepsias, ε, δ, from *eusepsia*.

A benefactor. occ. *Luke* xxii. 25. See *Wetstein's* Note.

Eudelos, ε, δ, η, from *eu* well, and *deros* placed, disposed.

Rightly disposed, fit. occ. *Luke* ix. 62. xiv. 35. *Heb.* vi. 7. See *Wetstein* on *Luke* ix.

Eudws, Adv. from *subws*.

1. Immediately, instantly. *Mat.* iv. 20. viii. 3. & al. freq.

It must in some passages be considered as transposed, or else be rendered as *soon as*. Thus *Mark* i. 10. Και ευδws αναβαινων απο τς υδατος, εις ος οχλομενης τς εργα-
νυς. And coming up out of the water he immediately saw the heavens opened, or, As soon as he came up out of the water he saw, &c." So ver. 29. *ch.* v. 36. xi. 2. See *Doddridge* on *Mark* i. 10. *Eudws* is in like manner transposed by *Xenophon*, *Cyri Exped.* lib. ii. p. 171. edit. *Hutchinson*, 8vo. "Proxenus, the Boeotian, ΕΤΟΤΕ μιν μισραντων εν, εκθυμαι γινεσθαι ανηρ τα μετ'αυτα παρ'αυτς ικανος, As soon as he was a stripling, desired to be a man, fit for doing great things;" and by *Lucian*, *De Merc.* Cond. tom. i. p. 495. Και ο μιν πρω-
τος, ΕΤΟΤΕ επισκεπτομενος παρακινους τς δεσποτς, προδραμων και προμηνυσας απερχεται,—And the first who overhears his master proposing (such a thing) immediately running before, and bringing information of it, returns, &c."

2. Soon, speedily. 3 *John* ver. 14.

Eududromew, ω, from *subws* straight, and *δρο-
μος* a course.

To come with a straight course, or run, as the sailors call it, occ. *Acts* xvi. 11. xxi. 1.

Eudw

Εὐθυμω, ω, from εὐθυμος.

I. To take courage, be of good courage. occ. Acts xxvii. 22, 25.

II. To be cheerful, to be in good spirits, as we say. Jam. v. 13.

Symmachus uses the particip. εὐθυμων for the Heb. לֵב טוֹב, a good or cheerful heart. Prov. xv. 15.

Εὐθυμος, σ, δ, ῥ, from εὐ well, good, and θυμος a mind.

I. Of good cheer or courage. occ. Acts xxvii. 36, Εὐθυμοὶ δὲ γεινομένοι, Being encouraged.

II. Cheerful, whence the comparat. neut. sing. Εὐθυμότερον, used adverbially, More cheerfully. occ. Acts xxiv. 10.

Εὐθύω, from εὐθός.

To make straight, direct.

I. To make straight a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use εὐθείας ποιεῖτε.

II. To direct, guide, steer a ship. occ. Jam. iii. 4, 'Ο εὐθύων, The person steering, the steersman.

Εὐθός, Adv. from εὐ well, and θυω to rush impetuously, or from the Heb. שׁוּב to move swiftly, rush impetuously.

Immediately, instantly. Mat. iii. 16, (where comp. under Εὐθὺς ἴ-;) John xiii. 32. xix. 34. & al.

Εὐθός, ὡς, v, from εὐθός Adv.

I. Straight, in a natural sense. occ. Acts ix. 11.

II. Straight, right, in a figurative and spiritual sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15. Comp. Mat. iii. 3.

This word in the LXX most commonly answers to the Heb. יָשָׁר straight, right.

Εὐθυῖς, ῥητος, ῥ, from εὐθός.

Rectitude, righteousness, equity. occ. Heb.

i. 8. The correspondent Heb. word in Ps. xlv. 8. is יְשׁוּרִים rightness, righteousness.

Εὐκαιρῶ, ω, from εὐ well, good, and καιρός time, opportunity.

I. To have convenient time or opportunity, to have, or be at, leisure. occ. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, Amores, tom. i. p. 1050. 'Οἱ δὲ τῶν ἐπιγινόμενων αἱ λήσεις τῆς ἀνάγκης ἀφ' ὧν εὐκαιροῦνται τῶν κρείσσων—And the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better." So likewise Plutarch, whom see in Wetstein.

II. To spend, or employ, one's leisure time. occ. Acts xvii. 21.

Εὐκαιρία, ας, ῥ, from εὐκαιρός.

A convenient opportunity. occ. Mat. xxvi. 16. Luke xxii. 6.

Εὐκαιρός, σ, δ, ῥ. See εὐκαιρῶ.

Timely, opportune, seasonable; convenient. occ. Mark vi. 21. Heb. iv. 16.

Εὐκαιρῶς, Adv. from εὐκαιρός.

Opportunately, conveniently, in season. occ. Mark xiv. 11. 2 Tim. iv. 2.

Εὐκαταστός, α, ον, Comparat. of ευκατός easy, which from εὐ denoting easiness, and κατός labour.

Easier, more easy. Mat. ix. 5. xix. 24. & al.

Εὐλαζία, ας, ῥ, from εὐλαζής.

Fear. occ. Heb. v. 7, where Christ is said to be εὐλαζουμένης heard, and so delivered from his fear, that horrid fear, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34, and under which an Angel appeared from heaven strengthening him; Luke xxii. 43.

Εὐλαζία is used in the sense of fear, not only in the LXX, Josh. xxii. 24. (comp.

Wisd. xvii. 8. and εὐλαζεσμαι) but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7.

And in the LXX of Job xxxv. 12, according to the Alexandrian MS. and the edition of Aldus, we read ΟΥΚ ΕΙΣΑΚΟΤΗΣ ΑΠΟ

ὕψους ὠνήμεν, And thou wilt not hear, and so deliver from, the insolence of the wicked." The words in Heb. v. 7, may

otherwise be rendered being heard from, or on account of (comp. Act. I. 5.) his religious reverence, to God namely, (comp.

Bowyer's Conject.); but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject.

4to. Our Eng. translators in rendering it, and was heard in that he feared, seem

to have aimed at preserving the ambiguity of the original; for in that may

here mean either in (as tu) that which, or in as much as. In the margin they

have, for his piety.

II. Religious, or godly, fear. occ. Heb. xii. 28.

Εὐλαζεσμαι, ἡμαι, from εὐλαζής.

To be afraid, to be moved, or impressed with a natural or religious fear. occ.

Acts xxiii. 10. Heb. xi. 7.

Εὐλαζής, ὅς, ὡς, δ, ῥ, from εὐ well, carefully,

fully, and ελαβον 2 aor. of λαμβανω, or obsol. ληβω to take.

I. It properly denotes one who taketh any thing, which is holden out to him, well and carefully.

II. *Cautious, circumspect, timid, timorous.* So Philo, Life of Moses, και αμα την ουσιν ΕΤΑΑΒΗΣ ων, and being also of a timorous disposition; and Plutarch in Pericl. περι τον λαον ην ΕΤΑΑΒΗΣ, in speaking he was timorous." Comp. Wetstein on Heb. v. 7.

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2.

The LXX seem to have used ευλαβεις in a passive sense for acceptable, Lev. xv. 31, where και ευλαβεις ωσιγγεις answers to the Heb. תַּרְוִיחַ, and ye shall separate. In Walton's Polyglott, however, the Greek words are rendered, et abstinentes facietis, and ye shall make them abstain.

Ευλοσω, ω, from ευ well, good, and λος a word.

I. To bless, as one man doth another, to express good wishes to, to wish happiness to. Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 84. Heb. vii. 1, 6, 7.

II. To bless, as man doth God, to praise, laud, celebrate, magnify. Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of praising by the purest Greek writers. See Elmer on Luke i. 64.

III. To bless, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's blessing a person implies his actually conferring happiness, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14.

IV. To bless, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16.—and the infants, Mark x. 16.

Ευλογητος, υ, ο, from ευλογω.

Blessed. Luke i. 68. Rom. i. 25. ix. 5. & al. Ο Ευλογητος, THE Blessed, is used by the High Priest as a title or name of God, Mark xiv. 61, agreeably to the Jewish style. See Wolfius, Schoettgenius' edition

of Pater's Lexicon in Ευλογητος, and Bp. Pearson On the Creed, Art. II. HIS ONLY SON, p. 141, fol. edit. 1662.

Ευλογια, ας, η, from ευλογω.

I. *Blessing, wishing well, or expressing wishes of happiness, to,* Jam. iii. 10. Comp. Heb. xii. 17.

II. *Praise, eulogy, to God.* Rev. vii. 12. Comp. Rev. v. 12, 13.

III. *Praise, commendation, to man.* occ. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44.

IV. *Blessing, of God.* See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. Ευλογω III. Rom. xv. 29, Εν πληρωματι ευλογιας τε ευαγγελια το Χριστο, In the fulness of the blessing of the gospel of Christ, i. e. "with a full and abundant blessing attending my ministerial and evangelical labours," Doddridge; or rather, according to Whitby, "with a full impartment of spiritual gifts to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτηριον της ευλογιας, The cup of blessing, i. e. the cup, or wine in the cup, which is blessed in the Eucharist, and which corresponds to the second cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being blessed by the master of the house, was likewise called The Cup of Blessing. See Bp. Pearce's Comment. on the Gospels, p. 443, and Dr. Bell On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16.

VI. *Blessing, beneficence, bounty, a bountiful present.* occ. 2 Cor. ix. 5, 6. This seems an hellenistical sense of the word; and thus ευλοια is used in the LXX for a present, answering to the Heb. בִּרְכָה, Gen. xxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 K. v. 15.

Ευμεταδοτος, υ, ο, η, from ευ denoting readiness, and μεταδιδωμι to impart.

Ready to impart or distribute. occ. 1 Tim. vi. 18. M. Antoninus, cited by Wetstein, uses το ευμεταδοτον for readiness to distribute.

Ευνοω, ω, from ευ well, and νοος the mind, To be well affected or (q. d.) well minded towards, another, to be friends with him, (as we commonly express it.) occ. Mat. v. 29, where see Wetstein.

Ευνοια, ας, η, from ευ well, and νοος the mind.

Bene-

Benevolence, goodwill. occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS, six of which ancient, for *οφειλονενν ευνοιαν* have *οφειλην*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned Critics cited by *Welstein*, to whom we may add *Bp. Pearce*, who thinks the common reading to be an interpretation only of the genuine one: and *Griesbach* receives *οφειλην* into the text.

Ευνυχίζω, from *ευνυχος*.

To make an eunuch, either literally by castration, or figuratively by mortification. occ. Mat. xix. 12.

Josephus uses this word, Ant. lib. x. cap. 2. § 2, where *Isaiah* threatens king *Hezekiah*, *τας εκγονους ΕΥΝΟΤΧΙΣΘΗΣΟΜΕΝΟΤΕ*, και απολασταντας το ανδρας ειναι, τω, Βαβυλωνιω δελευσονται βασιλαι, that his descendants should be made eunuchs, and having lost their virility, should serve the Babylonish king."

Ευνυχος, ε, ο, from *ευνη* a bed, (which perhaps like the Latin *unus* one, is a derivative from *εις*, *εἷς*, one, alone) and *νυχ* to have, keep: unless we prefer *Eustathius's* derivation, from *ευνις* deprived, and *οχλιας* of cohabitation. *Ευνις* is used by *Homer*, Il. xxii. line 44. and *Odys.* ix. line 524, and may also be derived from *εις*, *εἷς*, alone.

I. A keeper of the bed, or bed-chamber, a chamberlain. Some think it is applied strictly in this etymological sense to queen *Candace's* eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called *ανηρ* a man: But this argument seems very weak; for *ανηρ* *Αθιοψ*, according to both the Greek and Heb. idiom, is exactly equivalent to *Αθιοψ τις* (see *Raphelius*;) and surely an eunuch might be called *ανηρ*, as distinguished from a woman. The LXX use *ευνυχος* from the Heb. *רִבָּה* an officer, where we cannot well suppose any reference to castration. Comp. Gen. xxxix. 1, 7, in the LXX, and see *Heb.* and *Eng.* Lexicon under *רִבָּה*.

II. An eunuch, a man either naturally impotent, occ. Mat. xix. 12; or castrated, Mat. xix. 12. Acts viii. 27. & al. Eunuchs had anciently the charge of the bed-chamber, and the care of the women, in

the palaces of the Eastern princes (see *Esth.* ii. Dan. i.), as they still have in that part of the world to this day.

III. An eunuch, in a figurative sense, one who on a religious account mortifies his natural inclinations, and refrains even from marriage. occ. Mat. xix. 12.

See *Suicer's* Thesaur. on this word.

Ευδοω, ω, from *ευ* well, good, and *δοω* a way, journey.

I. To give or afford a good or prosperous journey; whence *Ευδοομαι*, εμαι, pass. To have a prosperous and successful journey. occ. Rom. i. 10, where see *Kypke*. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. *וַיְהִי דָּרֶךְ לְיִצְחָק לָלֶכֶת בַּדֶּרֶךְ*.

II. To prosper another, to make him prosperous. *Ευδοομαι*, εμαι, pass. To prosper, be prospered. occ. 1 Cor. xvi. 2. 3 John ver. 2, twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Jud. xv. 18, but by the profane writers, as may be seen in *Welstein* on Rom. i. 10.

Ευπειθης, εθς, εθ, η, from *ευ* denoting easiness, and *πειθω* to persuade.

Easily persuasible, easy to be persuaded or entreated. occ. Jam. iii. 17.

Ευπεριπαλος, ε, ο, η, from *ευ* well, easily, and *περιπαλος* surrounding, which from *περιπαμι*, or *περιπαμαι* to surround.

Easily surrounding or encompassing, apt to surround or encompass. This is a very difficult word, being found in no Greek writer before the time of the Apostles.

After examining various interpretations of it both ancient and modern, (which may be seen in *Suicer's* Thesaur. *Pole Synops.* *Welstein*, *Eloner* and *Wolffius*,) I find myself, with the two last-named learned writers, obliged to acquiesce in the exposition *Chrysostom* gives of *ευπεριπαλος* by *η ευκολως περιπαμμενη ημας*,

which easily encompasses or surrounds us. So French *Trans.* qui nous enveloppe si aisement. *Diodati's* Italian *ch'è atto a darci impaccio*, which is apt to hinder us. occ. Heb. xii. 1, where *Kypke*, whom see, explains it to the same effect as *Diodati*.

The particular sin here meant by the Apostle seems to be that mentioned by *Doddridge*, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context,

context,

context, and chap. lili. 6, 14. vi. 11, 12. x. 23, 25, 36—39.

Very ingenious is the interpretation of *Wetstein*, who explains *εὐπερίστος* in a passive sense of the sin which is surrounded with so great a cloud of witnesses, who are, as it were, spectators of the christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation he proves from pertinent authorities, that both *εὐπερίστος* and *ἀερίστος* are used passively, the former signifying surrounded, the latter not surrounded. But then he also quotes a passage from *Theopompus in Athenæus*, where *εὐπερίστος* must be understood actively (*ΠΕΡΙΣΤΑΤΟΝ βωσῶν τὴν καμὴν ποιεῖ*, by her cries she makes the village surround her, or brings it around her,"); and *Elmer* observes against *Le Clerc*, that verbal adjectives of a like form in *-τος* have often an active signification. And since the Apostle joins the *εὐπερίστον ἀμαρτίαν* with *ὅγκον παντα* every weight, and describes it as something which christians are to lay aside, *Chrysostom's* exposition above-mentioned appears justly preferable to *Wetstein's*; and it seems very probable, that in this epithet *εὐπερίστον* the Apostle alludes to the long flowing garments of the ancients, which, if not put off in running a race, would (*εὐπερίσταναι*) cling about their legs, and impede their course. So *Diodati*, *Beza*, and *Piscator* in *Leigh Crit. Sacr. Comp.* under *Ἀναζώννυμι*.

Εὐποιᾶ, ας, ἡ, from *εὐποιᾶν* to do good, which from *eu well*, and *poiesis* to do.

Doing good, i. e. works of charity and mercy, beneficence. occ. Heb. xiii. 16.

Εὐπορεῶ, ω, and *εὐποροῦμαι*, εμαι, from *εὐπορος* * having or possessing any thing, which from *eu well*, and *poros* (from *παρῶν* to pass through) which signifies not only † a passage through, but a mean or

method found out for doing any thing, particularly for getting money; also, gain, income, revenue.

To be able to afford, to be able, in this sense. occ. Acts xi. 29, where *Kypke* observes that the expression is elliptical, and that *χρημάτων* wealth or some such word is to be understood. He accordingly cites from *Josephus* *XPHMATON ETIOPHΘEIS*, and from *Strabo* *XPHMATON ETIOPOTNTAS*. Comp. also *Elmer* and *Wetstein*.

It is used by the LXX for the Heb. *נָשַׁח* to reach, attain to, Lev. xxv. 26, 49; for the Heb. *מָצָא* to find, obtain. Lev. xxv. 28.

Εὐπορία, ας, ἡ, from *εὐπορος*, which see under *Εὐπορεῶ*.

Substance, maintenance, livelihood, means, opes, facultates. occ. Acts xix. 25.

Εὐπρεπεία, ας, ἡ, from *εὐπρεπής*, εος, ες, ὅ, ἡ, which from *eu well*, and *πρεπῶ* to be beautiful, to become.

Beauty, pleasing form. occ. Jam. i. 11.

Εὐπροδεκτός, ος, ὁ, ἡ, from *eu well*, and *προδεκτός* accepted, acceptable; which latter word is used by the LXX, Prov. xi. 20, and is derived from *προδεχόμεαι* to receive, accept.

Well accepted, acceptable. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. v.

The word is applied in the same sense by *Plutarch*, (see *Wetstein*), and by *Clement*, 1 Cor. 13, 40. edit. *Russel*.

Εὐπροσδετός, ος, ὁ, ἡ, καὶ τὸ—ον, from *eu* intens. and *προσδετός*, an assessor, a constant attendant, also assiduous, which from *προς* near, hard by, and *ἔδρα* a seat. Constantly attending, whence the neut. *Εὐπροσδετόν*, τό, used as a substantive. Constant, or continual, attendance. occ. 1 Cor. vii. 35. Comp. *εὐπροσδεπῶν*. But observe that in 1 Cor. vii. 35, many MSS, five of which ancient, read *εὐταπεδόν* to the same sense. And this reading is embraced by *Bp. Pearce*, whom see, and by *Griesbach* received into the text.

Εὐπροσώπῳ, ω, from *eu well*, and *πρόσωπον* a face, appearance.

To make a fair appearance, or shew. occ. Gal. vi. 12.

nā comparandæ. *Eurip.* pro quo & absolutè *πρὸς* dicitur apud *Aristot.* Rhet. i. & Polit. lib. i. cap. 7. Interdum pro quæstu usurpatur, ut apud eundem in Polit. significat & reditus, proventus, obventio; rectigal apud *Aristoph.* in Vesp." *Scapula*.

The

* *Kypke* remarks, that *Musonius in Slobæus*, serm. viii. p. 476, confirms this sense by distinguishing between *εὐπορος* and *πλουσιος* the rich. "Some men, when they cannot pretend poverty, ἀλλ' ἑτιόποιοι *XPHMATON* εἰς, τινες δὲ καὶ πλουσιοι, but who are possessed of property, and some even rich, yet go so far as not to bring up their younger children *ἵνα, τα προσηκόντα ἑτιόποιοι* μᾶλλον, that the elder may be better provided for."

† *Παρος* transitus, trajectus—item ratio excogitata aliquid efficiendi: ut *παρος* *χρημάτων* ratio pecu-

The Greek writers often use the adjective *σπερσωτός* for *specious, appearing fair or well*. For instances see *Wolfius*, *Wetstein*, and *Kypke*.

ETPEΩ, ω.

To find. An obsolete V. which may not improbably be derived from Heb. נָחַת *the light*, either because *to find* is, as it were, *to bring things to light*, or because the *light* itself searcheth and *findeth out* all things. (See Job xxv. 3. Ps. xix. 6.) From *εὑρω* we have in the N. T. 1st fut. *εὑρησω*, perf. *εὑρηκα*, 1 aor. pass. *εὑρεθην*, 1 fut. *εὑρεθισομαι*, 1 aor. mid. particip. *εὑραμενος* (Heb. ix. 12.) by syncope for *εὑρησαμενος*; if it should not rather be deduced from the obs. *εὑρω*, 1 aor. *εὑρα*, 1 aor. mid. *εὑραμην*, particip. *εὑραμενος*. See under *Εὑρισκω*.

Εὑρισκω, from the obs. *εὑρω*, or *εὑρω*.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by *Xenophon* and *Demades*, cited by *Kypke*.

III. *To find without seeking, or by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. xxiv. 46. xxvi. 40. Comp. Luke xvii. 18, (which *Elmer*, *Wolfius*, and *Campbell* understand interrogatively, as the preceding verse) Phil. iii. 9.

V. *To find, obtain, get*. Luke i. 30. ix. 12. John x. 9. Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So *Lucian* Reviv. tom. i. 396. Μὲν γὰρ ἔΤΡΟΜΗΝ πολλὰ *is-lēras*, I could, however, scarcely *obtain* with many entreaties." See also *Wetstein* and *Kypke* on Heb. ix. 12, and *Kypke* on Rom. iv. 1.

VI. *To find the price or value of any thing by computation*. Acts xix. 19. *Xenophon* applies the V. in the same sense. See *Raphelius* and *Wetstein*. So *Herodotus*, lib. viii. cap. 28. ἔΤΡΟΝ λολίζμενος—I *found by computation*—

VII. *To save, preserve*. Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able*. Rom. viii. 18, where *Kypke* cites *Plutarch*, *Pausanias* and *Arrian* using it in a like view.

IX. *Ευρισκομαι*, Pass. *To be found, i. e. to be*.

In this sense it is frequently applied in the LXX for Heb. נָחַת, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where *Campbell* translates *Εὑρεθῇ ἐν γαστρὶ σῶσα*, by *She proved to be with child*. Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21, where see *Vitringa* and *Kypke* on Mat.

Ευροκλυδων, ἀνεμος, δ.

Euroclydon, a *tempestuous wind*; usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N.E. round by the N. to the S.E. The *great wind*, or *mighty tempest*, or *vehement east wind*, described by the prophet *Jonah*, ch. i. 4. iv. 8, appears to have been one of these *levanters**. *Ευροκλυδων*, according to the annotations of *Erasmus*, *Vatibus*, and others, is said to be vox *hinc ducta quod ingentes excitet fluctus* (a word derived from its exciting *great waves*), as if these commentators understood it to have been, as *Plavorinus* writes it (*in voce Τυφών*), *Ευρυκλυδων* †, and as such compounded of *εὐρύς* (*latus, amplius, broad, large, &c.*), and *κλυδων* (*fluctus, a wave*). But rather, if an etymology is required, as we find *κλυδων* used by the LXX (*Jonah* i. 4, 12.) instead of *νεφ*, which always denotes a *tempest*, as I conjecture, properly so called, *Ευροκλυδων* will be the same with † *Εὐρος κλυδων*, i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. *Slaw*, *Travels*, p. 330, and Note, where the reader may meet with further satisfaction on this subject, and may find the common reading *Ευροκλυδων* sufficiently defended in preference to that of the *Alexandrian MS*, *Ευρακλυδων*, though favoured by the *Vulg.* version, *Euroaquo*, and embraced by *Grotius*,

* The winds in *Jonah*, however, appear to have been miraculous.

† One MS. cited by *Wetstein* and *Griesbach* reads so.

‡ *Εὐρος*, the east wind, is, by the way, from the Heb. נָחַת *the light*, which rises in that part of the heavens.

Claver,

Cluver, Le Clerk, and Bentley. The ancient Syriac version has ܡܬܪܦܢܐ. See also *Wetstein, Doddridge, and Bowyer's Conject.* on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26.

Ευρηχωρος, ε, δ, η, from * *supus* broad, and *χωρος*, a place.

Broad, roomy, spacious. occ. Mat. vii. 13.

Ευσεβεια, ας, η, from *ευσεβης*.

I. *Devotion, piety towards God.* Acts iii. 12.

1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8, vi. 6. Comp. 1 Tim. iii. 16.

Ευσεβω, ω, from *ευσεβης*.

I. *To exercise piety or true religion.* Comp.

Ευσεβια II. occ. 1 Tim. v. 4, where observe that *την-οικον* is governed of the preposition *κατα* understood. So *Elmer* cites from *Isocrates* in *Nicocle*, § 35, ΤΑ ΠΑΡΙ ΤΗΣ ΘΕΟΥ ΕΤΣΕΒΟΤΜΕΝ †. See more in *Elmer* and *Wolfius*.

II. *Transitively, governing an Accusative. To worship religiously.* occ. Acts xvii. 23. So *Euripides* and *Plutarch*, cited by *Wetstein*, ΕΤΣΕΒΟΤΣΙ ΤΟΤΕ ΘΕΟΤΣ, and ΕΤΣΕΒΕΙΝ ΘΕΟΤΣ."

Ευσεβης, ες, ες, δ, η, from *eu* well, and *σεβωμαι* to worship.

Devout, pious, religious, godly. occ. Acts x. 2, 7. xiii. 12. 2 Pet. ii. 9.

Ευσεβας, Adv. from *ευσεβης*.

Piously, religiously; godly. occ. 2 Tim. iii. 12. Tit. ii. 12.

Ευσημος, ε, δ, η, from *eu* well, and *σημα* a sign.

Significant, intelligible, easy to be understood. occ. 1 Cor. xiv. 9, where see *Wolfius* and *Wetstein*.

Ευσπλαγχνος, ε, δ, η, from *eu* well, and *σπλαγχνον* a bowel, which see.

Of tender bowels, tender-hearted, tenderly

* *Scapula* remarks, that this word may seem to be composed of *eu* well, and *ηω* to flow, so as to be spoken properly of a broad and well-flowing river, as in *Homer*, II. vi. line 508.

Ευθεω; λυθωαι ΕΥΡΕΠΙΩΣ ὠδιναι.

That us'd to bathe in the wide-flowing stream.

Comp. II. v. line 545. II. xxi. line 1.

† *Isocrates* has a very similar expression in *Demon.* § 7, Πρῶτον μὴ ἐν ΕΥΣΕΒΕΙ ΤΑ ΠΑΡΕΙ ΤΗΣ ΘΕΟΥ.

compassionate †. occ. Eph. iv. 32. 1 Pet. iii. 9. So also in *Clement*, 1 Cor. § 29. *Ευσπλαγχνος* is used in *Sophocles*, and *Ευσπλαγχνια* in *Euripides*; but in those writers both these words denote *strength of mind, high-spiritedness.* See *Wolfius* on Eph. iv. 32. But *Chrysostom*, cited in *Suicer's Thesaur.* under *Ευσπλαγχνισμας*, applies the particip. *εὐσπλαγχνισμένος* in the sense of *tenderly compassionate*; and *Symmachus* uses *ασπλαγχνος* for the Heb. רַחוּם *cruel*, Prov. xvii. 11, and so doth another *Hexaplar* version for רַחוּם, Deut. xxxii. 33. Comp. under *Σπλαγχνον* II.

Ευσχημονως, Adv. from *ευσχημων*.

Honourably, gracefully, decently. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12.

Ευσχημοσυνη, ης, η, from *ευσχημων*.

Comeliness. occ. 1 Cor. xii. 23.

Ευσχημων, ονος, δ, η, from *eu* well, good, and *σχημα* form, fashion, mien.

I. Spoken of persons, *Honourable, respectable, reputable.* occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See *Wetstein* and *Kypke* on Mark.

II. Of things or actions, *Decent, becoming, comely.* occ. 1 Cor. vii. 35. xii. 24.

Ευλονως, Adv. from *ευλονος* intense, from *eu* intens. and *τελονω* perf. mid. of *τενω* to stretch, strain.

Intensely, vehemently, strenuously. occ. Luke xxiii. 10. Acts xviii. 28.

Ευραπειλια, ας, η, from *ευραπειλος*, which is derived from *eu* easily, and *εραπειν* 2 aor. of *τραπω* to turn, and properly signifies one who can || *easily or readily turn his discourse, and accommodate it to the present occasion, for the purpose of exciting mirth or laughter; a wit; but since such persons are very apt to deviate into buffoonery, and scurrility, hence ευραπειλος is sometimes used in a bad sense for a buffoon, a scoffer, a sneerer.* So *Isocrates* in *Areopag.* joins the *ευραπειλος* with *τεις στωπλιν δυναμενους*, those who are expert in *scoffing.* And *Aristotle*, 'Οι βωμολοχοι ευραπειλοι προσαδραυονται, *Buffoons are called ευραπειλοι.*"

† *Notat.* — *esse qui ex imis visceribus, aut ex corde plane medullitibus miserationum misereantur, corumque calamitatibus vehementissimè afficiantur.* Illeg. in N. T. in *Leigh's Crit. Sacr.*

|| "Ευραπειλια—παρε το ΕΥ ΤΡΕΠΕΣΘΑΙ τιν λαλον υφ'ηται." *Etymol. Mag.*

T

I. In

I. In a good sense, *Wit, pleasantry, facetiousness, merriment*. So used by *Plato*.

II. In a bad sense, *Buffoonery, scurrility, satirical or obscene jesting*; for, from the tenour of the Apostle's discourse, he seems particularly to allude to this last. (See *Hammond*.) So *Herychius* explains *συλαπαια* not only by *καρδιᾶς* levity, and *μαρολοία* foolish talking, but also by *αισχρολοία* filthy or obscene talking. occ. Eph. v. 4. See *Wetstein* and *Elmer* on the place.

Ευφημία, ας, ἡ, from *ευφημος*.

Good report. occ. 2 Cor. vi. 8.

Ευφημος, υ, δ, ἡ, from *eu well*, good, and *φημη* report, fame.

Of good fame or report, reputable. occ. Phil. iv. 8.

Ευφορεω, ω, from *eu well*, and *φορεω* to bear. To bear or bring forth well or plentifully. occ. Luke xii. 16. The verb or participle is used by *Hippocrates* and *Josephus*, cited by *Kypke*, as the nouns *ευφορος* and *ευφορία* are by others of the Greek writers.

Ευφραίνω from *eu well*, and *φρην* the mind. To rejoice, make joyful in mind.

I. In a good and spiritual sense, To rejoice, make joyful. occ. 2 Cor. ii. 2.

Ευφραίνομαι, Pass. To be glad, joyful. Acts. ii. 26. Rom. xv. 10. Gal. iv. 27.

II. Ευφραίνομαι, Pass. To be joyful, rejoice, be merry. In a natural and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19, Ευφραίνουσιν—λαμπρως Living in jovial splendour." The Greek beautifully implies that this worldling not only indulged himself in dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an elegant, sumptuous, and splendid manner. And observe further on Luke xvi. 19, that our Lord having reprov'd the hypocrisy and erroneous tenets of the *Pharisees*, ver. 15, 18, who were covetous, and who, as *Josephus*, one of that sect, tells us, Ant. lib. xviii. cap. 1. § 3, την διαίταν ἐξευτελιζουσιν, εἰδεν εἰς το μαλακώτερον ἐνδιδόντες, lived sparingly, and indulged in no luxury," proceeds now, under a parable representing a rich self-indulgent Epicurean *Sadducee* (see *Josephus*, Ant. lib. xiii. cap. 10. § 6.), to

warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical *Pharisees* and to the openly impious *Sadducees*, the doctrine of a future state of happiness or misery after death. See also *Wetstein*, and comp. under *Σαδδουκαῖοι*.

Ευφροσυνή, ης, ἡ, from *ευφρων* joyful, glad, which from *eu well*, and *φρην* the mind. Joy, joyfulness, gladness. occ. Acts ii. 28. xiv. 17.

Ευχαριστω, ω, from *ευχαριστος*.

To thank, give or return thanks, be thankful. See Mat. xv. 36, and *Wetstein* and *Kypke* there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25, for *ευχαριστω τῷ Θεῳ*, two ancient MSS, with the Vulg. read ἡ χάρις τῷ Θεῳ; and one ancient MS, with two later ones, have *χαρις τῷ Θεῳ*; and this latter reading *Griesbach* marks as perhaps preferable to the common one. In 1 Cor. xiv. 18, "I find that the Alexandrian and other good MSS [four ancient, and two later ones, *Wetstein* and *Griesbach*] and the Syr. Copt. and Ethiop. versions leave out *με*: I render this place therefore thus, I give thanks to God, speaking in more foreign languages than you all. St. Paul used *ευχαρισεῖν* in the two preceding verses for giving thanks in the public service of the church, and so it means here, as I think." Bp. *Pearce*, whose interpretation is embraced and enforced by *MacKnight*, whom see.

Ευχαρισσομαι, σπαι, Pass. To be acknowledged with thanks, or thanksgiving. occ. 2 Cor. i. 11.

Ευχαριστία, ας, ἡ, from *ευχαριστος*.

Thankfulness, giving of thanks, thanksgiving, whether to man, as Acts xxiv. 3.—or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. & al. freq.

Ευχαριστος, υ, δ, ἡ, from *eu well*, and *χαρις* thanks.

Thankful, grateful. occ. Col. iii. 15.

Ευχη, ης, ἡ, from *eu well*, and *χew* to pour out.

I. A prayer poured forth to God. occ. Jam. v. 15.

II. A vow. occ. Acts xviii. 18, (where see *Doddridge*.) xxi. 23. In this latter sense it is not only frequently used by the LXX (for the Heb. נָדָה a vow), but also by the profane writers. See *Scapula*.

Ευχο-

Ευχομαι, from *ευχη*.

I. *To pray to God.* occ. Jam. v. 16. Comp. 2 Cor. xiii. 7. 3 John. ver. 2.

II. *To wish.* occ. Acts xxvi. 29. xxvii. 29. Rom. ix. 3, (where see *Bowyer*.) 2 Cor. xiii. 9. *Raphael* remarks on Acts xxvi. 29, that *Xenophon* in like manner joins *ευχομαι* with a dative, as *Cyropæd.* lib. ii. ΕΤΗΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ *τα αἰδὰ*, *Praying to the gods for good things*; and lib. vii. 'Οι δὲ ΕΤΗΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ—They having *prayed to the gods*—" So the text may be rendered, *I could pray to God, that, &c.*" See other instances in *Kypke*.

Ευχρηστος, *υ*, *δ*, *η*, from *ευ well*, or *intens.* and *χρηστος useful*.

Useful, very useful. occ. 2 Tim. ii. 21. iv. 11. *Philem.* ver. 11.

Ευθυχω, *ω*, from *ευθυχος courageous*, which from *ευ well*, and *ψυχη the soul, mind*.

To be of good courage, or comfort. occ. Phil. ii. 19; where *Kypke* cites *Josephus* using this V. Ant. lib. xi. cap. 6. § 9, concerning *Artaserxes* or *Ahasuerus*, who, *την Εσθηρα ΕΤΥΧΕΙΝ και τα κρειττω προσδοκων παραδαρουνεν*, encouraged *Esther to be of good comfort, and to expect better things.*"

Ευωδια, *ας*, *η*, from *ευ well, good*, and *ωδια perf. mid. of οω to smell*.

A good smell, a good odour. occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. The phrase *οσμαν ευωδιας*, *a sweet-smelling savour or odour*, is very frequently used by the LXX for the Heb. מִנְחָה *a savour or odour of rest*, which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28.

Ευωνυμος, *υ*, *δ*, *η*, from *ευ well, good*, and *ονυμα Æolic for ονομα, a name*.

I. *Of a good name, having a good or fortunate name.* Thus used in *Lucian*.

II. *The left*, as opposed to the right. Εξ *ευωνυμων* (*μερων parts*, namely), *On the left side.* Mat. xx. 21. xxv. 33. & al. Καταλιποντες αυλην *ευωνυμον*, *Leaving it on the left.* Acts xxi. 3; so *Welstein* cites from *Lucian*, speaking of navigators, Την Κρητην ΔΕΞΙΑΝ λαβοντες, *Leaving Crete to the right.*—Τον—*ευωνυμον*, *The left, foot namely*, Rev. x. 2.

As to the reason of this latter signification, the *left side* was by the Greeks superstitiously reckoned of *evil omen*, and it was part of the same superstition to call such things by more *auspicious* names; and what could be more auspicious than *ευωνυμος*? This, therefore, they used for the *left side*, in the same manner as they styled the *Infernal Furies*, *Εμυνιδες* the *good-natured goddesses*. See more on this subject under *Αριστος*.

Επαλλομαι, from *επι upon*, and *αλλομαι to leap*.

To leap upon. occ. Acts xix. 16.

Εραπα, Adv. from *επι upon*, *at*, and *απαξ once*.

1. *Once, once for all.* occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. *At once.* occ. 1 Cor. xv. 6.

Εφεσιος, *η*, *ον*, from *Εφεσος Ephesus*, the name of a city, the metropolis of *Ionian*, a country of *Asia Minor*.

Of Ephesus, Ephesian. occ. Rev. ii. 1.

Εφεσιος, *α*, *ον*, from *Εφεσος Ephesus*.

An Ephesian, occ. Acts xix. 28, 34, 35. xxi. 29.

Εφευρητης, *υ*, *δ*, from *εφευρισκω* or *εφευρεω* *to invent*, which from *επι intens.* and *ευρισκω* or *ευρεω* *to find*.

An inventor. occ. Rom. i. 30. *Anacreon* uses this word, Ode xli. line 3, where he calls *Bacchus*, τον ΕΦΕΤΡΕΤΗΝ *χορηγίας*, *the inventor of the choral dance.*"

Εφημερια, *ας*, *η*, from *εφημερος daily*, *lasting one day*.

I. Properly, *A daily course, a ministration lasting a day.* So *Suidas*, 'Η της ημερας λαιλαργια."

II. *A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration.* occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 K. xi. 5—7, that these *courses* of the Priests were *weekly*, or of *seven days* each, and began and ended on the Sabbath.

In the LXX this word sometimes answers to the Heb. מִקְלָיִם *divisions, distributions*, of the Priests or Levites namely, but most properly to the Heb. מִשְׁמֶרֶת *charge, ministry*. See 2 Chron. xxxi. 16.

Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.

Josephus has the same phrase as *St. Luke*, ch. i. 5, when he calls *Mattathias* 'ΙΕΡΕΤΕ ΕΞ ΕΦΗΜΕΡΙΑΣ *Iωαριζος, a priest of the course of Joarib*. Ant. lib. xii. cap. 6. § 1. (comp. 1 Mac. ii. 1.) And in his *Life*, § 1, he applies *Εφημερις* in the same sense: My descent, says he, is not only from the priests, *αλλα και εκ της πρωτης ΕΦΗΜΕΡΙΔΟΣ των εικοσι-ισσαρων*, but also from the first course of the twenty-four."

Εφημερος, α, δ, η, from ex for, and ημερα a day.

Daily, sufficient for a day. occ. Jam. ii. 15. See *Wolffius* and *Wetstein* on the place.

Εφικνεσθαι, εμαι, from ερι unto, and ικνεσθαι to come, which see under Αφικνεσθαι.

To come, or reach unto. occ. 2 Cor. x. 13, 14.

Επιστημι, from ερι by, near, or upon, and ιστημι to stand.

I. *To stand by or near, to present oneself.* Luke xxiv. 4. Acts xxii. 13, 20. xxiii. 11. Comp. ch. x. 17. xii. 7. Luke ii. 9. This word is applied by *St. Luke* to heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in *Raphelius* on Acts xxiii. 11, and in *Wetstein* on Luke ii. 9.

II. *Implying local motion, To come in, or near.* Luke ii. 38. x. 40.

III. *To come upon, implying hostility, Acts iv. 1. vi. 12. xxiii. 27. To assault.* Acts xvii. 5.

IV. *To come upon suddenly and unexpectedly.* Luke xxi. 34. 1 Thess. v. 3.

V. *To be instant, imminent, at hand.* 2 Tim. iv. 6.

VI. *To be instant, urge.* 2 Tim. iv. 2.

VII. *To be present.* occ. Acts xxviii. 2. So *Polybius* has τον ΕΦΕΣΤΩΤΑ ζοφον for a present surrounding darkness. See *Raphelius*.

ΕΦΦΑΘΑ, Heb.

Ephphatha, that is, *Be thou opened*. It may be considered either as the 2d pers. sing. imperat. of *Niph*. פתח, or rather of *Hith*. פתחתי (the ה being in pronunciation softened into ב) from the V. פתח to open. The ancient Syriac version

expresses it by the *Hith*. form, *פתחני* occ. Mark vii. 34.

Εχθρα, ας, η, from εχθρος.

Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. Jam. iv. 4. Eph. ii. 15, 16, where see *Macknight*.

In these two last texts it denotes the cause or occasion of enmity.

Εχθρος, α, δ, or εχθρος, α, ον, from εχθος hatred, enmity, which from εχουμαι to adhere (say some), because hatred is apt to adhere to the mind, and become inveterate: or may not εχθος be rather deduced from the Heb. שׂנא to loathe, nauseate, with ה emphatic prefixed?

I. In an active sense, *An enemy, adversary.* See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18.

II. In a passive sense, *A person hated or rejected as an enemy.* Rom. v. 10. xi. 28. In this latter view *Homer* applies the word, Il. ix. line 312. & al.

ΕΧΘΡΟΣ γαρ μοι κεινος, ημεως Αιδου πυλησιν

Ος κ' ελπει μοι κειθι εν φρεσιν, αλλο δε βαζου.

Who dares think one thing and another tell
• "By me's detested," as the gates of hell.

Pors.

Εχιδνα, ης, η, from the masc. εχις, ιος, δ, the male viper, which may be deduced either from εχουμαι to adhere (as Acts xxviii. 3. comp. καβαλιω), or from Heb. נחש, Hiph. of נחש to smite.

I. *A viper, properly the female.* occ. Acts xxviii. 3.

II. *Γεννηματα εχιδνων, Offspring of Vipers, i. e. a wicked brood of wicked parents (comp. Acts vii. 51.), with particular allusion to their father, the devil, that old serpent.* Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see *Bochart*, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.

ΕΧΩ, perhaps from the Heb. *py* to confine, compress, if it be not rather derived from the obsol. *εχσω*, which see.

I. *To have, in almost any manner.* Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. & al. freq.

On Tit. ii. 8, see *Wetstein*, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9.

• My heart detests him.

Pors.
observe,

observe, that many MSS, six of which ancient, several ancient versions, and eight printed editions, have *σεχομεν*; which reading is accordingly approved by *Mill* and *Wetstein*, and by *Griesbach* received into the text.

- II. *To have, possess.* Mat. iii. 4. xii. 11. xiii. 9, 44. Acts xxiv. 16. & al. freq. Mat. xiii. 12, *But whosoever* hath not, *from him shall be taken away even that he hath.* As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. *Macknight*, that *Juvenal* has used a parallel one, Sat. iii. lin. 208, 209,

*Nil habuit Codrus; ——— & tamen illud
Perdidit, infelix, totum nil: ———*

*Codrus had nothing; yet, poor wretch! he lost
That nothing.*

See also *Wetstein*; and comp. 1 Cor. xi. 22, *τις μη εχομεν* the poor. So in *Aristophanes*, Plut. line 595, *τις εχομεν* means the opulent, or rich. Comp. *Kypke* on Luke viii. 18.

- III. *To have, as a wife.* Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18.

- IV. *To have, obtain.* Mat. v. 46. vi. 1. Rom. i. 13, where see *Kypke*.

- V. *To hold, retain.* 1 Tim. i. 19. iii. 9.

- VI. *To hold, esteem, count.* Mat. xiv. 5. xxi. 26. Mark xi. 32. Acts xx. 24. *Wetstein* on Mat. xiv. 5, cites *Isocrates* applying the V. in the same sense. See also *Kypke*. So Luke xiv. 18, 19, *Εχουμε παρακλημενον* may be rendered, *Reckon me excused.* The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See *Wolfius*.

- VII. *To have in one's power, to be able, can.* Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. *Kypke* on Mark shews that *εχειν* is used in this sense with *δ, δ, τι, ως* and the like by the best Greek writers.

- VIII. *To seize, possess, as trembling and astonishment.* Mark xvi. 8. The best Greek writers apply *εχω* in like manner. See *Wetstein*, and *Homer* II. vi. line 137, and II. xviii. line 247, and for other instances, see *Kypke*.

IX. Joined with an Adv. it may be rendered, *To be.* Acts xii. 15, ΟΤΩΣ ΕΧΕΙΝ, *To be so*, Ita se habere, comp. Acts vii. 1. xvii. 11; Πως εχουσι, *How they are, or fare*, Acts xv. 36; especially with Adverbs expressing an affection of body or mind, thus Κακως εχειν, *To be ill, sick*, Mat. iv. 24. viii. 16. & al. Εσχατως εχουσιν, *To be at the last extremity*, Mark v. 23; Καλως εχειν, *To be well*, Mark xvi. 18; Κομψοτερον εχειν, *To be better, to amend in health, to recover*, John iv. 52; Ετοιμως εχουσιν, *To be ready*, Acts xxi. 13. In these phrases *εαυτον, εαυτην, εαυτο*, *him—her—or it—self*, are understood; or else in the four former we may supply *σωμα* the body, which is expressed by *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 1. ΤΟ ΣΩΜΑ κακως εχομεν. See also the passages cited by *Wetstein* on *Μαλαχιαν*, Mat. iv. 23. To this sense of *being* belongs also the expression *το νυν εχον* for *καλα το νυν εχον*, i. e. *πραγμα* or *χρημα*, *ut nunc se res habet*, as the case is at present. Acts xxiv. 25. So in *Tobit* vii. 11, αλλα ΤΟ ΝΥΝ ΕΧΟΝ ηδως γινε; *nevertheless for the present be merry.* This phrase is very usual in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxiv. 25.

X. With words expressive of time. *To be.* John viii. 57, Πεντηκοντα ετη επω εχεις, *Thou art not yet fifty years*, literally, *Thou hast not yet fifty years.* Thus the French would say, *Vous n'avez pas encore cinquante années.* So *Josephus*, Ant. lib. i. cap. 11. § 2, speaking of Sarah, has the phrase. Αυτης μιν εννηνηκοντα ΕΤΗ ΕΧΟΤΕΣ, *She being ninety years old.* John v. 5, Τριακοντα οκτω ετη εχων εν τη ασθενεια, *Being thirty-eight years, in an infirmity, or infirm.* John v. 6. Γινους οτι πολυν ηδη χρονον εχει, *Knowing that he had been now a long time* (in that condition, namely.) John xi. 17, Τεσσαρας ημερας ηδη εχομεν εν τω μνημειω, *Who had been now four days in the tomb*; on which text *Raphelius* cites the similar passages from *Arrian* *Epictet*. lib. ii. cap. 15, ΗΑΗ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΧΟΝΤΟΣ αυτε της αποχης, *He being now in the third day of his abstinence from food*, i. e. *having now abstained till the third day*; and, ΗΑΗ δε ΤΡΙΤΗΝ ΗΜΕΡΑΝ

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αὐτῷ τε πάλαι EXONTI καταβιβάζεται, *When he was now on the third day of his voyage it was told him.*" John ix. 21, *Αὐτὸς ἡλικίαν ἔχει, He has age, he is of proper or sufficient age.* Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, lib. iii. cap. 14, and 16, uses the expression, *Τῇ αὐτῇ ἡλικίᾳ* EXEIN, *To be of the same age.*"

XI. Of space. *To be distant, for ἀπὸ χω.* Acts i. 12; where however the learned and accurate Kypke remarks, that no one has yet proved that *ἔχειν* is ever used by the Greek writers for ἀπὸ χωῖν *to be distant.* According to a hint therefore of Alberti on Luke xxiv. 13, he is rather inclined to refer Σαββάτου ἔχον ὄδον *to the mountain itself, q. d. a sabbath day's journey in height; and he observes that ἔχειν in Greek often relates to magnitude or size. A sabbath day's journey is about eight stadia, or one English mile; and in the Complete Syst. of Geography, vol. ii. p. 124, col. 1, we read that "Mount Olivet—is reckoned near a mile in height."*

XII. For the phrases ἀναγκὴν ἔχειν, *en γαστρὶ ἔχειν, νόμῳ ἔχειν, &c. &c.* See Ἀναγκὴ Γαστρ., Νόμῳ, &c. &c.

XIII. Ἐχομαι. Pass. * *To adhere to, be conjoined or connected with, q. d. To be holden by.* It governs a genitive case. occ. Heb. vi. 9, *Ἐχομενα σωτηρίας, Things which are conjoined, or connected, with salvation.* So Lucian Hermotim. tom. i. p. 601, *Παραπολυ γὰρ ταυτ' ἀμεινω καὶ ΕΛΠΙΔΟΣ εὐ μικρὰς EXOMENA λείψεις, What you say is much better, and connected or accompanied with no small hope.*" And Ælian in Elsner, *Πολλὰ προσέτατε καὶ ἐπιπονα καὶ ΚΙΝΔΥΤΝΩΝ EXOMENA τῶν ἐσχατῶν, He commanded many things which were both laborious, and joined or accompanied with the greatest dangers.*" See more in Elsner and Kypke.

XIV. Ἐχομαι. Pass. *To adjoin, be next in place.* occ. Mark i. 38. *Τὰς ἐχόμενας κωμοπολεις.* The adjoining, neighbouring, or next towns. So Josephus, Ant.

* "Primænoe—Tyrones, quantumvis variæ sint significationes (huius verbi ἔχου) eas tamen omnes primariam notionem redolere, quæ est ad-hæerere; construitur tunc cum generandi casu." Hægevena in Vigeri Idiotiam. in voc.

lib. xi. cap. 8. § 6. *Τὰς EXOMENΑΣ πολεις.* See also Elsner, Rappheliut, Wetstein and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers.

XV. Ἐχομαι. Pass. *To be next, or immediately following in time.* occ. Luke xiii. 33. Acts xx. 15, *Τῇ ἐχομένῃ, On the next, ἡμέρᾳ day* namely, which is expressed Acts xxi. 26. So Polybius, *Τῇ EXOMENῃ, and Τῇ EXOMENῃ* H-MEPAN. See Elsner, and comp. 1 Mac. iv. 28.

ἘΩΣ, An Adv. of time and place, derived from ὤς, *as, when,* by prefixing the Attic s. It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neut. article gen. *τα.*

1. Of time, *Until, unto.* It generally imports the *mere interval of time* to a certain term named, so as to *exclude* the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40, & al. But it is also sometimes intermediate, and signifies an interval, so as *not necessarily to exclude* the time following. Thus when it is said, Mat. i. 25, *And he knew her not ἕως ἣ* (which by the way, is for ἕως χρόνου, &c. i. e. *en q'*) *until she brought forth her first-born son,* it by no means follows from hence that he knew her afterwards. Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Isa. xxii. 14.

2. *While, whilst.* Mat. xiv. 22. Mark vi. 45.

3. Of place, *Unto, even unto.* Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38.

Ἐως εἰς, *Even unto, as far as.* Luke xxiv. 50. Wetstein cites the same phrase from Polybius and Ælian.

4. Of state, *Unto, even unto.* Mat. xxvi. 38.

5. Of number, *Even, so much as.* Rom. iii. 12. This seems an *hellenistical* sense; the word is thus used by the LXX, Ps. xiv. 3. liii. 3, answering to Heb. *עַד עַד* *even.*

6. Ἐως αὖ, with a Subjunctive Mood, *Till, until,* whether excluding the time following, as Mat. ii. 13. x. 11, 23, & al. —or not, as Mat. v. 18. xii. 20. & al.

7. Ἐως ὅτε. See Ὅτε.

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Z A Ω

Z, ζ, Zeta. The sixth of the more modern Greek Letters, but the seventh of the ancient, in which *F, Ϝ, βau*, (whence the Roman *F, f*.) corresponded to the oriental *Vau*: hence as *Ϝ* is still used for the *στισμον*, or numerical character of six, so is *ζ* for seven. *Zeta* then in the Cadméan alphabet answers to the Hebrew and Phœnician *ז* *Zain* in form, order, and power; but it's Greek name seems to be corrupted from that of it's sister sibilant *Ϝ*, *Zaddi*, or *Jaddi*, and to be softened into *Zeta*, in order to chime with the names of the two following letters *Eta* and *Theta*.

Zaw, ζω, ζης, ζη, &c.; from *ζω* to be warm.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22, & al. freq. Comp. Mark xvi. 11. Luke xxiv. 23. Acts i. 3. Rev. ii. 8. —spiritually, Gal. ii. 20.—eternally, Luke x. 28. John vi. 58.—spiritually and eternally together, John vi. 57. Rom. i. 17. Gal. iii. 12.

Luke xx. 38, Παντες γαρ αυτω ζωσιν. *Therefore* (comp. γαρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the *Treatise concerning the Maccabees* ascribed to *Josephus*, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew *ὅτι διὰ τοῦ Θεοῦ ἀποθνήσκοντες, ΖΩΣΙ ΤΩΙ ΘΕΩΙ, ὡς περ Ἀβρααμ, Ισαακ καὶ Ιακωβ, καὶ πάντες διὰ πατριάρχαις*, that they who died for God, *lived unto God*, as Abraham, Isaac and Jacob, and all the Patriarchs." See more in *Wetstein* and *Kypke*.

The participle *ζων* is used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening*.

See John vi. 51. (comp. ver. 33, 50, 54, 58.) Acts vii. 38. 1 Pet. i. 3. Heb. x. 20, where see *Macknight*. Comp. John iv. 10, and *Campbell* there. The *V* is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11.

To *ζην*, the infinitive with the neut. article, is used as a *N.* for *Ἡ ζωὴ Life*, Heb. ii. 15. *Raphaelius* has shewn that the heathen writers, *Polybius* and *Arrian*, apply *το ζην* in the same sense; and so doth *Anacreon*, Ode xxiii. lin. 2, 7. And it may not be amiss to add, that thus also frequently doth *Ignatius*, as in his Epistle to the Magnesians, § 5, he says, that "unless we be willing to die in imitation of Christ's passion, *το ζην αὐτε*, his life is not in us." And to the Trallians, § 9, that "without Christ we have not *το αληθινον ζην*, the true life." So he calls Christ *το διαπαντος ἡμων ζην* our eternal life, Magnes. § 1; *το ἀδιακριτον ἡμων ζην* our inseparable life, Ephes. § 3; *το αληθινον ἡμων ζην* our true life, Smyrn. § 4.

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their life and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a particular manner of living. Thus 1 Pet. iv. 6, *ζην κατὰ Θεον πνευμαλι*, is to live spiritually according to the will of God, comp. ver. 2; *ζην τω Θεω*, to live by God, Rom. vi. 10, 11. Gal. ii. 19. Comp. under *Αποθνήσκω* II. III. *Τη δικαιοσυνη ζην*, To live unto righteousness, 1 Pet. ii. 24, signifies, to live as persons justified by the death of Christ ought, i. e. in all righteousness and holiness, (comp. Rom. vi. 2, 4, 6, 7, 11.) *Ζην πνευμαλι*, To live in the Spirit, Gal. v. 25, is to live under his

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his continual influence. Comp. Rom. viii. 15. *ἑαυτῷ ζῆν*, *To live to oneself*, 2 Cor. v. 15, is to live agreeably to one's own evil and corrupt inclinations. See *Wetstein* on Rom. vi. 10, and *Kypke* and *Macknight* on Rom. xiv. 7.

IV. *To live*, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חָיָה). 2 K. i. 2. viii. 8, 9, 10, 14. So doth *Artemidorus*, cited by *Wetstein* on John.

V. *To recover life*, revive. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חָיָה, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9.

Ζεφός, η, ον, from *ζεω* to be hot.

Hot. occ. Rev. iii. 15, 16.

Ζευσός, ος, ες, το, from *ζευνυμι*, or obsol. *ζεωω*, to join, which from the Chald. Syr. and Arab. *ז*, or *זו* to join, conjoin, connect, which word in Heb. is used only as a N. for the husk of a grape, which incloses and connects the parts thereof.

I. *A pair*, or yoke, of oxen. occ. Luke xiv. 19

II. *A pair*, of turtle doves. occ. Luke ii. 24. This application of *ζεωσός* to birds is classical. Thus *Herodotus*, lib. iii. cap. 76. *Ἐφαρῇ ἰσηκων ἐπὶ αὐτῶν ΖΕΤΤΕΑ, δυο αὐσπιων ΖΕΤΤΕΑ διακονία*. There appeared seven pairs of hawks pursuing two pairs of vultures." See *Wetstein*.

Ζευκλήγρια, ας, ἡ, from *ζευνυμι*, or obsol. *ζεωω* to join.

A band, chain. occ. Acts xxvii. 40. These rudder-bands or chains are in *Euripides* called by the cognate name *Ζευκλᾶν*. See *Alberti*, *Wolffius*, and *Wetstein*.

Ζεὺς, ὁ, from *ζεω* to be hot, or immediately from the Heb. *ו* to shine, compounded perhaps with *ω* substance, q. d. the shining substance.

Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most * usually the ether, or warm generative air, Pater Omnipotens,

* *Servius* in *Æn.* i. "Physici Jovem Ætherem volunt intelligi—unde et Ζεὺς, Jupiter, αὐτὸν ζῆν, id est, a fervore, dicitur. The Naturalists will have Jupiter mean the Ether, whence he is called Ζεὺς, from ζῆν being hot or warm."

Æther, the Almighty Father, *Æther*, as *Virgil* calls him, *Georg.* ii. line 325.

Thus, to cite but two out of many testimonies which might be produced, *Euripides* among the Greek:

† Ὅρας τὸν ὕψιν, τὸν δ' ἀπείρην Αἰθέρα,
καὶ γὰρ περιεὶς ἑσθλ' ὕγρας ἐν ἀσπασαῖς
Τυλοῖς τομῶσι ΖΗΝΑ, τὸν δ' ἄγαν ΘΕΩΝ.

Thou seest this lofty, this unbounded *ETHER*,
Incircling with his fluid arms the earth;
Esteem this *JOVE*, this venerate as *GOD*.

And *Ennius* among the Romans:

Adspice,
Hoc sublime CANDENS quem invocant
OMNES JOVEM.

—View

This GLOWING height which ALL invoke
as *JOVE*.

It must be further remarked, that *Zeus* forms not only the gen. *Ζηρός*, dat. *Ζηνι*, acc. *Ζηνα*, but more commonly the gen. *Διος*, dat. *Διι*, acc. *Δια*, which latter words (as also the adjective, *διος*, α, ον, divine) seem very naturally deducible from the Heb. *ו* sufficient, on account of the self-sufficiency which the heathen attributed to this their Supreme God, *Summum Divom* of *Cicero*. *Διος* and *Δια* occur Acts xiv. 12, 13. Comp. *Heb.* and *Eng. Lexicon* under *ו*, and *Εὐδία* above. In 2 Mac. vi. 2, mention is made of *Διος Ολυμπίου Olympian Jupiter*, and of *Διος Ξεῖνις Jupiter the defender of strangers*.

ΖΕΩ, ζω ||, from the Heb. or Chald. *ו* denoting brightness, splendour, or else (like the *Eng. seethe*) by an onomatopœia from the sound of boiling water, to which only, I believe, it is applied in § *Homer*. *To be hot, fervent*. In the N. T. it is

† These lines are cited by *Lucian*, *Jap. Trag.* tom. ii. p. 222, and thus translated by *Cicero* *De Nat. Deor.* lib. ii. § 25, which see,
Vides sublime fustum, immoderatum ÆTHERA,
Qui terram tenero circumjectu amplectitur:
Hunc Summum habeto Divom: hunc perhibeto JOVEM.

‡ Which words may be from the H-b. *רָחַב* to encircle, encompass, as denoting the whole compass of the heavens or air.

|| So *Homer* uses this verb in the contracted form, *Il.* xxi. line 362.

¶ *Ὦς δὲ Ἀέτης ΖΕΙ—*

As seethes the caldron—

§ Besides the line cited in the last note, see *Il.* xviii. line 348. *Il.* xxi. line 365. *Odyss.* x. line 360.
only

only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11.

Ζηλος, *z*, *δ*, from ζῶω to be hot, compounded perhaps with *la* or *lian* very much.

It denotes in general a vehement fervour or heat of the mind or affections, and so is applicable either in a good or bad sense.

I. *Affectionate and holy zeal*. occ. John ii. 17. 2 Cor. vii. 7. (where our translation renders it *fervent mind*) ver. 11. ix. 2. Col. iv. 13.

II. *Holy or godly jealousy*. occ. 2 Cor. xi. 2.

III. *A blind misguided zeal*. occ. Acts v. 17. xiii. 45. Rom. x. 2. Phil. iii. 6.

IV. *Vicious emulation, envying, envy*. occ. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Jam. iii. 14, 16.

V. Ζηλος πυρος, *Fiery indignation*, literally *indignation of fire*. occ. Heb. x. 27. Comp. Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.

In the LXX this N. constantly answers to the Heb. תַּמָּז, which denotes *fervent zeal, jealousy, indignation*; and as ζηλος is derived from ζῶω to be hot, so תַּמָּז refers to the *corroding or consuming effect of fire*. See Heb. and Eng. Lexicon in תַּמָּז.

Ζηλω, *ω*, from ζηλος.

I. *Act. and Pass. To be zealous, zealously affected*, whether in a bad or good sense. occ. Acts xvii. 5. Gal. iv. 18. Jam. iv. 2. Rev. iii. 19, where thirteen MSS, two of which ancient, read ζήλους. See Wetstein and Griesbach.

II. *Transitively, with an Accusative, To be zealously affected towards, to affect zealously*. occ. Gal. iv. 17, twice.

III. *To desire zealously*. occ. 1 Cor. xii. 31. xiv. 1, 39.

IV. *To be jealous over*. occ. 2 Cor. xi. 2.

V. *To envy, to be moved with envy*. occ. Acts vii. 9. 1 Cor. xiii. 4.

Ζηλωτης, *z*, *δ*, from ζηλω.

I. *With a Genitive, A zealot, zealous of or for*, whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3. Gal. i. 14. Tit. ii. 14.

II. *With a Genitive, Zealously desirous of*. occ. 1 Cor. xiv. 12. Comp. Ζηλω III.

III. *Simon the Canaanite*, one of our Lord's Apostles, is surnamed Ζηλωτης, or the *Zealot*, probably on account of his zeal for the law. So he is also called Κανα-

της, Mat. x. 4. Mark iii. 18, not from the country of *Chanaan*, Χανααν (for then his surname would have been 'Ο Χαναανος *; see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. נָזִיר to be zealous. occ. Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4, and Doddridge on Luke vi. 15.

ZHMIA, *α*, *η*, from the Heb. חָמָה to be empty, destitute, or חָמָה to make waste, desolate.

Damage, loss. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8.

Ζημιω, *ω*, from ζημία.

To damage, endamage, Ζημιομαι, *ε*, *μαι*, Pass. To be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of, mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8.

ZHTEΩ, *ω*, from the Heb. נָתַח to watch, lie in wait.

I. *To seek insidiously, and with an hostile or malicious design*. Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητειν ψυχην τινος is *hellenistical*, plainly taken from the Heb. שָׁחַד שָׂחַד, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 K. xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητειν ψυχην τινος, say επιβουλευειν τινη θανατον, to contrive death for one. In 1 Sam. xxiv. 11, we have the Heb. phrase שָׁחַד נַפְשִׁי, to lie in wait for one's life, in the same sense; the use of נַפְשִׁי in which last passage may confirm the derivation of ζητεω above assigned.

II. *To seek, a person or thing lost*. Mat. xviii. 12. Luke ii. 45, 48. xv. 8.

III. *To seek, what was not before lost, to endeavour earnestly to find or obtain it*. Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20.

IV. *To seek, desire, want*. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John xviii. 7, where see Kypke & al. On Mat. xiii. 45, Raphaelius remarks that Theophrastus, Eth. Char. xxiii. applies ζησιν to a per-

* Χαναανος is indeed the reading of the Cambridge, but of no other Greek MS, Mat. x. 4. Vulg. Cananæus. But in Mat. seven, and in Mark three MSS have Καναανος. Vulg. Cananæus. See Griesbach.

son seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat.

V. *To seek, endeavour, operam dare.* Luke v. 18. vi. 19. John vii. 19, 20. xix. 12.

VI. *To seek, require.* Mark viii. 11. Luke xii. 48. Ζητεῖται, *It is required.* 1 Cor. iv. 2. *Sextus Empiricus*, cited by *Wetstein*, applies the word in a similar manner. But in this text sixteen MSS, five of which ancient, read ζητεῖται. See *Wetstein* and *Griesbach*.

VII. *To enquire, question.* John xvi. 19.

Ζητήματα, αἶτος, το, from ζητῶ.

A question, debate, dispute, controversy. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xvi. 3.

Ζήτησις, ιος, att. σως, η, from ζητῶ.

A question, debate, dispute. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

ZIZANION, σ, το. Plur. Ζιζανία, αῶ, τα. *Zizane.* "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus *Mintert*, who adds from *John Melchior*, tom. i. p. m. 272. "Ζιζανιον does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The *Thalmudists* name it זיזאן, Tractat. Kilaim 1. Halach 1, which the very sound in pronouncing shews to be the same as the Ζιζανία; and which, I add, may lead us to the true derivation of this word, that is, from the Chald. זא kind, or species, of corn namely, whence the corrupt Hebrew or Syriac זאנא, which in the ancient Syriac version answers to the Greek Ζιζανία, Mat. xiii. 25, & seqt. "Among the hurtful weeds, says *Johnson*, Herbal, fol. p. 78, *Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in*

fields among wheat and barley.—*They spring and flourish with the corn; and in August the seed is ripe. Darnell is called in the Arabian tongue Zizania.*" This last assertion of *Johnson's* does not seem quite accurate*, yet I think *Darnell* would be a better translation of the Greek Ζιζανία than *Tares*; though I am well informed that in the North of England they still call *Darnell* by the name of *Tares*. See also *Campbell's Note*, and *Scheuchzer*, Phys. Sacr. on Mat. xiii. 25, and *Michaelis*, Recueil Quæst. XV.

ΖΟΦΟΣ, σ, δ, from the Heb. נֶפֶשׁ to over-spread, or נֶפֶשׁ to overwhelm, whence also may be deduced ψεφος, σος, το, darkness, foggy weather, smoke.

Thick darkness, blackness. This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by *Lucian*, *Contemplat.* tom. i. p. 321. Δ. ΠΑΡΑΔΟΤΕ ΤΩΙ ΖΟΦΩΙ, *Delivering to the (infernal) darkness.*" So one of his Dialogists, in his *Cataplus*, tom. i. p. 446, E. when he arrives on the other side of the *Styx*, cries out, Ἡρακλῆς, τὸ ΖΟΦΟΝ. O Hercules, what darkness!" See more in *Wetstein* on 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. Jude ver. 6, 13.

Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6, for the Heb. כֶּחֱמַר thick darkness.

Ζυφος, σ, δ, from ζεύσω to join, which see under Ζεύσος.

I. *A yoke*, properly so called, by which draught oxen are joined, or fastened to each other. It is thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7.

II. In the N. T. it denotes figuratively the yoke of slavery, or of a servile condition. So *Scapula* and *Wetstein* cite from *Plato's* Epist. ζεύσειν τὸ ΔΟΥΛΕΙΟΝ ΖΥΓΟΝ ὡς οὐ κακόν, to fly the servile yoke, as being evil;" and from *Sophocles' Ajax*, lin. 962, 3,

—Προς οὐκ ΔΟΥΛΕΙΑΣ ΖΥΓΑ
Χωρεῖται;

To what dire yokes of servitude we go?

occ. 1 Tim. vi. 1. Comp. under Δουλος I.

* See *Castell*, A.R. under η.

III. *The*

III. *The yoke of legal ordinances.* occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as a yoke which neither they nor their fathers were able to bear, so in the latter it is called a yoke of bondage or slavery, in opposition to which, especially as aggravated by the Pharisaical Traditions (comp. Mat. xxiii. 4.), Christ declares His yoke, i. e. His doctrine or institution, to be easy, or gentle. occ. Mat. xi. 29, 30. Lucian, in Amores, tom. i. p. 1053, has an expression nearly resembling that in Acts, *Αναγκή—BAPTŊN KAT' ATXENA ZT-ΓON* ἡμῶν ἐπιθροῖσα—Necessity laying a heavy yoke on our necks—

IV. *The beam of a balance, thence used for the whole balance.* occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. *מִשְׁכָּל* a pair of scales.

Ζυμῆ, ἡς, ἡ, from ζῆω to be hot.

I. *Fermenting matter, leaven, so called from heating in fermentation the mass of dough with which it is mixed.* Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from *ferveo to be hot*. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

II. *Figuratively, in a good sense it denotes the doctrine of the gospel, which, though it seemed at first small and inconsiderable, yet, like leaven, speedily spread it's influence among the mass of mankind, and wherever it took effect, wonderfully * assimilated their temper and conduct.* Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the *Magnesians*, Epist. § 10. *Μεταβαλεσθε εἰς NEAN ZTMHN, ὃ ἐστὶν Ἰησοῦς Χριστός.* Be ye transformed into the new leaven, which is Jesus Christ."

III. In a bad sense it denotes either erroneous and corrupt doctrine, which, like leaven, spreads through, taints, and † corrupts the minds and manners of men, as

* See this subject well treated in Eusebius's *Preparatio Evangelica*, lib. i. cap. 4.

† *Plutarch* very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to touch leaven, because ἡ ζυμῆ καὶ γίνεται αἰσχροτάτη, αὐτὴ δὲ φθείρει τὸ φερούμεν μίσθρομα, leaven both arises from corruption, and doth itself corrupt the mass with which it is mixed." *Quæst. Rom. p. 289. E.*

Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρώδιαροι) Luke xii. 1; or evil practices, examples, and tempers, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζυμῆ παλαιὰ seems to mean the old leaven of uncleanness and lasciviousness, for which the Corinthians before their conversion were even ‡ proverbially infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζυμῆ κακίας καὶ πορνείας appears to allude to the malicious and mischievous infusions of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζυμῆ is particularly applied by Christ, Luke xii. 1, to the hypocrisy of the Pharisees; "a vice which secretly puffed up their minds, and strangely spread itself through their hearts and lives, so as to taint and spoil the very best of their duties." *Doddridge.*

The above cited are all the passages of the N. T. in which the word occurs.

Ζυμῶω, ω, from ζυμῆ.

To leaven, ferment with leaven. occ. Mat. xiii. 33. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωῶσθω, ω, from ζῶος alive, and ἀλῶω to take, the same as ἀλῶω, which see.

I. *To take alive, to catch, as hunters or fishers do their game, hence applied spiritually to taking or catching men by the preaching of the gospel.* occ. Luke v. 10. And in this view *Macknight*, after *Benson*, understands it 2 Tim. ii. 26. Being caught alive ὑπ' αὐτοῦ by him, i. e. by the servant of the Lord, ver. 24. (to do) *suavis his, God's, will.*

II. *To take captive.* Thus used by the profane writers, as by *Homer*, Il. x. lin. 378, and *Herodotus* (see *Raphelius*.) and by the LXX, for the Heb. *קָבַץ*, 2 Chron.

‡ Thus *Κορίθια κορη, a Corinthian lass, is a prostitute, a courtesan; κοριθιάζων and κοριθιάζουσαι mean to whore: and Suidas, under the word κορη, mentions a Greek proverb; Ἀποκορῆθις τοιαῦτα κοριθιάζουσαι, You are like to sell your wares in High-Corinth, i. e. to become a prostitute. It appears from the testimony of *Strabo* and other Greek writers, that Corinth was crowded with whores and debauchees; and no wonder, since it abounded in trade and riches, and since the city itself was dedicated to *Venus*, who had here a famous temple, where more than a thousand whores, under the designation of ἱερῆαι, were devoted to her service. See more in *Wetslein* on 1 Cor. i. 1, and in *Whitby's* Preface to 1 Cor. § 5.*

xxv. 12; and in the N. T. applied, some say, to the spiritual *captives* of the devil. occ. 2 Tim. ii. 26; where see *Wolfius*.

Zwv, *ης, η*, from *ζωω*, *ζω*, to *live*.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq. Comp. 1 Pet. iii. 10.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. *Life*, eternal. Mat. vii. 14. xviii. 8, 9, & al. freq. Comp. Acts v. 20. Phil. ii. 16. Christ is called *ζωή* *life* in the abstract (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.), as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that *Adam* (Gen. iii. 20,) as soon as he had received the blessed promise, that the *Seed* of the woman should bruise the serpent's head, called his wife's name *Eve*, *חַוָּה* the manifest, because she was, or was to be, the mother *כל* *of all who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), *Life without bounds or limitation*, *Life spiritual, incessant, or uninterrupted* (see John viii. 51, 52. xi. 26.), and *eternal*. And to this reason of *Eve's* name St. John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, was manifested, *σφανεσθῆναι*. Comp. *Zaw* I. And as Christ, so the Holy Spirit is called *Life*, i. e. as the *Nicene Creed* expresses it, *the giver of life*. Rom. viii. 10; and in Rev. xxii. 1, He is, as the supporter of eternal *life*, represented by a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

ZΩNH, *ης, η*, from the Heb. *וָגַד* to encircle, gird round, whence as a N. fem. plur. *וָגָדִים* girdles, zones, 1 K. xxii. 38. See *Heb.* and *Eng. Lexicon* in *וָגַד*.

A girdle, was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type *Elijah* had done. Mat. iii. 4. Mark i. 6. Comp. 2 K. i. 8.

The disciples are commanded, *Mat. x. 9. Mark vi. 8*, to provide no money, *οὐκ ἔχοντες ζώνας*, literally, in their girdles, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr. *Shaw*, *Travels*, p. 227, speaking of the dress of the Arabs in *Barbary*, says, "One end of (their girdles) being doubled back and sewn along the edges serves them for a purse, agreeable to the acceptance of the word *ζώνη* in the Scriptures, which in *Mat. x. 9*, and *Mark vi. 8*. (adds he in a note), we render a purse."

The Roman soldiers used in like manner to carry their money in their girdles; whence in *Horace*, *Qui zonam perdidit* means one who has lost his purse. *Epist. ii. lib. ii. lin. 40*; and in *Aulus Gellius*, lib. xv. cap. 12, *C. Gracchus* is introduced saying, *Cum Romæ profectus sum, Quirites, zonas quas argenti plenas extuli, eas ex provincia inanes retuli*. Those girdles which I carried out full of money when I went from Rome, I have at my return from the province brought home empty." See more in *Wetstein* on *Mat. x. 9*.

Zwvva, or *ζωννυμι*, from *ζωω*, which see, or immediately from the Heb. *וָגַד* to gird round.

To gird. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his hands stretched out, and girded to the two arms of the cross, and being thus, according to the Roman mode of execution, carried or led about the city of Rome, previously to his crucifixion. See more in *Wolfius* and *Wetstein* on the text. I add *Theophylact's* Note, *Τὴν ἐπὶ τῇ σταυρῇ ἐκτασιν, καὶ τὰ δεσμά δηλοῖ*. He shews (Peter's) extension on the cross, and his being bound."

Zwofvew, *ω*, from *ζωω* alive, and *φω*, perf. mid. of *οὐα*. *γενω* to form, make, whence also *γενή* generation, and *γονος* offspring.

I. In the profane writers, To procreate, or produce an animal, or to bring forth alive. See *Wetstein* on *Luke xvii. 33*.

II. In the N. T. To preserve alive. occ. *Luke xvii. 33*. (comp. *Mark viii. 35. Luke ix. 24*, where the word is *σωθῆναι*) *Acts vii. 19, Εἰς το μὴ ζωοποιηθῆναι*, That they might not be preserved alive, or live."

In

In this latter sense, which seems *hellenistical*, the word is frequently used by the LXX, answering to the Heb. *חיו* to *live*, or *חיון* to-*cause* or *permit* to *live*. See especially Exod. i. 17, 18, 22.

Zōw, *z*, *to*, from the masc. *ζωός* *alive*, *living*, which from *ζωω*, *ζω*, *to live*.

A living creature, an animal. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al.

Zōōōōōō, *ω*, from *ζωός* *alive*, and *ωοω* *to make*.

To make alive, quicken, animate, enliven, to a natural, a spiritual, or an eternal life. occ. Johd v. 21. (comp. 1 Cor. xv. 36.) Rom. iv. 17. John vi. 63. 2 Cor. iii. 6. Gal. iii. 21. Rom. viii. 11. 1 Cor. xv. 22, 45. 1 Pet. iii. 18. 1 Tim. vi. 13; on which last text comp. Neh. ix. 6.

H.

H

H, *η*, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, *η* is still used for *eight*. In the Cadmæan alphabet *H* corresponded to the Hebrew or Phœnician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman *H*. The latter Greeks, however, made it the mark of their *E long*, whereas the ancient, like the Hebrews and Phœnicians, had but one character, namely *E*, for *E* whether pronounced long or short. So *Plato* in *Cratylus*, *ε γαρ η εχρωμεθα αλλα ε το वाला*, for anciently we did not use *η*, but *ε*." The ingenious *Dr. Bayly*, in his *Introduction to Languages*, part iii. p. 5. gives us from *Montfaucon*, *Palaograph*, Græc. lib. ii. cap. 4, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of *H* for an *aspirate*, of *E* for *H*, and of *O* for *Ω*; but for the *form* of the letters, I must, for want of proper types, refer to *Montfaucon* and *Dr. Bayly* themselves.—The inscriptions are:

H

ΕΡΕΧΘΕΙΑΟΣ

ΗΟΙΑΕ : ΕΝΤΟΙ : ΠΟΑΕΜΟΙ :
ΑΠΕΘΑΝΟΝ : ΕΝΚΤΗΡΟΙ : ΕΝΑΗ'
ΤΗΤΟΙ : ΕΝΘΟΙΝΙΚΕΙ : ΚΝΑΑΙΕΤΤΙΝ :
ΕΝΑΗΤΙΝΕΙ : ΜΕΤΑΡΟΣ
ΕΝ : ΤΟ : ΑΥΤΟ ΕΝΙΑΤΤΟ :

ΣΤΡΑΤΕΓΟΝ : ΦΑΝΤΑΑΟΣ : ΑΚΡΥΤΕΤΟΣ :

In more modern Greek thus :

Ερηχθίδες

'Οδὲ π τρ πολέμω
Απεθανὼν π Κυττρω, π Αδ-
νιη, π Φανικη, π Αλιευσι,
Εν Αδση, Μεγαρος
Εν τρ αυτρ Ελαιουτρ.

Στρατηγῶν, Φανυλλος, Ακρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

I. A Conjunction, from the Heb. *ה* *whether*? See Gen. xxvii. 21. Num. xiii. 20.
1. *Either*, or, Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the *Alexandrian*, *Cambridge*, and two later MSS for *η* *win* read *και* *win*, and in this reading they are supported by the first Syriac, (and by the latter in Marg.) the Arabic, Æthiopic, and Coptic versions, See *Wetstein*, *Griesbach*, and *Macknight*.

2. After

2. After Comparatives, *Than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see *Bowyer's* Conject. But in these passages *μαλλον* rather seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. *Bos*, in his Ellipses under *Μαλλον*, shews that *η* is used in the like elliptical manner by the best Greek writers: and to the instances he has produced many more might be added. Comp. *Kypke*.

4. *Save, except*. John xiii. 10. Acts xxiv. 21.

5. *Αλλ' η, But rather*. Luke xii. 51.

6. *But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So *Plato* in *Phædo*, § 12. p. 183. edit. *Forster*. "For the philosopher will be firmly of opinion, *μηδαμυ αλλοθι καθαρως ενλευσθαι φρονησει, ΑΛΛ' Η εκει*, that he will no where meet with wisdom clearly but there, i. e. in *Hades*." See *Hoogveen's* Note on *Vigerus*-De Idiostism. cap. viii. sect. 1. reg. 11.

II. An Adverb.

1. Of interrogation, from the Heb. *נ* interrog. It denotes a question asked, *What?* num? Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That *Scotticism*, whether did the word of God come forth from you alone? would be the exactest rendering of *Η αφ' υμων, &c.*" *Doddridge*. And in this sense of asking a question with some degree of earnestness I apprehend it is used also Mat. vii. 9. xii. 29. So *Lucian*, Reviv. tom. i. p. 403. *Η τι γαρ αυ σπειν εχοι;* For what can he say?" See *Blackwall's* Sacred Classica, vol. ii. p. 164, 5.

2. Of affirmation, *Indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a strong breathing, such as men commonly use in a vehement affirmation. The particle *Η* is often thus used in the profane writers, particularly in *Homer* (see II. i. lin. 78, 229, 232, 240, & al. freq.); but is not so applied when single in the N. T. Comp. under *Μην*.

Ηγεμονευω, from *Ηγεμων*.

To be a governour, or president. occ. Luke ii. 2. iii. 1. Comp. under *Αποφραγη*.

Ηγεμονια, ας, η, from *Ηγεμων*.

Government, reign. occ. Luke iii. 1, where *Kypke* cites *Appian* and *Josephus* using *ηγεμονια* in like manner for the Roman imperial authority.

Ηγεμων, ονος, ο, from *ηγεμας*.

I. Properly, *A leader or guide of the way*. Thus used in the profane writers, as by *Xenophon* (in *Scapula*), *οδα λαβειν ΗΓΕΜΟΝΑ*, to take a guide of the way."

II. *A leader, governour, prince*. Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that *Josephus*, Ant. lib. xviii. cap. 4, § 1, gives *Pilate* the same title of *Ηγεμων*, as St. Mat. does xxvii. 2, &c. and St. Luke, ch. xx. 20. See *Campbell's* Prelim. Dissertat. p. 378.

ΗΓΕΟΜΑΙ, υμαι, from *αγω* to bring, lead, or immediately from the Heb. *נ* to bring forth, remove.

I. With a Dative of the Person, *To lead, guide in a way, q. d. to bring on, or forwards*. Thus *Herodotus*, *ΗΓΟΤΜΑΙ σοι την οδον*, I lead you in (as to) the way;" *Aristophanes* in *Plut.* lin. 15. *Οι γαρ βλεποντες τοις τυφλοις ΗΓΟΤΜΕΘΑ*, For we who see lead the blind." See *Scapula*.

II. With a Genitive, *To lead, be the chief or principal*. Acts xiv. 12, *οπειδη αυτος ην ο ηγεμνος τω λαω*, "because he was the leader of the discourse; on which account they thought he might more probably be their god of eloquence. *Iamblichus* calls him *Θεος ο των λαων ηγεμων*, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. *Biscoe* at *Boyle's* Lect. chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elzner*, *Wolfius* and *Wetstein* on the place, Acts xv. 22, *Ανδρας ηγεμνος*, *Leading or principal men*.

III. With the Preposition *συ*, and an Accus. *To lead, preside, govern, rule, whether in a temporal sense, as Acts vii. 10.* (In *Lucian*, *Pseudomant.* tom. i. p. 904, we have, *Ο ροις ΗΓΟΤΜΕΝΟΣ Βιθυνιας*, The then governour of Bithynia.")—or in a spiritual one (governing a Genitive), Heb. xiii. 7, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6.

IV. *To think, esteem, reckon*, from the Heb. *נ* to meditate. Acts xxvi. 2. 2 Cor. ix. 5.

ix. 5. Phil. ii. 3. 1 Thess. v. 13. & al. freq. On Phil. iii. 8, *Kypke* cites *Xenophon* several times using the phrase ΖΗΜΙΑΝ ἡγοῦμενος for reckoning or esteeming as a loss.

ἡδύν, εις, αἰ, Pluperf. Act. Attic of εἰδω to know, by syncope for ᾗκειν. John i. 31, 33. iv. 10. v. 13, & al. freq.

ἡδως, Adv. from ἡδύς sweet, which may be derived either from the Gr. ἡδω to please, which from the Heb. רָצָה delight, dropping the ר (which letter, however, appears again in others of it's Greek derivatives, as in ἀνδάνω to please, εὐδαίμων pleasant, ἡδαιός sweet, ἡδονή pleasure); or else ἡδύς may be from the Heb. עֵדֶן the myrtle-tree, which is very remarkable for the sweetness or fragrancy, not only of it's flowers, but also of it's leaves. Glad, willingly, with pleasure. occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in *Plato*, *Phædon*, § 14. p. 188. edit. *Forster*: 'ἡδῶς ἀν' ἀκοῦσαίμι, I would gladly hear.'

ἡδῶ, An Adv. of time, q. d. ἡδὲ for (τῇδε) τῇ ὥρᾳ namely, at this very time, or perhaps corrupted from the Heb. עַתָּה now, to which ἡδὲ often answers in the LXX.

1. Now, already, at, or by this time. Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39, & al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 Cor. vi. 2. See *Raphelius* on the place.

3. ἡδὲ καὶ, And moreover, yea moreover, quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. *Raphelius* has shewn that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. ἡδὲ worse, Now at length. So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on Rom. *Kypke* observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long expected good, and shews that they are thus applied by *Josephus* and *Dionysius Halicarn.*

ἡδιστα, Neut. Plur. superlat. of ἡδύς (which see under 'ἡδως') used adverbially.

Most gladly or willingly, with the greatest pleasure. occ. 2 Cor. xii. 9, 15.

ἡδονή, ἡς, ῆ. The Greek Etymologists derive it from ἡδω to please, but it may

be better deduced immediately from the Heb. רָצָה delight, whence also εὐδαίμων pleasant.

I. Pleasure. occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13.

II. Lust, the desire of sensual pleasure. So *Hesychius*, ἐπιθυμία. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. lusts, concupiscences. Comp. Tit. iii. 3. In the N. T. it is generally used in a bad sense. How similar is that passage of *St. James*, ch. iv. 1, to this of *Plato*: Καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας ποιεῖν ἄλλο παραχρῆναι τὸ σῶμα καὶ αἰ τοῖς ἐπιθυμίαις." *Phædon*, § 11. p. 178. edit. *Forster*.

ἡδυσμοῦν, ο, το, from ἡδύς, sweet, and οσμή smell.

Mint, a kind of herb, so called from it's sweet smell. occ. Mat. xxiii. 23. Luke xi. 42. 'ἡδυσμοῦς, ὅς ἐστι μινθῆν, ἡδυσμοῦς, but some call it mint," says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. *Simplic.* 'ἡδυσμοῦς, ἐνίοι δὲ μινθῆν προσαγορεύουσιν.

ἡθός, ος, ος, το, from εἶδος, which see.

Manner, custom. ἡθεα, ἡθῆ, τα, Manners, morals. occ. 1 Cor. xv. 33, where Φθίσεσιν, &c. is an iambic verse of *Menander's*.

ἡκῶ, from the Chald. הָךְ (which from the Heb. הָלַךְ) to come.

I. To come, denoting local motion. Mark viii. 3. John iv. 47. Acts xxviii. 23. Comp. Mat. viii. 11. xxiv. 50. Luke xv. 27. To come (ἔλθαι) to Christ is to believe on him. John vi. 37, in which sense ἐρχόμενον, coming, is used in this very verse. Comp. ver. 35. chap. vii. 37, 38, and Mat. xi. 28.

II. It is spoken of Christ in respect of his incarnation and birth into this world, Heb: x. 7, 9.—and of his conversation among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

III. To come, of time. Mat. xxiv. 14. Luke xiii. 35. xix. 43. John ii. 4, in which last text ἔλθαι, cometh, is used for the past is come, as *Raphelius* observes the V. ἔλθω in the present tense is often applied in *Xenophon*.

IV. To come, happen, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

HAI, Heb.

Eli, Heb. אֱלִי, My God. occ. Mat. xxvii.

xxvii. 46. Comp. Ps. xxii. 2, in the Heb. and Ελωι above.

'**ΗΑΙΚΙΑ**, ας, γ. The Greek Etymologists derived it from ἡλικίος *how great*, which see; but it may be from the Heb. הָלַךְ *to proceed*, as it is said, Luke ii. 52, *Jesus προεβήκεν—ἡλικία, proceeded, advanced, in stature or age.*

I. *Stature*. occ. Luke ix. 3. Comp. Luke ii. 52. Eph. iv. 13.

II. *Age*. occ. John ix. 21, 23. (See under *Εχω* X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or the *duration of human life*. See *Wetstein* and *Doddridge* on Mat. and an excellent Note of *Campbell's* on Luke, and comp. Πηχυσ.

ΗΑΙΚΟΣ, η, εν, from the Heb. חֵלֶק *a part, portion, share*, (with η interrogat. prefixed) which from the V. חֵלֶק *to part, share*.

How great, (q. d. *how great a part, or share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

'**ΗΑΙΟΣ**, α, δ, plainly from the Heb. הָיָה *to shine*, whence also הָלַךְ or הִלָּךְ *the shining or splendour of the sun*.

I. *The sun, the solar orb, fire, or flame*. Rev. xxii. 5, where *φωτός ἡλίου* is evidently parallel to חֹמֶת הַיּוֹם *the light of the solar flame*, Isa. xxx. 26, which the LXX there render *φως ἡλίου*. 'Ηλῖος is also used in that version for חֹמֶת in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for חֹמֶת *the solar orb, or fire*, Jud. xiv. 18. Job. ix. 7. Comp. *Heb. and Eng. Lexicon* under חֹמֶת and חֹמֶת.

II. *The sun, or solar light*. Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the fore-cited texts and three more, in one of which, Job xxxi. 26, it corresponds to חֹמֶת *the light*) it constantly answers to the Heb. שֶׁשׁ, which undoubtedly denotes not the orb, or fire, but * *the light, of the sun*. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20.

* Comp. *Heb. and Eng. Lexicon* under שֶׁשׁ II. and the Authors there cited.

(Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20, or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)

It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, 'Ηλῖος signifies not only the orb or fire, but also the *light, of the sun*. This is put beyond dispute by a passage cited by the Rev. and learned *William Jones*, in his excellent *Essay on the First Principles of Natural Philosophy*, p. 203, from *Sallust* the Philosopher, who has expressly remarked: † Τὸ 'Ηλῖος τὴν ΣΦΑΙΡΑΝ, καὶ τὴν ἀπὸ τῆς σφαίρας ΑΚΤΙΝΑ, 'ΗΛΙΟΝ ἐν συγγραφῇ καλεῖμεν, We usually call the orb of the sun, and the ray proceeding from the orb, 'Ηλῖος.' And thus in the Poet *Mimnermus*, Περὶ βίης, *Concerning human life*, 'Ηλῖος is used for the *solar light*.

— Μικτὸν δὲ γλίσσαι 'Ηδῖς
Καρτεῖς, ὅτε τ' ἐπὶ γαίᾳ ΚΙΛΙΝΑΤΑΙ 'ΗΕΛΙΟΣ.

— Short is our youthful time,
As whilst the sun is spread upon the earth.

Homer in like manner speaking of the *morning light*, Il. viii. 1.

Εἴς μιν κενεσσέσθω· ΕΚΙΛΙΝΑΤΟ πρὸς αὐτὸν ἡ γῆ.
The saffron morn was spread upon the earth.

In which passage the style of the Poet, as usual, agrees with that of scripture. Thus in Joel ii. 2, we read of ἡ γῆ *the dawn* πρὸς spread upon the mountains.

Swicer, in his *Thesaurus* under 'Ηλῖος III. 1. cites the following passage from *Clemens Alexandr.* Strom. iii. p. 428, Τὸν τῆς ἡμέρας αἴλιον, καὶ πάντας τοὺς φῶτες, 'ΗΛΙΟΝ δὲ Θεὸς, ΕΞΕΧΕΕΝ ἀνυψῶν ἑαυτὸν ἐπὶ γῆς ἀπασὶ τοῖς βλέπειν δυνάμεναις, God hath from above poured forth (effudit) the sun, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears

† *Sallustius De Diis & Mundo*, published among the *Opuscula Mytholog. Ethic & Phyric.* by *Thomas Gale*.

by

by an old *Chronicle* preserved in the *Genileman's Magazine* for July 1762, p. 306. It begins thus: On Tuesday, January 27, 1607, about nine in the morning, the sunne being sayrly and bryghtly spred, &c." And it is still thus frequently used in our common discourse, as when we speak of walking or sitting in the sun,* of the sun's being hot, &c.

* **ΗΑΟΣ**, α, δ, from Heb. **חַר** to pierce.

A nail. occ. John xx. 25.

ΗΜΕΙΣ, ων, υν, ας, *We, us*, plur. of **Εγώ** I, which see.

* **Ημερα**, ας, η, † from the more simple **ημαρ** a day, which from Heb. **יוֹם**, or **יוֹמ** to tumultuate, agitate, (whence the N. **יוֹם** a day) and **יוֹמ** the light.

I. A day, which consists in the tumultuous motion or agitation of the light reflected from the earth, and by it's interposition separated from the dark spirit, or gross air, whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. On 2 Pet. iii. 8, see the passages cited by Wetstein.

The expressions **τεσσαρακοντα ημερας και τεσσαρακοντα νυχτας**, forty days and forty nights, Mat. iv. 2, and **τρεις ημερας και τρεις νυχτας**, three days and three nights, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jon. i. 17.), yet are not merely *hebraical* or *hellenistical*, as is evident from *Herodotus*, lib. iii. cap. 129, **Εἴτα μὲν δὲ ἡμέρας καὶ ἑπτά νύκτας ὅτε τὸ παρσένος καὶ δὲ Δαρείου ἀγρυπνήσει νύχτε.** For seven days and seven nights Darius by this misfortune continued sleepless." So *Theocritus*, *Idyll.* ii. line 86,

Κυμαὶ δ' αὖ νύκτες Δεκά' ἀμὰ καὶ Δεκά' νύκτας.

For ten days and ten nights in bed I lay."

* Comp. Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivation of **ημερα** here proposed seems much more probable than that from **ημερος** gentle or tame, because appointed for tame creatures; or from **μαρ** the morning, and **μαρα** a part, q. d. the daughter of the morning; or from **ημερω** to desire, because it is so amiable and desirable to all men, though *Plato* (in *Cratylus*) says the Ancients called **ημερας** on this last account. See *Leigh and Minier*.

II. Figuratively, Time for work or labour. John ix. 4. Comp. Mat. xx. 6, 12.

III. The day of eternal life, as opposed to the spiritual darkness of our present state. Rom. xiii. 12.

IV. A day, comprehending both the day and night, a *nuchthemeron*, Mat. xv. 32. xvii. 1. Acts xxviii. 7, 12, 14. **Ημεραν ἢ ημερας**, Day after day. occ. 2 Pet. ii. 8. The LXX use the same phrase, **Εσθ. iii. 7**, for the Heb. **מִיּוֹם לַיּוֹם**, from day to day. Not that this expression is merely *hebraical* or *hellenistical*, for *Kypke* cites it from *Euripides*, *Rhes.* line 445, and from *Heniochus* in *Stobæus* *Serm.* xxxix. p. 241. **Ημερα καὶ ημερα**, Day by day, 2 Cor. iv. 16. This seems an *hebraical* expression, taken from the Heb. **יוֹם יוֹם**, *Esth.* iii. 4. Ps. lxxviii. 20, or from **מִיּוֹם בְּיוֹם**, 1 Sam. xviii. 10.

V. **Ημερα, δὲ**, Days, time measured by days. **Εν ταῖς ἡμέραις ταύταις**, In those days, Mat. iii. 1. This seems an *hellenistical* phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii. 1. xix. 1, & al. for the Heb. **בְּיָמֵי הַהֵם**, for which a classical Greek writer would rather have said, *ἐν ταῖς ταῦταις ταῖς ἡμέραις*, or *ἡμέραις*, or *κατ' ἐκαστὸν τὸν καιρὸν*, or *χρονὸν*. The expressions **αλευσονται ημεραι**, and **ερχονται ημεραι**, the days shall, or do, come, which we have Mat. ix. 15, Luke v. 35. xvii. 22. xxiii. 29, & al. are also *hellenistical*; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2, for the Heb. **בָּיָמִים**.

VI. **Ημερα, τὰι**, Days, time, of life or office. Mat. ii. 1. xxiii. 30. Luke i. 8. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase *ἐν (ταῖς) ἡμέραις* is likewise *hellenistical*, often used in the LXX for the Heb. **בְּיָמֵי**, Jud. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for *ἐν ἡμέραις* *Ἡρώδης*, &c. would say *ἐπ' Ἡρώδης*.

VII. **Εξουρη ἡ ημερα**, That day; means that great day of the Lord, the day of judgement. Mat. vii. 22. Luke x. 12. 2 Thess. i. 10. 2 Tim. i. 18. iv. 8. But in Heb. x. 25, *The day* seems to import the day of the destruction of the Jewish state. From the frequent mention in the S.S. of the great day of judgement under the names of *that day*, *the last day*, *the day of the Lord Jesus*, *the day of Christ*, *the day of judgement*, &c. we may account for the

the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgement.* occ. 1 Cor. iv. 3, where observe that *αὐθιγνῆς ἡμέρας*, literally *man's day*, is spoken in opposition to the *coming of the Lord*, ver. 5, and to 'H *ἡμέρα*, *THE day*, i. e. *the day of the Lord* namely, ch. iii. 19, where the Vulgate hath *Dies Domine*.

'*Ἡμέρας*, α, or, from *ἡμας*, *we, us*.

Our. Acts ii. 11. xxiv. 6.

'*Ἡμεθάρης*, σος, ας, δ, η, from *ἡμῖς half* (see *ἡμῖνος*), and *θάρον*, 2 sor. of *θνήσκω* to die, borrowed from *Savru* to smite.

Half dead. occ. Luke x. 30.

'*ΗΜΙΣΤΕ*, *ua, v.* *Mintert* derives it from *ἡμῖ half*, and *ιστός equal*; but I apprehend, that it may be better deduced from the Heb. *חצו* *half*, with η emphatic prefixed, and that *ἡμῖ* should be considered as an abbreviation of *ἡμῖνος*.

Half. Neut. '*Ἡμῖον*, σος, ας, το, Plur.

ἡμῖα, η, τα, *The half.* occ. Mark vi. 23.

Luke xix. 8. Rev. xi. 9, 11. xii. 14.

'*Ἡμισιον*, α, το, from *ἡμῖ half*, which see under *ἡμῖνος*, and *ώρα* *an hour*.

An half hour, half an hour. occ. Rev. viii. 1.

Ἡμισιμνος, Particip. Perf. Pass. of *Ἀμψιγνυμι*, which see among the Anomalous Verbs, in Grammar, § 16.

'*Ἦμα*, An Adv. of *time*, perhaps from *say* or *ην when*, and *ἵτω* to come, q. d. *when it (the time) comes*.

When. occ. 2 Cor. iii. 15, 16.

Ἦταρ, An Adv. from *η than*, and *ωρ* *truly*.

Than truly, then. occ. John xii. 43.

ΗΠΙΟΣ, α, δ, η. The learned *Damm*, Lexic. Nov. Græc. derives it from *ἵτω* to follow, as denoting one who readily follows the will of another, and is ready to do what he desires or wants; but it may perhaps be from the Heb. *יפה* *beautiful*.

Placid, mild, gentle, easy. occ. 1 Thess. ii. 7, (where see *Wetstein*) 2 Tim. ii. 24.

Ἠσμός, α, δ, η. It seems formed, as the Lexicons remark, by transposition, from *ἡσμός tame, gentle*, which is properly opposed to *αγρίος wild*, and so may be thought a derivative from the Heb. *יכר* to change, alter, as the natural dispositions of animals, originally wild, seem to be, *when tamed*.

Quiet, composed. occ. 1 Tim. ii. 2,

'*Ἡρωδῖανος*, *ων, δι*, from 'Ἡρωδῆς *Herod*.

A name formed with a Roman or Latin termination, like *Χριστιανός*, which see, and *Wetstein* on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction, among the Jews, so called from *Herod the Great*. It is probable, from a comparison of Mat. xvi. 6, with Mark xiii. 15, that they were a branch of the *Sadducees*: And, besides the impious principles of that sect, they seem to have been particularly attached to the family of *Herod*, and consequently to the Roman government, by which *Herod* had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, *Herod Antipas* and *Philip*, in their respective tetrarchies. (Comp. under *Τετραρχίας*.) And as *Herod*, to ingratiate himself with *Augustus* and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by * introducing the heathenish customs of the Romans into Judea, and even by † building temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of *Augustus*; so his partizans, the *Herodians*, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as † *Herod* himself did, that they acted not thus of their own accord, but in obedience to the superiour powers. And this wicked occasional conformity to heathenism seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, *τῶν Ἡρωδῖανων*. (See *Mill* and *Wetstein*.) Thus the *Herodians* were, both in their

* *Herod* instituted games after the Roman manner in honour of *Cæsar*, and even built a theatre in Jerusalem adorned with images of men; as *Josephus* informs us, Ant. lib. xv. cap. 8. § 1, 2. Yea he went still farther; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple, κατεστημένῃ δὲ ἡ βασιλεὺς ὑπερ τοῦ πύλωνος τοῦ μεγάλου τοῦ τῶν ἀγαθῶν καὶ δυνάμεως, ἵνα τοῦ ἔργου μαγνῶν; says the same *Josephus*, Ant. lib. xvii. cap. 6. § 2.

† *Joseph.* Ant. lib. xv. cap. 9. § 5. Comp. De Bel. lib. i. cap. 21. § 3, 7.

‡ *Joseph.* ut sup.

religious

religious and political principles, most diametrically opposite to the *Pharisees*. How keen then must have been the malice of the latter against Christ, that in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the *Herodians*!

As to the question which the *Pharisees* and *Herodians* in concert proposed to Christ, about the lawfulness of giving tribute to *Cæsar*, it is generally supposed (to use the words of *Doddridge*) that "they hoped to have insnared him, whatever answer he could have returned. If he asserted on the one hand, that tribute was to be paid to *Cæsar*, the *Pharisees*, who generally maintained (as *Judas the Galilonite* had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he denied the lawfulness of this tribute, the *Herodians* would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor*. But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for any man, thou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δαῖναι (not ἀποδῆναι to pay), tribute to Cæsar, or not? Shall we give, δώμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as *St. Luke* informs us, chap. xx. 20, to deliver up Christ to the power and authority of the Roman governor, it rather seems, that they expected our Saviour would answer their

enquiry in the negative. But then as the *Pharisees* in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to *Pilate* on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of *Judas the Galilonite*. The *Pharisees*, therefore, prudently associated with themselves the *Herodians*, who, on Christ's denying the lawfulness of giving tribute to *Cæsar*, would, no doubt, have shewn their zeal for the Roman government by turning his accusers: And how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before *Pilate*, without any foundation at all, *Luke* xxiii. 2. occ. *Mat.* xxii. 16. *Mark* iii. 6. xii. 13.

For a fuller account of the *Herodians* see *Prideaux's* Connect. pt. ii. book 5, at the end, and *Doddridge's* Notes on *Mark* iii. 6, and *Mat.* xxii. 16.

Ἡσθα, used, according to the *Æolic* and *Attic* dialect, for *ἤσθαι* thou wast, 2 pers. imperf. sing. of the verb *ἡσῆμι*; the syllable *ἡσ* is plainly from the Heb. *הוּהוּ Thou*, whence *ה* generally, and sometimes *הוּ* is the suffix denoting the second pers. sing. preter. of Hebrew verbs.

Thou wast. *Mat.* xxvi. 69. *Mark* xiv. 67. See *Welstein's* Note on *Mat.* xxiv. 69, who gives many examples of *ἡσθα* being used in the purest *Attic* writers. Comp. also *Maittaire's* Dialects, p. 44, and observe, that in *Homer*—*ἡσ* is often prefixed to the 2d person of other verbs besides the imperf. of *ἡσῆμι* and its compounds. See inter al. *Il.* iv. lin. 353, *Il.* xix. lin. 180, 270. *Il.* xxiv. lin. 551.

Ἡσυχάζω, from *ἡσυχος* quiet, which is plainly from the Heb. *הוּשׁוּ* to restrain, impede action or motion.

- I. To rest from labour. occ. *Luke* xxiii. 56.
- II. To be quiet, live quietly. occ. 1 *Thess.* iv. 11.
- III. To be silent, quiet from speaking. occ. *Luke* xiv. 4. It is not only used in this sense by the *LXX*, *Neh.* v. 8, for the Heb. *הוּשׁוּ*, but *Kypke* shews that it is

* Comp. *Randolph's* View of our B. Saviour's Ministry, p. 277.

† It is well known to those who are acquainted with the Roman History, that never were crimes against the State, or, which were now reckoned the same, crimes against the Emperor, more strictly enquired after, nor more severely punished, than during the reign of *Tiberius*. See *Welstein's* Note on *Mat.* xxii. 17. *Tacit.* *Annal.* lib. i. cap. 72. & lib. iii. cap. 38. & *Crevier's* Hist. des Empereurs, tom. ii, p. 336.

- so applied also by *Euripides*, *Plutarch*, *Philo* and *Josephus*.
- IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14.
- Ἡσυχία, *as*, ἡ, from ἡσυχίος. See Ἡσυχάζω.
- I. *Quietness, quiet*. occ. 2 Thess. iii. 12.
- II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see *Wolffius*.
- Ἡσυχίος, *s*, δ, ἡ, from ἡσυχός, which see under Ἡσυχάζω.
- Quiet, peaceable*. occ. 1 Tim. ii. 2. 1 Pet. iii. 4.
- Ἡοι, from ἡ *whether, or, and* τοι *truly*.
Whether truly, whether indeed, whether. occ. Rom. vi. 16.
- HTTAOMAI, ὡμαι, either from ἡτλῶν *less, inferior*, or rather immediately from the Heb. חָרַח to be broken, discouraged, to which this word generally answers in the LXX, as Isa. viii. 9. xx. 5, & al.
- I. *To be overcome*, properly as in a battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, *Kypke* remarks, that ἡττασθαι τινι, *to be overcome by any one*, is rather an unusual construction; he however produces several instances of it from *Josephus*.
- II. *To be inferior*. occ. 2 Cor. xii. 13.
- Ἡτλήμα, αλος, το, from ἡτλασμαι.
- I. *A diminution, failure*. occ. Rom. xi. 12.
- II. *A failure, fault*. occ. 1 Cor. vi. 7.
- HTTΩN, ὄρος, δ, ἡ, καὶ το—ον, either from Heb. חָרַח to be broken, or from חָרַח to come down, descend, whence חָרַח under, lower.
- I. *Inferiour, less*, whence neut. ἡτλῶν, used adverbially, *less*. occ. 2 Cor. xii. 15.
- II. *Worse*. occ. 1 Cor. xi. 17.
- Ἡρις, 3d pers. sing. 2 aor. act. from ἁριω. Comp. Ἀριῆς IX. occ. Mark i. 34. xi. 16.
- Grotius* remarks, that this word is vox μοναχῆς, an unique which no one has observed except in Mark. *Kypke*, however, has found it in *Philo*, Legat. ad Caium, p. 1021, Ὁ μὲν ἐν Ἑλίκων σκάρπιως ἀνδραποδὸν τὸν αἰσθητικὸν ἰὼν εἰς Ἰσθαμὶς Ἡφῆεν, *Helicon then, a scorpion-like slave, sent forth this Egyptian poison against the Jews.*"
- Ἡχῶω, ὦ, from ἡχος.
- I. *To sound*, as an instrument of brass. occ. 1 Cor. xiii. 1.
- II. *To roar*, as the sea. occ. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42, for the Heb. מִסַּח to tumultuate. So *Homer* applies the adjective ἡχῆυς, II. i. line 157,
- Θαλασσα τι ΗΧΗΕΙΣΑ.
- The sounding main.
- ΗΚΟΣ, *s*, δ, Either from ἡχα perf. of ἄγω to break, as Latin fragor from the V. frango, anciently frago to break; or from Heb. הִכָּח (Hiph. of נָכַח) to strike; for what is all sound but a peculiar vibration of the air striking upon the organs of hearing?
- I. *A sound*. occ. Acts ii. 2. Heb. xii. 19.
- II. *A report, fame*. occ. Luke iv. 37.



Θ, θ, *Theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers θ or θ denotes nine. In the Cadméan alphabet it answered to the

Hebrew or Phenician *Teth*, in name, order, and power, and in both it's forms, Θ and θ, approaches nearer to the Heb. ט, than to the Samaritan or Phenician letter.

ΘΑΛΑΣΣΑ,

ΘΑΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from *ταρασσω* to disturb, agitate, properly, as water, the tenuis τ being changed into the aspirate θ, and ρ into λ. But may it not (like *ΑΛΣ*, which see) be still more probably deduced from the Heb. *רָחַץ* to urge, teaze, molest, q. *πύλην*, because continually molested with winds and storms? The Heb. name of the sea, *יָם*, which the LXX generally render *θάλασσα*, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. *יָם* or *יָם* to tumultuate.

I. *The, or A, sea*. Mat. xxiii. 15. Acts iv. 24. vii. 36. xiv. 15. Heb. xi. 29, & al. freq.

II. *Any large collection of water, a lake*. Mat. iv. 15, 18. Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. *יָם*, as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1, *Θαλασσαν λεγει την λιμνην*—τα γὰρ συνηματα των υδατων *ΘΑΛΑΣΣΑΣ* εκαλεσεν ἡ θεια γραφη. He calls the lake a sea; for the Holy Scripture is wont to denominate collections of waters, seas."

III. *A sea, or great later*. So the beloved Disciple saw in vision, Rev. iv. 6, *ω* θαλασσαι γυαλινη*, as it were a glassy sea, before the throne of God, correspondent to the brazen sea (Heb. *יָם*, LXX *θαλασσα*) in Solomon's temple, 1 K. vii. 23, and, like that, emblematical of the troubles and afflictions, (comp. under *Βασιλειω VI.*) and of the purification, of believers. In Rev. xv. 2, the sea appears mingled with fire, that is, wrath; and believers are represented as standing on the edge of it, having now gone through their fiery trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. *ῥαθυς*.

Θαλιω, from *θαλλω* to cause to flourish, or thrive.

To cherish, fovere. oec. Eph. v. 29. 1 Thess. ii. 7.

* Observe that the Alexandrian, and eighteen later MSS, with several ancient versions and printed editions, here read *ω**, which reading is approved by Vittinga and Wetstein, and received into the text by Griesbach.

Θαμω, ω, and—*σομαι, σμαι*, Pass. from *θαμω*.

To be astonished, amazed, astounded, either with wonder, or fear. occ. Mark i. 27. x. 24. 32. Acts ix. 6.

ΘΑΜΒΟΣ, σος, υς, το, from the Heb. *מִתְרַחֵם* to faint, fail in mind, which verb Aquila renders by *θαμβομαι*, Ps. xlviii. or xlviii. 6. to be astonished.

Astonishment, amazement. occ. Luke iv. 36. x. 9, (where Campbell, whom see, Terror.) Acts iii. 10.

In one of the Hexaplar versions, *θαμω* answers to the Heb. *מִתְרַחֵם* astonishment. Deut. xxviii. 28.

Θανασιμος, ε, δ, ἡ, from *θανω* death, q. *θανωμι*.

Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a deadly poison, either elliptically, without *φαρμακον*, or with that N. expressed. See Wetstein, Kypke and Whitby on ver. 17.

Θανατηφορος, ε, δ, ἡ, from *θανω* death, and *φερω* to bring.

Deadly. q. d. death-bringing. occ. Jam. iii. 8; where Erasm. Schnudius suspected it to be a poetical word; but Wetstein and Kypke have produced many instances of it's being used by the prose-writers.

Θανατος, ε, δ, from *θανω* 2 aor. of *θνησκω* or *θινω*, which see.

I. *Death*, natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq.

II. *Figuratively, Imminent danger of death*. 2 Cor. i. 10. xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein and Macknight; on the latter comp. Isa. liii. 9, in Heb. and see Kypke on 1 Cor. xv. 31.

III. *Death*, spiritual. John v. 24. 1 John iii. 14. As spiritual life consists in constant communication with the divine light and spirit, who are life, (see under *Ζωη* III.) so spiritual death is the being separated from their blessed influence. See Suicer's Thesaur. under *Θανατος* II. b.

IV. *Death*, eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the natural or temporal is called the second death, Rev. ii. 11, (where see Vittinga.) xx. 6, 14, and implies everlasting punishment. Rev. xxi. 8.

V. By an hebraism it denotes the plague or pestilence.

pestilence. Grotius, on Mat. xxiv. 7, says, the Heb. מִדְּמָה is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use *Savatos* for the Heb. דָּבָר *the plague* or *pestilence*, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21, & al. freq. So in Eccus. xxxix. 29, or 35, *Savatos* is joined with *λυσος* *famine*, doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8.

Θαυατω, w, from *Savatos*; *death*.

I. *To put to death*. occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. Rom. viii. 36. 2 Cor. vi. 9. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of *idolatrous worship*, *the hands of the witnesses were to be first upon him to put him to death*. That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58, where we find the witnesses stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9.

II. *Θαυατωθηναι τω νομω*, *To be dead to the law*, is *to be free* from it, even as a *dead man* is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6, *αποθανοντες*, as the MSS in general, with the ancient versions and many printed editions, read. See Mill, Weistain and Griesbach. Place *αποθανοντες* between two commas, and connect *εν φη* with *νομω*.

III. *To mortify*, i. e. *to subdue and kill*, as it were the deeds of the body, or “those carnal inclinations from whence all criminal indulgences of the body arise.” Doddridge. occ. Rom. viii. 13.

ΘΑΠΤΩ, 2d aor. *ελαπον*, 2d aor. pass. *ελαπον*.

To bury. *Θαπλω* or *Ταφω* may be derived either from *ηπλω* *to cover over*; dropping the harsh letter *π*, as in *Λυπω* from *ηλυ*; or else perhaps from the N. * *תבה*, in Regim. *תבה*, an *ark* or *chest*, referring to that very ancient custom (see Gen. i. 26.) of *burying* dead bodies in a *chest* or *coffin*, which was certainly

* Whence the Greek *Σῆμα*, by which the LXX render the Heb. word, Exod. ii. 3. 5.

sometimes used among the *old Greeks*, and was probably among them prior to the method of burning them †. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4, it seems to denote not only *to bury*, or *inter*, according to it's usual sense in the profane writers, but also to include the *εναφιασμον*, *funerationem*, or *preparation of the body for burial by washing, anointing, &c.* Thus in the LXX, Gen. i. 26, it is used for the Heb. *וָנִיחַ* *to embalm*, though in all other passages of that version it answers to *קבר* *to bury*, *inter*, *put into the ground* or *tomb*.

The above-cited are all the passages of the N. T. wherein the word occurs.

On Mat. viii. 21, comp. Tobit vi. 14, and see *Kypke*.

Θαψσω, *w*, from *Σαψσω, w*, or immediately from *Σεψω* *to be warm*. See under *Σαψος*.

I. *To be confident, courageous, of good courage*. occ. 2 Cor. v. 6, 8. Heb. xiii. 6.

II. *To be confident, have confidence in*. occ. 2 Cor. vii. 16.

III. *To be confident, bold, to use freedom and authority*. occ. 2 Cor. x. 1, 2.

Θαψσω, *w*, from *Σαψος*.

To have confidence or courage, to take courage. Mat. ix. 2. xiv. 27. John xvi. 33, & al. On Mat. xiv. 27, *Θαψσας*—*μη φοβησθε*, Weistain cites from *Aristophanes*, Plut. line 1092, ΘΑΨΕΙ, ΜΗ ΦΟΒΟΥ, and from *Herodotus*, lib. i. cap. 9, ΘΑΨΕΙ, Γυγῃ, καὶ ΜΗ ΦΟΒΕΤ—

Θαψος, *σος, ες, το*, from *Σεψω*, the *Æolic* 1st Future of *Σεπω* *to be warm* (whence also the *Æolians* use *Σεψος* instead of *θαψος*); for persons of a *warm temper* are naturally *confident* and *courageous*. Οἱ γὰρ ΘΕΡΜΟΙ καὶ ΘΑΨΕΙΣ, says *Scapula*.

Courage. occ. Acts xxviii. 15, *Ελαβε θαψος*, *He took courage*; where *Kypke* shews that *λαμβανειν θαψος* is a pure Greek phrase used by *Dionysius Halicarn.* and *Josephus*.

ΘΑΤΜΑ, *ατος, το*, from the Heb. *תמה*, or *תמהה*, *to be astonished, wonder*, for which the LXX use the V. *θαυμαζω*, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

† See *Potter's Antiquities of Greece*, book iv. ch. 6.

Wonder,

Wonder, astonishment, amazement. occ. Rev. xvii. 6; where *Vitringa* observes that the LXX use θαυμα for θαυμασία, Job xvii. 8. xviii. 20, and as to the phraseology refers to Mark iv. 41. Luke ii. 9.

Θαυμάζω, from θαυμα.

I. To wonder, marvel, to be struck with admiration or astonishment. Mat. viii. 10, 27. xxi. 20. xxvii. 14. John vii. 21, & al. freq. Θαυμάζομαι, Mid. The same. occ. Rev. xvii. 8. Θαυμάσθηναι, To be admired, honoured, occ. 2 Thess. i. 10, where *Kypke* produces *Plutarck* and *Demosthenes* using θαυμάζειν for highly respecting, honouring, and θαυμάσθαι for being honoured. Θαυμάζειν οὐτως—To wonder after, i. e. To follow with wonder or admiration. occ. Rev. xiii. 3, where see *Vitringa*, *Alberti* and *Wolfius*, and *Glassii* *Grammat.* lib. iii. cap. 3, can. 2.

II. Θαυμάζειν προσώπων, To admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude ver. 16. This is an *hellenistical* phrase used by the LXX in two senses.

1st. To respect a man's person with favour and kindness, for the Heb. נָשָׂא פָּנִים to lift up the face. occ. Gen. xix. 21. 2 K. v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St. Jude) To respect a man's person with partial or undue favour, for the same Heb. נָשָׂא פָּנִים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for כָּנָה to surname in flattery or compliment, Job xxxii. 22; and for כָּבֵד to honour the person, Lev. xix. 15.

Isocrates to *Demonicus*, cap. 17, says, that "he who lives under a monarchy ought, —τον Βασιλέα—ΘΑΤΜΑΖΕΙΝ, to respect or reverence the King."

Θαυμάσιος, α, ov, from θαυμάζω.

Wonderful, marvellous. occ. Mat. xxi. 15.

Θαυμάσιος, α, ov, from θαυμάζω.

To be admired, or wondered at, admirable, wonderful, marvellous. Mat. xxi. 42. (where see *Wolfius*.) John ix. 30. 2 Cor. xi. 14, & al.

Θεα, ας, η, from Θεός.

A Goddess, a female deity, or idol. occ. Acts xix. 27, 35, 37.

ΘΕΑΟΜΑΙ, ωμα, from θεω to set, fix, the eyes namely, which from Heb. הָרָה infin. of הָרָה to place, set. In the passive form θεωμαι signifies both actively and passively, in the middle it has only an active signification.

I. To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe. Mat. xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὀραν to see.

II. To see. John viii. 10. Acts viii. 18. xxii. 9.

III. To see, implying to visit, invisere. occ. Rom. xv. 24.

Θεαρίζω, from θεαρίζω.

To make a public spectacle, to expose, as it were, in a public theatre. Θεαριζόμενοι, ὡς ἐν θεατρῷ παραδειγματιζόμενοι, as it were exposed in a theatre," says *Theophylact*. occ. Heb. x. 33, where the Apostle alludes to the * Roman custom of exposing malefactors in their theatres to be destroyed by wild beasts; by which it is well known the blessed *Ignatius*, first bishop of *Antioch* in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

Θεατρον, ο, το, from θεωμαι to behold.

I. A theatre, a large building erected for the exhibition of public shews, games, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their theatres served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence: This *Wetstein* has shewn by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from *Josephus*, *De Bel.* lib. ii. cap. 16, § 7, where, "when the *Alexandrians* were assembled (συληστιασθῆναι) concerning the embassy which they were sending to *Nero*, συνεβήσαν μὲν εἰς τὸ ΑΜΦΙΘΕΑΤΡΟΝ ἀπὸ τοῖς Ἕλλησι συγγενεῖς Ἰουδαίων, many of the Jews crowded into the amphitheatre together with the Greeks. So lib. viii. cap. 3, § 3. And again cap. 5, § 2, we find the *Antiochians* holding an assembly upon public business in their theatre, ΘΕΑΤΡΟΝ.

* See *Kennet's* *Roman Antiquities*, book ii. ch. xx. p. 147.

II. *A public shew, or spectacle as if exhibited in a theatre.* occ. 1 Cor. iv. 9, where see *Kypke*.

ΘΕΙΝΩ, perhaps from the Heb. *נָּוָה* to prick, stab.

To smite, strike, beat. Thus it is often used in *Homer*, and is particularly applied to striking, or pricking with a spur, by *Euripides*, "Καὶ ἵππῳ ΘΕΙΝΟΜΕΝΟΤΕ πῶλος, The colts pricked with a spur." From *θεῖνω* perhaps *δρησκω* borrows it's 2d aor. *εθανον*, &c. which, though it occurs not in the N. T. is often used in the profane writers, and that only in the sense of *dying, being dead*, q. d. *being smitten*, to death namely. Thus *ἀλων* 2d aor. of *ἀλωμι* to take, infin. *ἀλωναι*, particip. *ἀλος*, are used only in a passive sense for *being taken*. The learned *Damm*, however, *Lexic. col.* 2440, deduces 2d fut. *θανω*, and by consequence *εθανον*, from the old V. *θανω*, the same as *ταίνω* to extend, "for death extends the limbs of a dead body," and *θανω* may be derived by transposition from Heb. *נָּוָה* to extend, stretch out. This V. is inserted on account of it's compounds and derivatives. Comp. *Αποθνήσκω*.

Θεῖον, ο, το, from *θεῖος* divine.

Sulphur, brimstone. Luke xvii. 29. Rev. ix. 18, & al. This was among the idolaters of various nations eminently applied in their religious purifications. One method of purifying a person among the Greeks was "by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun's orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy; and therefore, to secure effectually it's said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence *Juvenal*, Sat. ii. lin. 157, 8, says of some of the ghosts in the infernal regions, and on certain occasions:

—Cuperent lustrari, si qua darentur
Sulphura cum lardis, & si foret humida laurus.

"Had they the implements, as bay-

branch dipt in holy water, with torch and sulphur, they would be lustrated (or purified)." *Lucian* in his *Philopseudes* mentions the purifying of a place, by going round it three times, *θεῖω καὶ δάδι*, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently *θεῖον* the divine thing, and the act of sprinkling or lustrating with *brimstone*, *περιθεῖω* to divinify; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to *brimstone* and fire for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude ver. 7, on the overthrow of *Sodom* and *Gomorrha* *.

The Eng. *brimstone*, by the way, is from *brenne* or *brin*, i. e. *burn*, and *stone*.

Θεός, ο, ον, from *θεός* God.

Divine. occ. 2 Pet. i. 3, 4. Θεῖον, το, The Divine Being, the Deity. occ. Acts xvii. 29. To Θεῖον is often thus used in the Greek writers. See *Wetstein*.

Θεοτης, ητης, η, from *θεός*.

Godhead. occ. Rom. i. 20. Comp. *Wisd.* xiii. 1—7, and *Ellis's Knowledge of Divine Things*, &c. p. 219. 1st edit.

Θεῖωδης, εος, υς, δ, η, from *θεῖον* *brimstone*. Of *brimstone*, or rather of the colour of *brimstone*, yellow. occ. Rev. ix. 17. See *Daubuz* and *Wetstein*.

Θελημα, ατος, το, from *θελω* or *θελεω* to will.

Will, pleasure, desire, inclination. See Mat. vi. 10. vii. 21. Luke xxiii. 25. John i. 13. Rom. i. 10. 1 Cor. vii. 37. xvi. 12. Eph. i. 5. 9, 11. Θεληματα, Plur. q. d. *Volitions*. It occurs Acts xiii. 22. Eph. ii. 3. This plural form seems *hellenistical*. It is used by the LXX, 2 Chron. ix. 2. Ps. xv. 2. cii. 7. cx. 2. Isa. xlii. 24, & al.

Θελγησις, ιος, att. εως, η, from *θελω* or *θελεω* to will.

Will, pleasure. occ. Heb. ii. 4.

Θελω, or *θελεω*, from *εθελω* or *εθελεω* the same (which see), dropping the ε.

I. To will. Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes fol-

* *Hallowsay's* Originals, vol. i. p. 175, 6. See also *Homer*, Il. xvi. lin. 228, and *Ovid*, *Metam.* lib. vi. lin. 259—261.

lowed

lowed by a V. in the Subjunctive mood, the Conjunction *iva* that, to the end that, being understood. Mat. xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of *θαλω* is common in the Greek writers. On Johh iii. 8, comp. under *Κεραζω* II.

II. *To will, desire, wish.* Mat. xii. 38. xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. 20. John xvii. 24. 1 Cor. vii. 7. So used not only by the LXX, Ps. xxiv. 12. xxxv. 27, & al. for the Heb. *רָצִיתִי*, but also by *Xenophon*. See *Raphelius*.

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11, for the Heb. *רָצִיתִי*, or *רָצִיתִי*.

V. With an Accusative following, *To delight in, have a favour or affection to.* Mat. xxvii. 43. Comp. ch. ix. 13. xii. 7.

This is an *hellenistical* sense of the verb, which is often thus applied by the LXX, for the Heb. *רָצִיתִי* to have intense delight in, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for *רָצִיתִי* simply, as Hos. vi. 6. Mal. iii. 1.

VI. *Θελω, or, To delight, take delight in, to be delighted with.* occ. Col. ii. 18. This phrase is also *hellenistical*, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 K. x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10, for the Heb. *רָצִיתִי*. Comp. *British Critic* for March 1794, p. 273; and for August 1794, p. 190.

VII. *Τι αν θαλει τωτο ειναι; What can this mean? or, What will this come to?* Acts ii. 12. So *Anacreon*, Ode xlv. lin. 6.

ΤΙ ΘΕΛΕΙ γ' οτι τοτ' ΕΙΝΑΙ;

See more in *Raphelius* and *Wetstein*. Comp. Acts xvii. 20.

Θεμελιον, ο, το, from θεμελιον the same, which from the obs. θεω to place.

A foundation. occ. Acts xvi. 26.

Θεμελιος, ο, δ, from the same as θεμελιον.

I. *A foundation, properly of a building.* Luke vi. 48, 49. xiv. 29. Comp. Heb. xi. 10. Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20.

—to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone.* occ. 2 Tim. ii. 19. Comp. Σφραγίς V.

III. *A deposit, a treasure laid up.* It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, * ΘΕΜΑ γαρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΤΤΩι εις ημεραν αναλκης. *For thou layest up for thyself a good deposit, or treasure, against the day of necessity.* Θεμελιον in the Apostle seems to answer to *θημα* in this passage. Comp. Mat. vi. 20. Luke xii. 33.

Θεμελιω, ω, from θεμελιος.

I. *To found, lay a foundation, of a building.* occ. Mat. vii. 25. Luke vi. 48, in which passages observe *τεθεμελιωτο* in the 3d pers. sing. pluperf. pass. for *τεθεμελιωτο*, the *s* being dropped according to the Ionic dialect

II. It is applied to the earth, Heb. i. 10, which is a citation of Ps. cii. 25, or 26; where the same word *θεμελιωσας* is used by the LXX, for the Heb. *תִּסְדֵּן*, which refers to the wondrous *formation of the arch, or spherical shell, of earth between the two spheres of water on the second day from the Creation, Gen. i. 6, 7, and does indeed imply the firmness or stability of the parts* whereof the shell of earth consists, but by no means necessarily imports the *immobility of the whole orb.* See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3, and Heb. aud Eng. Lexicon in תִּסְדֵּן.

III. *To found, settle, or establish on a foundation, in a spiritual sense.* occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10.

Θεοδιδακλος, ο, δ, η, from Θεος God, and διδακλος taught.

Taught by God. occ. 1 Thess. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase *διδακτος Θεου.*

Θεολογος, ο, δ, η, from Θεος God, and λογος a word.

A theologian, a divine. St. John the Evangelist was so styled by the Fathers

* See Patrum Apostol. Opera genuina, edit. Russel, vol. A. p. 68. Note on Θεμελιον.

in

in an eminent and peculiar sense, because he handled the sublimest truths of christian *theology*, and particularly asserted *θεοτ λόγον* the DIVINE WORD, and proved him to be *God*. Thus he is called by *Athanasius*, *Orat. contra Gentes*, tom. i. p. 46. ΘΕΟΛΟΓΟΣ, *αρχ*; by *Cyrril. Alexandr.* lib. ii. in John ch. i. p. 130, Της ΘΕΟΛΟΓΙΑΣ ὁ συγγραφεύς, The writer of *Theology*; and by *Theophylact*, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΩΤΑΤΟΣ. See *Wolfius*, *Mintert*, and *Swicer* *Thesaur.* on the word. In the N. T. *Θεολος* occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. *Wolfius* says that *Eusebius*, who lived in the fourth century, is the first who gave St. John this title, calling him in his *Preparat. Evangel. Ἐβραίων ΘΕΟΛΟΓΟΝ*, the *Theologian* of the Hebrews."

Θεομαχῶ, ω, from Θεός *God*, and μαχομαι to fight.

To fight against *God*. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced by *Raphelius* and *Kypke* on the text, and by *Wetstein* on Acts v. 39; to which I add from *Josephus*, *Cont. Apion.* lib. i. § 26, *μαλλισιν ΘΕΟΜΑΧΕΙΝ νομισας*, thinking that he should fight against *God*;" and from *Lucian* *De Saltat.* tom. i. p. 922, *μονονεχι ΘΕΟΜΑΧΩΝ*, almost fighting against *God*."

Θεομαχος, υ, ὁ, ἡ, from Θεομαχῶ.

A fighter against *God*. occ. Acts v. 39.

Θεοπνευστος, υ, ὁ, ἡ, from Θεός *God*, and πνευσται, 3d pers. sing. perf. pass. of πναιω, fut. πνευσω, to breathe.

Breathed or inspired by *God*, divinely inspired, given by divine inspiration. occ. 2 Tim. iii. 16.

Θεός, υ, ὁ.

GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the true *God*. Various are the derivations proposed of this word: The most probable seems to be that which deduces it from the V. *Setw* to place (which see under *τιθημι*.) *Phurnutus*, the Stoic, who in the reign of *Nero* wrote a **Philosophical*

Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of *material nature*; as, for instance, to the heavens, air, ether, sun, moon, stars, &c.—This Philosopher, in his chapter Περὶ Οὐρανοῦ, Concerning Heavens, says, "It is probable that Θεοί, the Gods, were so called from θέσις position, or placing; for the ancients took those for Gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: These then are Gods (Θεοί) which are the disposers (Θετῆς) and formers of all things." And long before *Phurnutus*, *Herodotus* had written, lib. ii. cap. 52, that the *Pelagi*, the ancient inhabitants of Greece, ΘΕΟΤΕ προσωνομασαν θεας αὐτο τοιςτε, ὅτι κοσμοῦ ΘΕΝΤΕΣ τα πάντα πρῆσματα, καὶ πασας νομας εἰχον, called the Gods ΘΕΟΤΕ, for this reason, because they had disposed or placed in order all things and all countries." And in this view the word Θεός or Θεοί (for the ancient Greeks used it both in the singular and in the plural to express their *God*, the heavens) will have much the same radical meaning as the Heb. עֵלָּוָה the heavens, derived in like manner from the V. יָצַח to place.

† And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their Gods, but also from many plain declarations of Scripture (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 3.), and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, *Plato* in *Cratylō*, φαίνονται μοι ὡς πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τῶτες μὲν θεοὶ ἤλθισθαι,

ΘΟΥΡΥΝΟΥΤΟΤ Θεορία περὶ Θεῶν Φουρμύ, *Phurnutus's Commentary on the Nature of the Gods*, among the *Opuscula Mythologica, Ethica, et Physica*.

† Comp. Heb. and Eng. Lexicon under עָלָּוָה XI. and see above under *Δαίμων* I. and *Δαίμωνιον* I.

ωστερ

* Published by *Thomas Gale* under the title of

ὡς περ τὸν πολλοὶ τῶν βαρβάρων, ἡλίον, καὶ σελήνην, καὶ γῆν, καὶ ἀστρα, καὶ θρα-
νον—The first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only* Gods were the Sun, and the Moon, and the Earth, and the Stars, and Heaven *.” The ancient hymns, which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the *only* Gods they worshipped were the various parts of *created nature*, and especially the *heavens*, or some *demons*, or *intelligences*, which they supposed resident therein. Thus the author of these hymns calls almost all their Gods *Demons*, Δαίμονας, q. d. Δαημονας, *Intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments, when, in his Introductory Prayer, lin. 31, 2, he directs his pupil *Musæus* religiously to invoke

Δαίμονας οὐρανίους τε καὶ ἡριούς, καὶ ἐνδρούς,
καὶ ὕδατινους, καὶ ὑποχθονίους;

*The demons who in heaven reside, in air,
In water, or in earth, or underneath
The earth*—

Comp. under Δαίμονιον I.

The LXX have constantly (very few passages excepted) translated the plural name ἑοὶ, when used for the *true* God, by the singular Θεός, never by the plural Θεοί. In so doing one may at first sight think them blameable: But let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in † *Egypt* under the *Ptolemys*, and that according to this their Gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true* God ἑοὶ, by the plural Θεοί, they would thereby have given the Grecizing heathen an idea of *Him*, inconsistent with the *Unity* of the divine essence, and conformable to their own po-

* See Leland's Advantage and Necessity of the Christian Revelation, part i. chap. 3.

† This is evident from the Hymns of Callimachus, who lived in the court of Ptolemy Philadelphus, in whose reign the LXX version of the Pentateuch was probably made.

lytheistic notions ‡; whereas by translating it Θεός, in the singular, they inculcate the *grand point* (with the *heathen*, I mean) of *God's unity*, and at the same time did not deny a *plurality* of *agents* or *persons* in the Divine Nature; since the Greeks (as is above observed) called the *whole substance* of their God, the *heavens*, Θεός, in the singular, as well as Θεοί, in the plural.

- I. In the N. T. as in the LXX, Θεός, most generally answers to the plural ἑοὶ, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1, in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεός, for ἑοὶ, comp. Mat. iv. 4. with Deut. viii. 3, Heb. and LXX; Rom. iv. 3. James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isa. viii. 18.

In Mark xii. 32, Θεός is omitted in very many MSS (among which the *Alexandrian* and three other ancient ones), in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by *Wetstein* as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεός, but Κυρίος, as in our Lord's quotation at ver. 29. And if Θεός be omitted, the latter part of the reply will be—*There is ONE (Jehovah)* namely, which is the word used Deut. vi. 4, but for which the Greek language supplied no equivalent term), and *there is none other but he*. Comp. Deut. iv. 35. Isa. xlv. 6.

‡ “The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* [ἑοὶ], as to teach in title Megilla, c. i. fol. 11, that the LXX interpreters did purposely change the notion of *plurality* couched in the Hebrew plural, into a Greek singular [Θεός; for Θεοί];—lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief in *Polytheism*.” This was taken notice of by St. Jerome in his Preface to the book De Quest. Heb.” *Allin*, Judgement, p. 124.

II. *Θεός* is applied *personally*,

1. But very rarely, to the *Father*. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1, & al. "In comparing two different readings, says *Michaelis* (Introduct. to N. T. vol. i. p. 336, edit. *Marsh*), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. *Θεῷ*, *Κυρίῳ*, *Χριστῷ*, *Κυρίῳ Θεῷ*, *Θεῷ καὶ Κυρίῳ*, *Κυρίῳ καὶ Θεῷ*, the first is probably the true reading, and all the rest are scholia, because *Θεῷ* might easily give occasion to any of these, whereas none could so easily give occasion to *Θεῷ*. If St. Luke wrote *Θεῷ*, the origin of *Κυρίῳ* and *Χριστῷ* may be explained either as corrections of the text, or as marginal notes, because the *Blood of God* is a very extraordinary expression; but if he had written *Κυρίῳ*, it is inconceivable how any one should alter it into *Θεῷ*, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgement." Comp. however *Griesbach's* Note on Acts xx. 28. As to the reading *Θεός* in 1 Tim. iii. 16, besides *Mill*, *Wetstein*, *Bower*, and *Griesbach*, see by all means the learned *Woide*, *Præfat.* in *Cod. Alexandr.* § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under *Δεσποτῆς* I.

III. It denotes the *Heathen Gods*, or *idols*. Acts xiv. 11. 1 Cor. viii. 5.

IV. It is spoken of *Magistrates*. John x. 34, 35. Comp. Ps. lxxii. 6, and *Heb.* and *Eng.* Lexicon under מַלְאָךְ II. 5.

V. It is applied catechrestically—to *Satan*.

2 Cor. iv. 4. comp. John xii. 31. xiv. 30. —to the *belly*, which some men make their *god*, or in which they place their supreme happiness. Phil. iii. 19.

Θεοσεβία, *as*, *ἡ*, from *Θεοσεβῆς*.

A *worshipping of God*, *piety towards God*, *godliness*, *devotion*. occ. 1 Tim. ii. 10.

The LXX use this N. for the Heb. פִּיִּי, *fear of the Aleim*, Gen. xx. 11; and for אֱלֹהֵי יְהוָה, *fear of the Lord*, Job xxviii. 28.

Θεοσεβῆς, *seōs*, *as*, *ῥ*, *ῥ*, from *Θεός* *God*, and *σεβῆμαι* to *worship*, *venerate*.

A *worshipper of God*, *godly*, *devout*. occ. John ix. 31. How similar to which is the sentiment expressed by *Homer*, II. i. lin. 218,

Θεῶν Θανὶ τιμῶμεθα, μᾶλα τ' ἔχουσιν αὐτοῖ.

Him, who obeys the Gods, the Gods will hear.

The LXX use *Θεοσεβῆς* for the Heb. פִּיִּי, *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 9.

Θεοσεβῆς, *seōs*, *as*, *ῥ*, *ῥ*, from *Θεός* *God*, and *σεβῆμαι* to *hate*, *abhor*.

A *hater of God*. occ. Rom. i. 30, where see *Wolpius*, and *Kypke*, and *Suicer* *Thesaur.* on this word.

Θεοτης, *τῆτος*, *ἡ*, from *Θεός* *God*.

Deity, *godhead*, *divine nature*. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεύω, *as*, *ῥ*, from *Θεραπεύω* to *heal*, *serve*, which see.

I. A *healing*, *cure*. occ. Luke ix. 11. Rev. xxii. 2.

II. A *family of servants*, a *family*, *household*.

So the Latin familia from famulus a *servant*. occ. Mat. xxiv. 45. Luke xii. 42. The word is used in this latter sense by *Herodotus*, *Dionysius Halicarn.* *Plutarch*, and other Greek writers. See *Wetstein* on Mat. xxiv. 45.

ΘΕΡΑΠΕΥΩ. *Mintert* deduces it from the Heb. תְּרָפִים, plur. תְּרָפִים *Teraphim*, which is a derivative from the V. רָשָׁה to be *still*, as from *awe* or *reverence*, and denotes * the *representative images* of the objects of religious *awe* and *veneration*. These *Teraphim* appear to have been like the *Cherubim* in form, but for more private

* See more in *Heb.* and *Eng.* Lexicon under רָשָׁה XV.

purposes,

purposes, as the *Patates* (פּטטן) or Household-Gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith *Avenarius* in פּתן, were among the Gentiles consulted for the recovery of health, hence the verb *ὑγιαίνω* signifies to heal.

I. To heal, cure, whether miraculously, as Mat. iv. 23, 24. x. 1, 8. Acts iv. 14, & al. freq.—or not, as Luke viii. 49.

II. To serve, as God. occ. Acts xvii. 25. The Greek writers apply the V. in the same sense, as for instance *Heciod*, Op. & Dies, lin. 134, 5,

—'Οὐδ' ἀθανάτους ΘΕΡΑΠΕΥΕΙΝ
ἔστιν οὐδ' ἁγίων μυστήριον ἱερὸς οὐκ ἄλλος.

—Nor would they serve th' immortal Gods,
Nor on the holy altars sacrifice.

In this sense also *Avenarius* derives *ὑγιαίνω* from תְּרַפִּים *Terafim*, the objects of religious service or worship.

ὑγιαίνων, υἱός, δ. See under *ὑγιαίνω*.

A servant. This word in its primary meaning seems to denote a servant in a religious sense. So *Pindar*, Olymp. iii. lin. 29. Ἀπολλωνος ΘΕΡΑΠΙΟΝΤΑ, serving or worshipping Apollo." *Homer*, *Odys.* xi. lin. 25, calls Kinga ΘΕΡΑΠΙΟΝΤΕΣ Διός, servants or ministers of Jove (comp. Rom. xiii. 2, 4.), and valiant warriors ΘΕΡΑΠΙΟΝΤΕΣ Ἀργεος, servants of Mars, II. ii. line 110. II. vi. line 67, & al. And generally in this Poet *ὑγιαίνων*, when spoken of one man in reference to another, denotes * a faithful friend to a superior, one who solicitously regards his interest, or looks after his affairs, not a common or domestic servant: But in the latter Greek writers it means a servant or minister in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31, in all which passages the LXX use *ὑγιαίνων* for the Heb. עֲבָד a servant. But from Num. xii. 7, 8, it appears that Moses was a servant of a superior kind.

ὑγιαίνω, from *ὑγιος* summer, harvest, which see.

* See *Demetri Lexic.* in *ὑγιαίνω*, col. 1033.

I. To reap, or gather, as corn. Mat. vi. 26. Luke xii. 24. Jam. v. 4.

II. To reap or gather, in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36.—as the recompense whether of good works, 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. ver. 7.

III. The judgements of God upon the earth are expressed by its being reaped. Rev. xiv. 15, 16, where see *Vitranga*, and comp. Joel iii. 13.

ὑγιαίνω, υ, δ, from *ὑγιαίνω*, perf. pass. of *ὑγιαίνω*.

I. Harvest. occ. Mark iv. 29. John iv. 35.

II. Harvest, in a spiritual sense, whether of persons to be gathered into Christ's church; occ. Mat. ix. 37, 38. Luke x. 2. John iv. 35; or as denoting the time appointed by God for finally punishing the wicked, and rewarding the good. occ. Mat. xiii. 30, 39; or for inflicting particular judgements on the earth. occ. Rev. xiv. 15.

ὑγιαίνω, υ, δ, from *ὑγιαίνω*.

A reaper. occ. Mat. xiii. 30, 39.

ὑγιαίνω, from *ὑγιος*, which see.

To heat, warm. *ὑγιαίνω*, mid. To warm oneself. occ. Mat. xiv. 54, 67. John xviii. 18, 25. *ὑγιαίνω*, pass. To be warm or warmed. occ. Jam. ii. 16.

ὑγιαίνω, υ, δ, from *ὑγιαίνω*, perf. pass. of the V. *ὑγιος* to heat, which from *ὑγιος* summer.

Heat. occ. Acts xxviii. 3.

● *ΕΡΟΣ*, εἶς, εἶς, το, either from the Heb. חָרַח to be hot, with the formative ה prefixed, or from חָרַח to cut, as denoting the time of cutting corn and fruits; for so *ὑγιος* is often used for the harvest. Comp. *ὑγιαίνω*.

Summer, in German *Sommer*, which is † derived from the German *Sonnas* the sun, and *mehr* to increase (whence *mehr* more), because the sun has then more influence. So the Latin *æstas* summer, is related to *æstus* heat.

The Greek *ὑγιος*, like the Heb. עֲבָד (to which it generally answers in the LXX), and the German *Sommer*, includes both the spring and summer. "Germani æstas dividimus in *Winter* & *Sommer*,

† See *Martini Lexic. Etymolog.* in *Æstas*.

- We Germans commonly divide the year into winter and summer," says *Martinus*, Lexic. Etymol. in *Hicms*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30.
- Θαυρω**, *ω*, from *θαυρος* a spectator, beholder, which from *θαυω* to behold, compounded perhaps with *θραω* to see.
- I. To behold, view with attention. Mat. xxvii. 55. xxviii. 1. Mark xii. 41. xv. 40, 47. Luke xxi. 6. John vi. 40. Acts iii. 16.
 - II. To see, perceive. John iv. 19. xii. 19. Acts iv. 13. Heb. vii. 4.
 - III. To see, experience. John viii. 51, where the phrase *θαυρων θανατον*, to see death, seems an *Hebraism*, corresponding to the Heb. *מוט מות*, Ps. lxxix. 49. Comp. Luke ii. 26, and under *Ειδω* III.
- Θαυρια**, *ας, η*, from *θαυρω*.
- Θαυρη**, *ης, η*, from *εθνηα*, 1 aor. of *τιθημι* to place, put.
- I. A chest, case, or the like, wherein any thing is put, theca.
 - II. A sheath, scabbard for a sword. occ. John xviii. 11.
- Θηλαζω**, from *θηλη*, *ης, η*, the nipple or pap of a woman's breast, which *Plato* in *Cratylus* deduces from *θਾਲαν* to thrive, because it hath this effect on the child. But may it not better be derived from the Heb. *לה* to elevate, raise, as being prominent beyond the breast itself? So the Lexicons explain it by "uberis apex."
- I. To give the breast, give suck, suckle. occ. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29, in which last passage the V. is applied to the breast itself.
 - II. To suck the breast. occ. Mat. xxi. 16. Luke xi. 27.
- It is used in both these senses by the best Greek writers, as may be seen in *Wetstein* on Mat. xxi. 16.
- Θηλυς**, *εια, υ*, from *θηλη*, which see under *θηλαζω*.
- Female**, a woman. It occurs in the feminine, Rom. i. 26, 27; in the neuter, Mat. xix. 4. Mark x. 6. Gal. iii. 28, *Γενος* sex being understood. Comp. under *Αρσεν*.
- Θηρα**, *ας, η*, from *θηρ*, which see under *θηριον*.
- I. A hunting, or catching, of wild beasts. Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30.

- II. A snare or trap, properly, to catch wild beasts in. occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8, for the Heb. *רשת* a net; and Hos. v. 2, for the Heb. *רשת* slaughter, which perhaps these translators mistook for *רשת*, as if formed from *רשת* a snare. See Heb. and Eng. Lexicon in *רשת*.
- Θηρευω**, from *θηρ*. See *Θηριον*.
- I. Properly, To hunt wild beasts. Thus applied in the profane writers.
 - II. To take or catch wild beasts in hunting. It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12.
 - III. In a figurative sense, To catch or lay hold on, as a word or expression. occ. Luke xi. 54. See *Wetstein* on the place, who shews that *Plato* has several times applied the verb in the same view.
- Θηριομαχια**, *ω*, from *θηριον* a wild beast, and *μαχομαι* to fight.
- To fight with wild beasts. occ. 1 Cor. xv. 32; where *Theophylact's* remark is, *Θηριομαχίαν καλεῖ, τὴν πρὸς ἰουδαίους καὶ ἀμαρτηρίον τὸν ἀρβυροκτον μαχηρ*. *Τὴ γὰρ εἰς τοὺς θηρίων διαφέρον*; He calls his contest with the Jews, and with Demetrius the silversmith, fighting with wild beasts; for how did these differ from wild beasts? Comp. *Θηριον* IV. and see *Bowyer's Conject.* Several Commentaries, however, both ancient and modern, have explained *θηριομαχίαν* in this passage, as if St. Paul had literally fought with, or been exposed to, wild beasts. But *Doddridge* thought he had decisively proved in his note, that the word must be understood in a figurative sense, as it is also implied by *Ignatius*, in his Epistle to the Romans, § 5, edit. *Russet*: "Ἀπο Συρίας μέχρι Παμφυλίας ΘΗΡΙΟΜΑΧΩ, δια γῆς καὶ θαλάσσης, νυκτός καὶ ἡμέρας, δεδεμένος δεκά λεοπαρδοῖς, ὅ ἐστι, στρατιωτῶν ταῖμα. From Syria even unto Rome I fight with [wild] beasts, both by sea and land, both night and day, being bound to ten leopards, that is to say, to such a band of soldiers." *Wake*. *Lucian* in like manner, speaking of the Philosophers, *Reviv. tom. i. p. 397. Οὐ γὰρ τοῖς τυγχουσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΛΕΜΗΣΑΙ δεῖται μοι, ἀλλ' ἀλαζοσιν ἀνθρώποις, καὶ δυσελέγχοις*. For I am not to fight with ordinary wild beasts, but with men insolent, and hard to be convinced."
- Comp.

Comp. **Θηριον** IV. *Ignatius* uses the word in its proper sense concerning his approaching sufferings, *Epist.* to the *Ephes.* § 1, to the *Thracians*, § 10. And it may be worth adding, that in his *Epistle* to the *Smyrneans*, § 4, he reasons in a manner very similar to that of *St. Paul* in *1 Cor. xv. 32*. And it must be further observed that the late very able commentator, *Dr. Macknight*, whom see, understands the *V. θηριωμαχῆσα* literally.

Θηριον, *s. το*, the same as * *θηρ*, which, according to the Greek Etymologists, is from *δαινω* to run, or *δαινω* ῥαον running easily, or *q. φθῆρ*, from *φθεῖρω* to corrupt, spoil, whence *θηριον* is peculiarly applied to venomous animals. But may not *θηρ* be derived from the Heb. or oriental *חָרַץ* to cut, divide, *TEAR*? Or may we not rather with † *Vossius* derive the more common Greek *θηρ* from the *Æolic* *θηρ*, and this from the Heb. *חָרַץ* to run wild; a wild ass, whence also *Lat. Fera, ferus, ferox*.

I. A wild beast. *Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2.* In *Acts x. 12*, the words *καὶ τὰ θηρία*, are not found in five MSS, three of which ancient, nor expressed in the *Vulg.* or *Syriac* versions. They seem unnecessary, as being implied in the preceding *ῥερεατοδα*, and are marked by *Griesbach* as probably to be omitted.

II. It denotes particularly a venomous animal, and is applied to a viper. *Acts xxviii. 4, 5.* The word is used in this sense not only in *Ecclus. xii. 17* or *13*, but also by the profane writers, as by *Diocorides*, lib. i. speaking of the plant called *vitez*, or *agnus castus*, *Τὰ φύλλα ὑποθυμωμένα τε καὶ ὑποσποννυμένα ΘΗΡΙΑ δύναισι*, which words are thus translated by *Pliny*, *Nat. Hist. lib. xxiv. cap. 9. Suffitu quoque (folia) aut substratu fugant venenata*—The leaves also being set on fire, or strewed under one as a bed, drive away venomous animals." See more to this purpose in *Bochart*, vol. iii. 371, or in *Suicer's Thesaur.* under *Θηριον* I. And observe that *Lucian*, *Philopseud. tom. ii. p. 472*, (cited by *Wolfius*) does, like *St. Luke*, use *θηριον* as equivalent

to *σχιδνα*, where he relates *Μιδαν τὸν ἀμπελαρῖον*—ὃν *ΕΧΙΑΝΗΣ* δαχθῆντα καίσθαι ἡδὴ σαρπητὸς το σκελός· ἀναδόντι γὰρ αὐτῷ τὰ κλήματα, καὶ ταῖς παραξὶ περιπλεκόντι προσερχύσαντο **ΘΗΡΙΑ** δακνὺν κατὰ τὸν μέλαν δακτύλον—That *Midas* the vine-dresser—having been bitten by a viper, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, the beast crept to him and bit his great toe—"

III. Any kind of beast, including the tame species, occ. *Heb. xii. 20.* The correspondent *Heb.* word in *Exod. xix. 13*, is *בְּהֵמָה*, which likewise implies any kind of beast, especially the tame.

Θηριον is used in like manner by *Theodotion*, *Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21*, for the *Chald. מִיָּת, or מִיָּת*.

IV. *St. Paul* applies to the *Cretans* the character of *κατὰ θηρία*, evil beasts, which the Poet *Epimenides* had formerly given them. Such epithets to wicked, cruel, or unreasonable men, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting *Suicer's Thesaur.* and *Θηριον* II. See also *Raphelius, Wetstein, and Kypke* in *Tit. i. 12*. To the passages they have produced I add, that in *Josephus*, *De Bel. lib. i. cap. 80, § 3*, *Herod* the Great is called **ΘΗΡΙΑ**, and *φονικόν ΘΗΡΙΑ* a murderous wild beast. occ. *Tit. i. 12*.

Θησαυρίζω, from *θησαυρος*.

I. To lay, store, or treasure, up goods for future use. occ. *Mat. vi. 19. 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Jam. v. 3.*

II. To treasure up wrath, or future punishment. occ. *Rom. ii. 5.* So *θησαυρίζουσιν ἑαυτοῖς κακά*, they treasure up evils to themselves, *Prov. i. 18*, in *LXX.* *Comp. Amos iii. 10*; and for instances from the Greek writers, of *θησαυρίζω* and *θησαυρος* being applied to evils, see *Wetstein* and *Kypke* in *Rom.*

III. To treasure up, reserve. occ. *2 Pet. iii. 7.*

ΘΕΣΤΑΡΟΣ, *σ, δ, q. Θεις* eis αυριον, *Laying up for the morrow*, say some; but I leave the learned reader to determine whether it should not rather be deduced from the *Heb. חָרַץ* to lay or treasure up, with

* See under *Εἰδωλον* I.

† Etymolog. Latin. in *FERRA*.

with the formative *n* prefixed, q. *ῥῥῳ*. The Heb. *N. ῥῥῳ* most commonly corresponds to the Greek *θησαυρος* in the LXX, as the *V. ῥῥῳ* also doth in two passages to *θησαυρίζω*.

- I. Properly, *A repository for treasure, a place, chest, box, or vessel, where treasure or stores are repositied.* occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35. (where see *Κυρke*) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders *θησαυρος* *αυτων* by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 K. vii. 51. Neh. xiii. 12, & al freq. for the correspondent Heb. word *ῥῥῳ*, which likewise properly signifies a repository for treasure, a treasure-house, or chest; but in the Greek writers also, namely, *Herodotus*, *Euripides*, *Josephus*, and *Herodian*, *θησαυρος* denotes the place or vessel wherein measures are kept, as may be seen in *Wetstein* on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus *Isocrates* tells *Demonicus*, § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, *ἀλλ' ἑαυτῶν, ὥσπερ ἐκ ταμείων προσηρῆς*, but might draw them from hence as from a store-house." And *Lucian*, *Rhetor. Præcept. tom. ii. p. 453*, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, *καθάπερ ἐκ ταμείων προλαίων*, drawing from them as from a store-house."

- II. *The treasure itself.* Thus it is applied to earthly treasure, Heb. xi. 26. Comp. Mat. vi. 19.—to heavenly treasure, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the gospel of Christ, 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the treasures of divine wisdom and knowledge which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3.

ΘΙΩ. The learned *Damm*, *Lexic. Nov. Græc. col. 919*, derives it from *ἵκω* to come near, approach, by changing the aspirate breathing into *θ*, and *κ* into *ω*. But may it not be as probably deduced from

the Heb. *ῥῥῳ* to strike or clap hands? See Job xvii. 3. Prov. vi. 1. Ps. xlvii. 2. Nah. iii. 19, and Heb. and Eng. Lexicon in *ῥῥῳ* IV. V.

- I. To touch, properly with the hand. occ. Col. ii. 21. Comp. under *Ἀπτομα* IV.
II. With a Genitive, To touch, come to. occ. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. *נגח*, Exod. xix. 12.

III. To touch, hurt. occ. Heb. xi. 28.

Θλίζω, from *θλῆω* to break, compounded perhaps with *βαω* to come. And *θλῆω* may be considered either as a word formed from the sound, like *θῳακ*, crash, in Eng. or derived from the oriental *ῥῥῳ* to split, cleave.

- I. To press, squeeze, throng, crowd. occ. Mark iii. 9.

II. *Θλιζομαι*, Pass. To be straitened, compressed, or pressed together, as it were, whence *Τεθλιμμένη ὁδός*, A strait, narrow way. occ. Mat. xii. 14. *Cebes*, in his *Picture*, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. edit. *Simpson*: "Do you not see, says the old man, a little door, (*Θύραν τινα μικράν*), and beyond the door, a way which is not much crowded, but very few (*πανυ ὀλιγοί*) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it very narrow (*ἀναξασίς στενὴ πανυ*), with precipices on each side?—this is the way leading to true instruction."

- III. To oppress, afflict. occ. 2 Thess. i. 6. *Θλιζομαι*, pass. To be oppressed, afflicted. 2 Cor. i. 6. 2 Thess. i. 7, & al.

Θλίψις, *ισ*, att. *σις*, *ῆ*, from *θλίζω*.

Grievous affliction or distress. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9. 1 Cor. vii. 28. Jam. i. 27. On Mark xiii. 19. *Ἐσθλαὶ γὰρ αἱ ἡμετέραι ἐκείναι ΘΛΙΨΙΣ*, *Kypke* cites from *Arrian*, *Epictet. lib. ii. cap. i.*, the similar phraseology, *Τὶ γὰρ ἐστὶ ΠΑΙΔΙΟΝ; ἀγνοία. Τὶ ἐστὶ ΠΑΙΔΙΟΝ; ἀμαθία*: For what is a child? Ignorance. What is a child? Want of learning."

Θηγεῖω. This verb, according to the Gram-
marians,

maria, forms it's 1st fut. act. in *θηξω*, it's perf. in *τηθηκα*, and 1st. fut. mid. in *θηξομαι*. These tenses plainly point to the obsolete V. *θηκω*, (as *διδασκω*, *διδασκα*, to *διδασκω*, or *διδασχω*, see under *διδασκω*) which may be very naturally deduced from the Syriac V. *ܬܢܝܢ* Hith. to *fail*.

I. To die, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. To die, a spiritual death. occ. 1 Tim. v. 6. Comp. *Θανατος* III.

Θνῆσθαι, γ, σ, from *θησσω* to die.

Mortal, liable or subject to death. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. *Θνησεν το*, Mortality. 2 Cor. v. 4.

Θορυβω, ω, from *θορυβος*.

I. To disturb, throw into a tumult, set in an uproar. occ. Acts xvii. 5.

II. *Θορυβοςμαι*, μαι, Mid. To make a noise or disturbance. It is in the N. T. particularly applied to the noise made in lamenting the dead. occ. Mat. ix. 23. Mark v. 39. Acts xx. 10.

Θορυβος, σ, δ, from *θορος* the noise of a tumult, (which from *θωω* to utter a confused cry, see under *θωρος*;) and *βοη* a voice, sound; or else perhaps from the Heb. *רבה* to be many, to multiply, q. *תרבה* a multitude, tumult, Lat. *turba*. Comp. *Τυρβαζω*.

I. A tumult, or uproar. Mat. xxvi. 5. xxvii. 24. Acts xx. 1, & al. In this view both the N. *θορυβος* and the V. *θορυβω* are often used in the Greek writers.

II. A tumultuous assembly, or company. occ. Mark v. 38. Such noisy tumultuous assemblies at the place where any one lies dead are still usual in the East. See *Harmer's Observations*, vol. ii. p. 135.

ΘΡΑΤΩ. It may either be considered as a word formed from the sound, or derived from the Heb. or Oriental *תרץ* to split, cleave.

To break, bruise. occ. Luke iv. 18, in which passage *τυφλοις αναβλεψιν*, recovering of sight to the blind, is taken from the LXX, who in Isa. lxi. 1, have substituted these words for the Heb. *תפתח פיהם לאסורים*, the opening of the prison to them that are bound, either because prisoners frequently had their eyes put out, as Jud. xvi. 21. 2 K. xxv. 7; or rather because they were shut up in dark prisons.

The same Hebrew expressions St. Luke further explains by *αποστειλαι τεθραυσμενους εν αβυσσοι*, to set at liberty them that are bruised, namely with the setters or stocks in which they were confined. This last expression occurs in the LXX of Isa. lviii. 6, for the Heb. *יפתח פיהם לאסורים*. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES.

Θραμμα, ατος, το, from *τραβωμαι*, perf. pass. of *τραβω* to nourish.

Cattle which are kept and nourished by their owners. occ. John iv. 12, where see *Wolffus* and *Wetstein*, but comp. *Kypke*.

Θρηνω, ω, from *θρηνος*.

To wail, lament in an audible manner. It is used either absolutely. occ. Mat. xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xxiii. 27.

Θρηνος, σος, σς, το, from *θρω* to utter a tumultuous or confused cry, which seems a word formed from the sound, like *shrick*, *scream*, &c. in Eng. The V. *θρω* is particularly applied in the Greek writers to lamentation, as in *παθια θρομενης*, bewailing her misfortunes, and *θρομενη σεαυτη κακα*, bewailing her miseries to herself. *Hesychius* accordingly explains *θρεειν* by *θρηνειν*, and *θρομενον* by *ολοφρομενον* deploring. See *Scapula*.

A wailing, lamentation. occ. Mat. ii. 18. *Θρησκεια*, ας, η, from *θρησκω* to worship God, and this from *θρησκος*, which see.

I. Religion, religious service of God, or divine worship. occ. Acts xxvi. 5. James i. 26, 27.

II. Religious worship, or service, of angels. occ. Col. ii. 18. *Josephus*, De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the *Essenes* swore *συντηρησιν ὁμοίως τα τε της ἀρεστων αυτων βιβλια, και τα των ΑΓΓΕΛΩΝ νομοματα*, that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council of *Laodicea* on the river *Lycus*, which was held about the year 367, and condemned the

X

naming

naming of angels as idolatry, and from the testimony of *Theodoret* (both cited by *Welstein*, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of *Laodicea*. *Comp. Col. ii. 18*. "What was meant by guarding the names of the angels, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the *Essenes* having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus *Enfield*, (from *Brucker*,) *Hist. of Philos. vol. ii. p. 185*. It may however be doubted whether the *Colossians* derived their religious regard for angels from the *Essenes*, or immediately from the principles of the eastern or *Platonic* philosophy. Most probably from the latter. See under *Στοιχείων* III. and *Mac-knight's* Preface to *Colossians*, Sect. II. *Wolffius* however on *Col. ii. 18*, observes, that *Θρησκεία* is never in the N. T. construed with a genitive, denoting the object of worship, any more than *Ευσέβεια* is; but that in *James i. 26*, it is joined with a genitive, signifying the subject or person worshipping: and he accordingly understands the *Θρησκεία των Αγγέλων* of a pretended angelic worship, far purer than that of other christians, and such as was paid by the holy spiritual angels. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the *Colossian* church at the time; and though *Θρησκεία* is not in the N. T. construed with a genitive of the OBJECT, yet it is so used in *Wisdom xiv. 27*, five or six times by *Josephus*, quoted by *Krebsius*, and by *Herodian*, cited by *Welstein*. See some curious remarks on this subject in *The British Critic* for March 1794, p. 274, and for August, p. 198.

Θρησκός, α, ό.

Religious, devout, a worshipper of God.

occ. *Jam. i. 26*. Some derive it from *Θραξ* in the Ionic dialect *Θρηξ*, a *Thracian*, so called from *Θρηξ Τίρας*, the seventh son of *Japhet*, *Gen. x. 2*. Thus *Suidas*, *ΘΡΗΣΚΕΤΕΙ* δεισσεῖναι, ὑπακούει τοῖς Θεοῖς. Λέγεται γὰρ ὡς Ὀρφῆος, ΘΡΑΞ, πρῶτος εἰσεχολογήσει τὰ Ἑλληνῶν μυστήρια, καὶ τὸ τιμᾶν Θεὸν ΘΡΗΣΚΕΤΕΙΝ ἐκαλεῖσθαι, ὡς ΘΡΑΚΙΑΣ ὀνόματος τῆς ἐρησεως. *Θρησκουεῖς* means, he worships or serves God: For it is reported that *Orpheus*, a *Thracian*, instituted the religious mysteries of the Greeks, and called the worshipping of God *Θρησκουεῖν*, as being a *Thracian* invention." But after all we may perhaps, with *Pasor*, best deduce *Θρησκός* and it's derivatives from the Heb. *שָׁרַר* to seek. i. e. God; a phrase often used in the O. T. to express religion. See 1 *Chron. xxviii. 9*. 2 *Chron. xv. 2*. xvii. 4. *Ps. ix. 11*, & al. in the Heb.

Θριαμβεῖν, from *Θριαμβός*, a triumph, which *Mintert* and others deduce from *Σπρον* a fig-leaf, and *αμξη* a brow (properly of a rock), because the victor's brows were anciently crowned with fig-leaves; but I should rather think this word, as well as the Latin triumphus, a derivative from the Heb. *רָעַם* with the formative *n* prefixed, on account of the noise and shouting which attended their triumphal processions. By a passage in *Polybius* it should seem, that the Greek *Θριαμβός* was formed from the Latin triumphus: For speaking of the Romans he mentions τὰς προσαγορευομένας παρ' αὐτοῖς, what are called by them, *ΘΡΙΑΜΒΟΤΕΣ*; and I know not that *Θριαμβός* or it's derivatives ever occur in any Greek writer till the times of the Roman conquests. See *Raphelius* on 2 *Cor. ii. 14*.

With an Accusative following, *To triumph over, lead in triumph*. occ. *Col. ii. 15*. (Thus *Plutarch* in *Romul. tom. i. p. 38*. D. *Εθριαμβεύουσιν βασιλεῖς*, He led kings in triumph.) 2 *Cor. ii. 14*. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, *St. Paul* might say, that God, πάντοτε θριαμβεῖ ἐν ἡμῖς, was always

always leading us, i. e. himself, in triumph: For he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a friend, and joined with his Blessed Master in the triumph of the gospel. See more in *Wolfius*, who shews that *Theodoret*, *Ecumenius*, and *Chrysostom* explain the expression in like manner. See also *Wetstein*.

ΘΡΙΞ, τριχος, ἡ, dat. plur. θριξί. It seems a corrupt derivative from the Heb. קַדְדָּה the hair of the head, (to which this word almost constantly answers in the LXX,) w being changed into θ or τ after the Chaldee manner.

I. An hair, as of the head. occ. Mat. v. 36. Luke xxi. 18. Acts xxvii. 34. Comp. Mat. x. 30. Luke xii. 7. 2 Sam. xiv. 11. 1 K. i. 52, and see *Wolfius* in Acts. Τριχες, αἱ, The hair of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. *Doddridge* in Luke vii. 38, renders θριξί by tresses of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French tresse a wreath of hair; and this may be from the Italian treccia the same.

II. Hair, as of a camel. occ. Mat. iii. 4. Mark i. 6.

Θρῶν, ω, from θρῶς, the cry or noise of a tumultuous multitude, which from the perf. mid. τρῶρα of the V. Θρῶ to utter a tumultuous cry. Comp. under Θρηῶς.

I. To utter a confused tumultuous cry.

II. To put into a tumult or confusion, to disturb, terrify; whence θρῶσαι υμᾶς, pass. to be put into confusion, disturbed, or terrified. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2.

ΘΡΟΜΒΟΣ, ο, δ. Perhaps from the Heb. עֲרֵב to be elevated, with the formative ה prefixed. So *Hezychius* explains θρομβος by Αἷμα παχυν, πάχυνος ὡς βενοί, thick blood coagulated like lumps or hillocks; and the Scholiast on *Sophocles* by ογκον a tumour, swelling. The learned *Damm*, however, in his Lexicon Nov. Græc. col. 2376, derives θρομβος from τρεφω, fut. θρῶν, perf. pass. τρῶραμαι, to coagulate, as milk for cheese, in which sense

Homer uses this word, *Odyss.* ix. lin. 246,

Αὐτὴν δ' ἤμισυ μὲν ἔφρεται λεπρὸν γάλακτος—
Coagulating, then, with brisk dispatch,
The half of his new milk—

COWPER.

From τρεφω in this view is also derived τρυφαλις a cheese, and τρεφω itself may be deduced from τρεπω to turn, which English V. we apply to the coagulation of milk. See Τρεπω.

A clot, a coagulated mass, particularly of blood, as the word is used by *Plato*, *Dioscorides*, *Æschylus*, *Galen*, whom see in *Wetstein*. occ. Luke xxii. 44, where see *Bp. Pearce's Note*. *Herodotus*, lib. i. cap. 179, uses ΘΡΟΜΒΟΣ ασφαλτε for clots, or concreted lumps, of bitumen.

ΘΡΟΝΟΣ, ο, δ, so called according to the Greek Etymologists, q. θροος (ν being inserted), which, from τρῶρα, perf. mid. of θρῶω to sit, which V. may be derived from the Heb. יָשׁב denoting regular disposition: But may not θρονος be better deduced from the Heb. or Chald. קָרַס to fix, settle? whence also θρηῦς a footstool.

I. A throne, a royal or judicial seat. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13.

II. An order of angels, or celestial spirits. occ. Col. i. 16.

Θρῦαλη, θρος, by syncope θρος, ἡ. Some of the Lexicon writers deduce it from θρῶω to move impetuously, and γαστήρ to be born, or γαστήρ the belly or womb, because, say they, females move sooner in the womb than males. The reader, I suppose, is but little entertained or satisfied with such derivations; but it is certainly worthy of remark, that we find this word Θρῦαλη used, with little variation, not only by the *Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English, but even by the †Persians. I would, therefore, submit it to the learned reader whether it may not more probably be derived from the Heb. קָרַס, or קָרַס, thin, slender, and קָרַס form, on ac-

* "DAUGHTER, Gila; Goth. dauter; Ang. Sax. dohter, dohtor, dohtur. Al. dohter, tohter, thohter: Cim. dotter; Dan. daatter; Belg. dochter." Junii Etymolog. Angliæ.

† קָרַס, Dohter. See *Castell*, Lexic. Persic. col. 59; and *Walton's Proleg.* in *Polyglott.* XVI. p. 101.

count of the slender make of the female sex in comparison of the male; if indeed τῆρ in θυγατήρ be not merely a termination as in the Greek μήτηρ, *mother*, and, as we are informed by Bp. Chandler *, *ter* usually is of substantives in the old Persic; and we may add, as *ter* seems to be in the Eng. *sister*, and *ther* in *father*, *brother*, *mother*, which four last Eng. words are also nearly the same as the Persic *suster*, *pader*, *mader*, *brader*.

I. A daughter, whether an immediate, Mat. ix. 19. x. 35, 37, & al.—or a remote descendant, Luke i. 5, xiii. 16.

H. In the vocative it is used as a *compellation of affection and kindness*. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 26. Comp. Τεχνον IV.

III. It denotes a city with it's inhabitants. Mat. xxi. 5. John xii. 15; as ἡβ frequently does in the Heb. S. S. See Ps. xlv. 13. cxxxvii. 8. Isa. xxii. 4. And thus cities or countries are commonly represented by † *women in sculptures and coins*. So, for instance, on the reverse of † some medals of *Vespasian* and *Titus*, *Judea* is exhibited as a woman sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA.

"Beneath her palm here sad *Judea* weeps."

Pope's Epistle to Addison.

Θυγατρίον, s, το, A diminutive of θυγατήρ.

A little daughter. occ. Mark v. 23. vii. 25.

Θυελλα, ης, η, from θυω to move, or rush impetuously, and αλλα a storm, whirlwind, which from αειν to blow, and ειλειν to roll round, or whirl. So Hesiod,

* See his *Vindication of the Defence of Christianity*, book i. p. 65, and Heb. and Eng. Lexicon in voce.

† "But who are the ladies we are next to examine? These are, says Philander, so many cities, nations, and provinces, that present themselves to you under the shape of women. What you take for a fine lady at first sight, when you come to look into her, will prove a town, a country, or one of the four parts of the world: In short you have now *Africa*, *Spain*, *France*, *Italy*, and several other nations of the earth before you." Addison's 2d Dialogue on Ancient Medals.

‡ See Univ. Hist. vol. x. p. 691, Note. The reader may find a print of two of these medals in Addison's Dialogues, Series iii. No. 13, 14.

speaking of the winds, Theogon. line 874, says,

ΚΑΙ ΘΥΟΤΕΙΝ ΑΡΑΑΝ.

In horrid storms they rush.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus Hesychius explains θυελλα by ανεμος συσφορη και δρμη η καλαρης, a whirlwind, or storm of wind; and in Homer, Odys. v. line 317, we have

ΑΙΩΗ ΜΙΣΓΟΜΕΝΩΝ αιμαση υδωρα ΘΥΕΛΑΑ,

A horrid storm of fierce conflicting winds.

occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22, or 19, corresponding to θυελλα of the LXX, and of the Apostle, is ὕψος thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the ὕψος mentioned in Deut. was in violent motion (comp. Exod. xix. 16, 18.), whence the like appearance is called ὕψος τῆρ a whirlwind, Ezek. i. 4, and ἵππος, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

Θυινος, η, ον.

Thyine, made of the θυον, *thya*, or *thya* tree, so called from θυω to cense, burn as incense, on account of the sweet smell of it's wood, especially in burning. This is observed by Homer, Odys. v. lin. 59, 60.

Τηλοθι δ' ὀσμῆ

Κιδ; η' ινκλασις, ΘΥΟΤ' ατα ηηση ὀδωει, Δαιμονιατ.

And fires of scented wood, Cedar, and Thyon, far perfum'd the isle.

Theophrastus, Hist. Plant. V. 5, says, that "the thyon or thya tree grows near the temple of Jupiter Ammon, παρ' Αμμωνι (in Africa), and in the Cyrenaica, that it is like the cypress in it's boughs, leaves, stalk, and fruit, and that it's wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Piny's Nat. Hist. lib. xiii. cap. 16. occ. Rev. xviii. 12.

Θυμαμα, αλος, το, from τεθυμαμαι perf. pass. of θυμαω.

I. In-

I. *Incense*, “** perfumes exhaled by fire.*”
occ. Rev. v. 8. viii. 3, 4. xviii. 13. On
Rev. v. 1, observe that not the *incense*,
but the *φιάλαι*, or *bowls*, are the pray-
ers of the saints, to which the incense
of Christ’s merits was added, Rev. viii.
3. Comp. Ps. cxli. 2, and Exod. xxx.
34—38.

II. *The act of censuring, or fuming incense.*
occ. Luke i. 10. Comp. ver. 11.

Θυμιατήριον, *ς, το*, from θυμιαω.
A vessel, or instrument, for burning incense.
occ. Heb. ix. 4, where I think it means the
censer mentioned Lev. xvi. 12, in which
the High Priest on the great day of
atonement took coals of fire from off the
brazen altar, and burnt incense, in the
Holy of Holies, which is therefore in
the text of Hebrews said *συστα* to have
this *censer*, for use namely. True indeed,
it is not expressly said in the O. T. that
the *censer* employed on that occasion
was *golden*, but neither is any thing said
to the contrary; and as all the other fur-
niture of the Holy of Holies was either
solid gold, or overlaid with that metal,
analogy would lead one to conclude,
that the *censer* in which Aaron offered
the incense on that solemn day was
golden also. Accordingly the Jews have
a tradition, cited by *Whitby* and *Wetstein*
on Heb. ix. 4, and by *Ainsworth* on Lev.
xvi. 12, that “on every (other) day he
who was to burn incense took coals from
off the (brazen) altar in a *censer* of
silver, but this day the High Priest in a
censer of gold.” Comp. Rev. v. 8. viii. 3.
and see *Josephus* De Bel. lib. i. cap. 7.
§ 6.

I am well aware that some learned men
have explained χρυσαν θυμιατήριον, Heb.
ix. 4, to mean the *golden altar of incense*.
But how can the Holy of Holies be said
to have this, since it certainly *always*
stood without the veil, in the Holy
Place? See Exod. xxx. 6. xl. 26. Be-
sides, in the only two passages of the
LXX where θυμιατήριον occurs, namely
2 Chron. xxvi. 19. Ezek. viii. 11, it an-
swers to the Heb. חֲרָטָה a *censer*; and
lastly in the N. T. another word, namely
θυσιαστήριον, is used for the *altar of in-
cense*, Luke i. 11. Comp. Rev. viii. 3.
ix. 13. 1 Mac. ii. 21.

• Johnson.

Θυμιαω, *ω*, from † θυμα, *αλος, το*, incense,
which from Θυα.

To burn or fume incense; cause it to ex-
hale it’s odour by fire. occ. Luke i. 9.

Θυμομαχεω, *ω*, from θυμος the mind, and
μαχομαι to fight.

To be of an hostile mind against another,
to be highly displeased, incensed, or offended
at, infenso esse animo erga; or accordin-
g to *Raphellius*, To be obstinately bent on war,
either after receiving a defeat, or with-
out prospect of success. occ. Acts xii. 20,
where however *Kypke*, in opposition to
the excellent Commentator just men-
tioned, prefers the former sense, in which
he shews that the V. is used by *Dionysius
Halicarn.* *Polybius* and *Plutarch*, and
observes, that *Raphellius*’s interpretation
cannot be admitted, because *Josephus*
says not a word of this war of *Herod*
with the *Tyrians* and *Sidonians*, who
were under the formidable protection of
the Roman Empire. Comp. *Wetstein*.

Θυμος, *ς, ο*, from θυω to move impetuously,
particularly as the air or wind. See
Θω I.

I. It seems to be sometimes used in *Homer*.
for the animal soul or breath, as where
speaking of *Sarpedon*, who had fainted
with a wound, he says, Il. v. line 697,

Αυτὸς δ’ ἀπέπνευθε, παρὰ δὲ πνοῇ Βορέας.

Ζωγρὶ ἐκπνέοντα παλὺς μεταφρονᾷ ΘΥΜΩΝ. }

But he reviv’d, for Boreas’ cheering blast
Breathing around refresh’d his panting soul

Comp. Il. iv. lin. 470, 524. Il. xvi. lin.
743. Il. xiii. lin. 671.

II. *The soul, or mind*, considered as con-
prehending both the appetites and pas-
sions. In both these views the word is
frequently applied in the profane writers.

III. *A violent motion or passion of the mind*,
anger, wrath. It is ascribed to God,
Rev. xiv. 10, 19. (Comp. Isa. li. 17.)
Rev. xv. 1, 7. xix. 15. Comp. Rom.
ii. 8.—to man, Luke iv. 28. Acts xix.
28, & al.—to the devil, Rev. xii. 12.
Θυμος and οργη are often joined in the
profane, as they are in the sacred writers.
This *Elser* and *Wetstein* have shewn on
Rom. ii. 8. *Ammonius*, whom *Wetstein*
liere cites, defines θυμος to be προσημα-

† “Apud Hippocratem, θυματα, Galenus exponit
θυμιαματα sufficientia.” *Scapula*.

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pos

pas a temporary, but *οργη* *ωδυνησενος* *μνηστικα* a lasting resentment.

IV. It denotes poison, or more strictly inflaming, or inflammatory, poison. occ. Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is an *hellenistical* sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with *οινος* wine.) Ps. lviii. or lvii. 4, in conformity with the correspondent Heb. *חמה*, which signifies both *wrath*, and an *inflammatory acrid poison*, such as serpents emit when enraged. Comp. Job. xx. 16, in LXX. Wisd. xvi. 5, and *Arnald* there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres*, or *love-potions*, such as whores used to give their lovers. So the learned *Jos. Mede* interprets it in his Comment. Apocalyp. p. 517, 518. fol. See also *Vitringa* in Rev.

Ουμος, *ω*, from *Supos* anger, wrath.

To provoke to anger. *Ουμομας* *σπαι*, pass. To be provoked to anger, to be incensed, *wrath*. occ. Mat. ii. 16.

● T P A, *α*, *η*, from the Chald. *ע* the same, to which this word answers in *Theodotion's* version of Dan. iii. 26, and which is a corruption of the Heb. *ע* a gate, by transposing the *η*, and changing into *η*, as usual.

I. A door—of an house, Mark i. 33. ii. 2. xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. To be at the doors is a proverbial expression for being near at hand. See Mat. xxiv. 33. Mark xiii. 29. Jam. v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See *Raphelius* and *Wetstein* on Mat. xxiv. 33.

II. It is applied figuratively to Christ, who is the door, by which we must enter into his church, and into eternal life, John x. 9.—to an opportunity of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see *Vitringa*.

Ουμος, *σ*, *δ*, from *Supa* a door.

I. *Homer* (*Odyss.* ix. lin. 240, 313, 340. comp. lin. 243,) uses this word for a great stone, which served as a door to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the latter Greek writers, cited by *Alberti*, *Elmer*, and *Wetstein*, and particularly by *Kypke*, whom see, it denotes a large oblong shield like a door, whereas *αοτις* means a round one. occ. Eph. vi. 16.

Ουπις, *ιδος*, *η*. A diminutive of *Supa*.

I. A little door. Thus sometimes used in the profane writers. See *Scapula*, and *Wetstein* on 2 Cor. xi. 33.

II. A window. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage "Sir John Chardin's MS tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." *Harmer's* Observations, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33, nearly resembles that of the spies from Jericho, Josh. ii. 15, and probably was, like that, effected out of a kiosk or bow-window which projected beyond the wall of the city. Comp. *Heb.* and *Eng. Lexic.* in *ע* IV.

Ουρωπος, *σ*, *δ*, *η*, from *Supa* a door, and *αοτις* a keeper, which from *οραω* to see, observe. A door-keeper, a porter, occ. Mark xiii. 34. John x. 3. xviii. 16, 17.

Θυσια, *α*, *η*, from *θυω* to sacrifice.

I. A sacrifice, or victim. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Comp. Eph. v. 2. Heb. ix. 26. x. 12.

II. It is spoken of the bodies of Christians, Rom. xii. 1.—of their religious services, 1 Pet. ii. 5.—particularly of their praises of God, and works of charity to men, Heb. xiii. 15, 16.—especially to the preachers of the gospel, Phil. iv. 18.

Θυσιαστηριον, *σ*, *ρο*, from *θυσιάζω*, to sacrifice, which from *Θυσια*.

I. An altar, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13, x. 18. Comp. James ii. 21. Rev. vi. 9.—or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13.

The LXX use it in the latter, as well as in the former sense, for the Heb. *מזבח*.

II. The Christian Altar, that is, The Table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake or eat (comp. 1 Cor. x. 21, and ver.

ver. 18.) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the Lord's Table, Ad Philadelph. § 4, Σπυδαῖς ἐν μιᾷ Εὐχαριστίᾳ χρῆσθαι. Μία γὰρ σαρξ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, καὶ ἐν ποτηριῷ ἐν ἑνότητι τοῦ αἵματος αὐτοῦ. 'Εν ΘΥΣΙΑΣΤΗΡΙΩΝ, ὡς ἐν επισκοπῇ, ἀμα τῷ πρεσβυτερίῳ καὶ διακονοῖς τοῖς συνδουλοῖς μὲν, ἵνα ὁ εἷς πρᾶσις, κατὰ Θεοῦ, πρᾶσις ᾖ. Wherefore let it be your endeavour to partake all of the same holy Eucharist: For there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; and one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow servants: That so whatsoever ye do, ye may do it according to the will of God." WAKE. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. Russel.

Θω, from Θῆω or Θέω to run violently, approach hastily, "curro vehemente, festinanter accedo." Thus the learned Damm, Lexic. who deduces this V. from Θῆω or Θέω from the sound made by the breath of persons running. But may it not as well be derived from the Heb. נָחַם to come, approach, come speedily?

I. To more or rush impetuously, to rage. Thus it often signifies in Homer, and is applied to winds, Odyss. xii. lin. 400, 408, 426.—to a river, Il. xxi. lin. 234, and 324.—to the sea, Il. xxiii. lin. 230.—to a person, Il. i. lin. 342. Il. xi. lin. 180.

II. In Homer, to cast a little of the vic-tuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. lin. 219, 220,

Θίσεις δὲ ΘΥΣΙΑΙ ἀσπύγῃ
Πάριον δὲ δ' ἔτι πύρι βάλει ΘΗΑΑΣ.

The first oblations to th' immortals due
Amid the flames his friend Patroclus threw.

So Odyss. xiv. line 446, Eumæus before he began to eat,

Ἀργεῖασι ΘΥΣΙΕ Θίεις ἀσπύγῃ
Σπυδας δ' αἶθρα σπονδῶν

Th' initial offerings to th' immortals burnt:
And having pour'd the consecrated wine—

Hence

III. In the latter Greek writers, To sacrifice, to slay in sacrifice. occ. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. occ. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10.

In the LXX it is used for the Heb. נָחַם, generally in the sense of slaying in sacrifice, but sometimes for food, as 1 Sam. xxviii. 24. 1 K. xix. 21; in which latter application it answers to the Heb. נָחַם, 1 Sam. xxv. 11. Comp. Jer. xi. 19. ΘΩΡΑΣ, αἶσος, δ.

Properly, A breast-plate, cuirass, or defensive armour for the breast.

Thus Homer, Il. xi. line 19,

Δειλὸν αὖ ΘΩΡΕΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἔδουσ.

The beaming cuirass next adorns his breast.

POPE.

And in this sense only is the Ionic Θωρήξ used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient Poet, αἰολοθωρήξ, Il. iv. line 489; λινοθωρήξ, Il. ii. lin. 529; χαλκοθωρήξ, Il. iv. line 448; the V. θωρησσῶ to arm, put on armour, very frequently used; and the N. θωρηκτής defensively armed, Il. xv. line 689, 739. But in the latter Greek writers θωράξ sometimes denotes the fore-part of the human body, and particularly the breast; and hence some Etymologists have been induced to derive it from θορᾶν to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of it's bones and cartilages, which defend the noble parts it comprises. I would therefore

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rather deduce *Swpaξ* from the Heb. *חורמ*, either a *habergeon*, or a *close mantle*, a *vest*.
In the N. T. though several times applied figuratively, it signifies only a

breast-plate, occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9, 17.
The LXX use *Swpaξ* for Heb. *מרוק* a *brigandine* or *coat of mail*, Jer. xli. 4, and frequently for *שורן* of the same import.

I.

Ι Α Σ

Ι Δ Ε

I, *Iota*. The ninth of the more modern Greek Letters, but the tenth of the ancient, whence, as a numerical character, the small *i* is still used *forten*. In the ancient or Cadmean alphabet it answered to the Hebrew or Phenician *Jod* or *Yod* in name, order, and power, but in it's form, it approaches much nearer to the Hebrew than to the Phenician Letter. *Iwra*.

Iapa, *αρος*, *το*, from *ιαπαι* perf. pass. of *ιαπααι*.

An healing. occ. 1 Cor. xii. 9, 28, 30.

IAOMAI, *ωμαι*, from the uncommon N. *ia* *life*, *strength*, or immediately from the Heb. *חיוה* *to cause to live*, *to revive*, *recover from illness*, to which *ιαπααι* answers in the LXX of Neh. iv. 2, or iii. 34.

I. Mid. *To heal*, *restore to bodily health*. Luke v. 17. vi. 19. xxii. 51, & al. Pass. *To be thus healed*. Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jam. v. 16.

II. Both in Mid. and Pass. it is applied to the *curing of demoniacal or diabolical possessions*. Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. Mid. *To heal spiritually*, *restore to spiritual health*. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed*, 1 Pet. ii. 24. Comp. Heb. xii. 13.

Iasis, *ισ*, att. *εως*, *η*, from *ιαπααι*.

A cure, *healing*. occ. Luke xiii. 32. Acts ii. 22, 30.

ΙΑΣΠΙΣ, *ιδς*, *η*, from Heb. *יָסַפ* the same.

The jasper, a kind of precious stone: They are found of various colours: green, azure, sea green, purple, blue, and some of them are white, approaching to a *crystal*, (as Rev. xxi. 11.) So *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, "*Similiter candida est, quæ vocatur astris, crystallo propinquans.*" See more in *Pliny*, lib. xxxvii. cap. 8, and 9, *New and Complete Dictionary of Arts, and the Encyclopædia Britannica*, in **JASPER**. occ. Rev. iv. 3. xxi. 11, 18, 19.

Ialpos, *ς*, *δ*, from *ιαπααι*.

A physician, q. d. *a healer*. Mat. ix. 12. Mark ii. 17. Luke iv. 23, (where see *Wolffus* and *Wetstein*.) Col. iv. 14. & al. It is well known that the ancient Greek and Roman *Ialpoi* not only prescribed, but made up their own medicines, and also practised surgery.

Ιδς.

See, *behold*, *lo*, *observe*. The Grammarians say it is used adverbially; but it is, properly speaking, the 2d pers. imperat. 2 aor. act. of the V. *ιδω* *to see*. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is*, *here* or *these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS, two of which ancient, for *ιδς* have *ς* *δε*; and this reading, which also agrees with the Syriac. Vulg. and several other old versions, is by *Griesbach* received into the text.

Idsa,

Ιδω, ας, γ, from ιδω, 2 aor. of ιδω to see. Countenance, aspect, as of an angel. occ. Mat. xxviii. 3, where it must denote the countenance, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the human countenance, not only by Theodotion, for the Heb. מראה, Dan. i. 13, 15, but also, as *Alberti* has shewn, by *Arrian*, *Aristophanes*, and *Pindar*. See also *Wetstein*, *Kypke*, and *Blackwall's Sacred Classics*, vol. ii. p. 32, 33.

Ιδια, from ιδιος.

Separately, severally. It is properly the dative fem. of ιδιος, used elliptically and adverbially for εν ιδια χωρα, in a separate place. See *Bos Ellips.* under χωρα, and comp. Δημοσιος II. occ. 1 Cor. xii. 11. So *Xenophon* *Cyropæd.* lib. vii. p. 344. edit. *Hutchinson*, 8vo. Ταυτα γαρ και ΙΔΙΑΙ χρησιμα ειναι. For these things are both advantageous to every one severally—

ΙΔΙΟΣ, α, ον. It seems a plain derivative from the Heb. י the hand, according to that common Heb. phrase, whereby what one has in his possession or power is said to be בידו in his hand. See *Gen.* ix. 2. xvi. 6. xxiv. 10. *Eccles.* v. 13, or 14, & al. freq.

I. *One's own, proper, suus, proprins.* It denotes property, appropriation, or peculiar relation. See *Mark* xv. 20. *Luke* ii. 3. vi. 41, 44. *John* i. 11, 41. v. 18, 43. *Acts* i. 19. iv. 32. xx. 28. xxiv. 23, (where see *Wetstein*.) *Rom.* viii. 32. xiv. 4. 1 *Cor.* vii. 2 *Heb.* ix. 12. xiii. 12. Eis ta idia (οικηματα namely), To one's own house. *John* xvi. 32. xix. 27. See *Raphelius*. So in *Josephus*, *De Bel.* lib. iv. cap. 9. § 6, we have προς ΤΑ ΙΔΙΑ in the same sense. Comp. *John* i. 11, where it seems to refer to the land of Canaan, the city of Jerusalem, and especially to the temple. Comp. 2 *Sam.* vii. 23. *Psa.* xlviii. 2, 9. *Mat.* xxi. 13. *Mal.* iii. 1, and see *Wolfius* and *Kypke* on *John* i. 11.

II. *Private, separate.* Thus used in the expression κατ' ιδιαν, χωραν place, being understood, in a private place, privately, apart. *Mat.* xiv. 13, 23. xvii. 1, 19. *Mark* iv. 34, et al. So *Josephus* *De Bel.* lib. x. cap. 10. § 5, αθροισας δε τας δυνατας ΚΑΤ' ΙΔΙΑΝ, having assembled the leading men privately."

III. Joined with καυρος, Proper, convenient. *Gal.* vi. 9. 1 *Tim.* ii. 6. vi. 15, where *Chrysostom* explains ιδιος by προσωρησιν fit, convenient. *Raphelius* shews that *Polybius* applies ιδιος in the same manner. Ιδιωτης, υ, ε, from ιδιος.

In general, A common man, as opposed either to a man of power, or of education and learning. See *Wetstein* on 1 *Cor.* xiv. 16.

I. A person in a private station, a private or common man, a plebeian. Thus it is used by the LXX. *Prov.* vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, *Acts* iv. 13, where see *Doddridge*.

II. Uninstructed, unskilful, unlearned. occ. 1 *Cor.* xiv. 16, 23, 24. Ιδιωτης is often used in this sense by the Greek writers. See *Wetstein*. Comp. 2 *Cor.* xi. 6.

III. Unskilful, unpolished, unadorned, plain in speech, i. e. speaking like an ordinary or common man. occ. 2 *Cor.* xi. 6. Considering that ιδιωτης in this text refers both to λογω and γυνωσι, I know not how it could have been better rendered into English, than as it is in our translation by the word rude*. *Raphelius* produces a remarkable passage from *Xenophon*, *De Venat.* where that elegant and mellifluous writer, referring to his own easy and natural language, as opposed to the obscure and affected style of the Sophists, calls himself Ιδιωτης, a plain or ordinary man, Εγω δε ΙΔΙΩΤΗΣ μεν ειμι, says he; and the celebrated *Longinus*, *De Sublim.* sect. xxxi. gives it as his opinion, that εστιν αρ' ε ΙΔΙΩΤΕΜΟΣ ενιολε τε κοσμου παρα πολυ εμφανισικωλερον, a common expression is sometimes much more significant than a pompous one: And after producing some instances of this from the Greek writers, he adds, Ταυτα γαρ εφυς παραξυει τον ΙΔΙΩΤΗΝ, αλλα εν ιδιωτευει τω σημαντικω, These approach near to the vulgar in expression, but are by no means vulgar in significance and energy." A remark which, I am persuaded, may with the greatest truth be applied to many passages in *St. Paul's*

* "Rude am I in my speech."

Shakespeare's Othello, act. i. scen. 3. writings.

writings. See also *Wulfius* on 1 Cor. xi. 6.

Our Eng. word *Idiot* is indeed derived from ἰδιωτης, but has a very different meaning. I cannot find that ἰδιωτης is ever used by any Greek writer, for a person deficient in natural capacity or understanding*.

ἰδω.

See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 89. Gal. i. 20. The Grammarians call it an adverb: However it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. ἰδω only by an accent.

ἰδρως, ὥρος, ὁ, from ἰδος, the same, compounded with ῥω to flow. And ἰδος may be derived either from the Heb. ירזעא, (as the Eng. word is from a N. of the same root ירע, in regim. ירע sweat) by changing י into δ, or from ירזע or ירזע a vapour.

Sweat. occ. Luke xxii. 44.

The LXX have once used it, Gen. iii. 19, for the Heb. ירע.

ἱερατεια, ας, η, from ἱερατουν.

A priesthood, office, or function of a priest. occ. Luke i. 9. Heb. vii. 5.

ἱερατευμα, ατος, το, from ἱερατουν.

A priesthood, an assembly or society of priests. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. כהנים priests in the plural.

ἱερατουν, from ἱερατομαι the same, and this from ἱεραος.

To perform the priest's office, to officiate as a priest. occ. Luke i. 8.

ἱεραος, ος, ὁ, from ἱερος sacred.

A Priest, a person consecrated to God for the performance of sacred offices. See Heb. v. 1. It is spoken of Melchisedec, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. xiii. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of Jupiter, Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1. Mac. xv. 1; and see *Wulfius*.—of Christ, the true and great High Priest after the order of Melchisedec, see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through

* See, however, the learned Bp. Horley's Tracts in Controversy, p. 430.

Jesus Christ, Rev. i. 6. v. 10. xxi. 6. Comp. 1 Pet. ii. 5:

ἱερον, ο, το, from ἱερος sacred.

A temple, whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the buildings, but the courts, and all the sacred ground or inclosure. The word is properly an adjective, χωριον a place namely being understood.

ἱερωπρεπης, εος, ος, ὁ, η, και το—ος, from ἱερος holy, and ωπρετο to suit, become.

Such as becometh holy persons, venerable. occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the High Priest Jaddua's solemn procession to meet Alexander the Great, ἱερωπρεπῆ καὶ τῶν ἄλλων ἐθνῶν διαφερεσαν—ὕψανησιν, a manner of meeting him venerable, and different from that of other nations." See also *Wetstein* on the place.

ἱερος, α, ον, from the Heb. ירא to fear, reverence, venerate, which in the Heb. scriptures often denotes religious fear or awe.

Sacred, holy. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where ἱερα may mean the holy things, i. e. the tithes, which were consecrated to God.

ἱεροσολατμα, ων, τα, and

ἱεροσολατμα, ης, η, Mat. ii. 3. †

The city of Jerusalem. These are only variations of the Heb. ירושלם, ἱεροσολατμα (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in *Clearchus* (cited by Josephus, Cont. Apion, lib. i. § 22, p. 1347, and by Eusebius, Præp. Evang. lib. ix. cap. 5.) says, Το δὲ τῆς πόλεως αὐτῶν ὄνομα παννύχιον ἐστίν, ἱερότατον γὰρ αὐτῇ καλεῖται. But the name of their (i. e. the Jews) city is very uncouth: For they call it Jerusalem." Mat. ii. 1. xv. 1, & al. freq.

† But Markland, Appendix to Bowyer's Conject. makes πωρα here agree with πόλις city understood; because Matthew, elsewhere, always uses ἱεροσολυμα in the plural number and neuter gender. Josephus however has ἱεροσολυμα as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4 in Hudson's edit.) ἘΑΛΩ ΜΗΝ ὡς ἱεροσολατμα—Thus Jerusalem was taken—ἈΛΟΤΕΑ δὲ καὶ πρὸς τὸν πέντατον, πέντε διωτηρὴν ἤρπασθη. And having been taken before five times, it was now a second time desolated." See *Kypke* on Mat. ii. 3.

ἱερο-

Ἱερουσαλὴμ, *s, ὁ*, from **Ἱεροσόλυμα** *Jerusalem*.

An inhabitant of Jerusalem. occ. Mark i. 5. John vii. 25.

This N. is used by **Josephus**, *Ant. lib. xii. cap. 5. § 3.* and *lib. xiv. cap. 16. § 4.*

Ἱεροσολῶν, *ω*, from **ἱεροσολος**.

To commit sacrilege, take to one's own private use what is consecrated to God. occ. Rom. ii. 22.

Ἱερόσυλος, *ς, ὁ, ἡ*, from **ἱερον** *a sacred place or thing*, and **συλαω** *to rob, spoil*.

A robber of a temple, a sacrilegious person. occ. Acts xix. 37.

Ἱερόσω, *ω*, from **ἱερον** *sacred*, and **σπον** *a work*.

To perform, or be employed in, a sacred office. occ. Rom. xv. 16, **ἱερόσωλα** *το εὐαγγελιον*, *being employed in the sacred business of (preaching or administering) the gospel*. This word is frequently used by **Herodian**, *lib. v. for performing sacred offices*. See **Wetstein**, and comp. **Vitranga** on Isa. lxi. 6. lxvi. 20.

ἹΕΡΟΣΑΛΗΜ, *ἡ*, Heb. Undeclined.

I. Jerusalem, Heb. **יְרוּשָׁלַיִם** from **יְרֵי** *to possess, inherit*, and **שָׁלֵם** *peace*. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See **Josh. xv. 63, xviii. 29.** **Jud. i. 8, 21,** and **Clark's Notes.**) **Mat. xxiii. 37,** & al. freq. It was anciently called *Jebus* or *Jebusi*, **Josh. xviii. 28.** **Jud. xix. 10.** **1 Chron. xi. 4,** and was not completely reduced by the Israelites till the reign of David, **2 Sam. v. 6—9.** The name *Jerusalem*, i. e. the *possession or inheritress of peace*, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies (see **Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.**), but also with especial reference to the prophecy of Abraham, **Gen. xxii. 14,** and to the *Prince of Peace* (**Isa. ix. 6.**), who should there accomplish (**John xix. 30.**) the great work of *peace* (**Hag. ii. 9.**) between God and man (**Isa. liii. 5.** **Rom. v. 1. 2 Cor. v. 19.**), between Jew and Gentile (**Eph. ii. 14, &c.**), and between men and their own consciences (**John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.**), by offering himself a

sacrifice and peace-offering for the sins of all. (See **Heb. ix. 25—28.**)

II. As *Jerusalem* was the centre of the true worship (see **Ps. cxxii. 4.**), and the place where God did in a peculiar manner dwell, first in the Tabernacle, **2 Sam. vi. 12, 17.** **1 Chron. xv. 1. xvi. 1.** **Ps. cxxxii. 13. cxxv. 21,** and afterwards in the Temple, **1 K. iv. 13;** so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." **Doddridge.** **Gal. iv. 26.** **Heb. xii. 22.** **Comp. Rev. iii. 12. xxi. 2, 10.**

Ἱερωσύνη, *ἡς, ἡ*, from **ἱερας** *sacred*.

Priesthood, priestly function or office. occ. **Heb. vii. 11, 12, 14, 24.**

Ἱημι, from **ἱεω** or the obsolete **ἱεω** the same, which may, I think, be deduced from the Heb. **יָחַד** (**Hiph. of יָחַד**) *to cause to be, namely in a place or state*.

To send, in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

ἸΗΣΟΥΣ, *ς, ὁ*, Heb.

JESUS, Heb. **יְהוֹשֻׁעַ**, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek **Ἰησους**, as **St. Stephen** also does, **Acts vii. 45,** and **St. Paul**, **Heb. iv. 8.** The Heb. name **יְהוֹשֻׁעַ** is a compound of **יָחַד** *Jah*, or **יְהוָה** *Jehovah*, and **שָׁמַר** *to save, a saviour*, so imports *Jehovah the Saviour*. It was first given by **Moses** to his minister *Joshua*, who was before called **יְהוֹשָׁעָה** *Hoshea*, **Num. xiii. 16.** This *Joshua* was an eminent type of **Christ**, as being **Moses' minister** (see **Rom. xv. 8.**) and successor, who, according to his name, was made great for the saving of the *Elect of God*, **Eccles. xlv. 1;** who actually did save the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, **Mat. i. 21, Thou shalt call his name Jesus, Ἰησοῦν, Jehovah the Saviour** (see **Isa. xlv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.**) **For HE * ΑΤΤΟΣ (ἡ) shall save, σωσεν,**

* —It is not barely said, that *He*, but as the original raiseth it, *He himself shall save. Joshua saved Israel, not by his own power, not of himself,* but

his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named *JESUS* was fulfilled the prophecy which said He should be called *Emmanuel*, which, being interpreted, is *GOD with us*, Mat. i. 23. See Bp. Pearson on the Creed, Art. II. and comp. Εμμανουηλ. "No doubt can be made; says *Michaelis* (Introduct. to N. T. vol. i. p. 316, edit. *Marsh*), that the original reading in Mat. xxvii. 16, 17, was *Ἰησοῦ Βασιλέως*. *Origen* expressly declares it *—and *Ἰησοῦ* is found in the Armenian †, and in a Syriac translation which *Alder* discovered in Rome;" to which we may add from Mr. *Marsh's* Note 23, that *Griesbach* found it in two Greek MSS, and Professor *Birch* in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in *Michaelis*, &c. as above, and comp. Bp. *Pearce's* Note.

Ἰκavos, η, or, either from *ikavō* to reach, attain, namely the desired end (which from *ikō* to come, see under *ἰκτερπια*), or rather from the Heb. כַּף to fit, adapt, with π emphatic prefixed. *Ἰκavov* answers to the Heb. כַּף in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit*. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase *ἰκavos ἔπος*—*sufficient for*, which *Raphelius* shews to be used in the same sense by *Polybius* and *Arrian*.

II. *Fit, worthy*. Mat. iii. 11. viii. 8. Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9.

III. *Sufficient, adequate, enough*, 2 Cor. ii. 6. Luke xxii. 38. So *Simplicius* on Epictet. p. 42, cited by *Welstein*, Εἰ δὲ καὶ δούσιν (αὐτὰς) θελγῆς, σαυτῶ φαινε, καὶ 'IKA-NON EETI. But if you desire to ap-

but God by him; neither saved he his own people, but the people of God: whereas *Jesus* himself, by his own power, the power of God, shall save his own people, the people of God." *Pearson* On the Creed, Art. II. p. 79, fol. edit. 1662.

* See the passage in *Welstein's* Note, and more fully in *Michaelis*.

† See *Mons. La Croze's* Letter in Bp. *Watson's* Tracts, vol. iii. 302, or in the Cambridge edition of *Beausobre* and *L'Enfant's* Introduction, 1779, 8vo.

pear good, appear so to yourself; and *it is enough*."

To *ἰκavov wōsiv tui*, To satisfy any one, satisfacere alicui, q. d. to do enough for him. occ. Mark xv. 15.

Λαλεῖν το *ἰκavov wapa*, To take sufficient security of, satis accipere ab. occ. Acts xvii. 9.

Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see *Welstein*, who on Mark xv. 15, cites *Polybius*, *Diogenes Laert.* and *Appian* using the same phrase. Notwithstanding which, † *Michaelis* says "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by *Polybius*, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of *Appian*, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, Εἰ το 'IKA-NON ΠΟΙΗΣΕΤΕ *Papianus*, On which the ambassadors demanded, *τι εἰη το ἰκavov*; what conditions do the Romans understand by satis?" Thus *Michaelis*, rightly I apprehend; and I do not think that the very obscure text, which Mr. *Marsh*, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, sufficient to confute him.

IV. *Sufficiently many, or great*. It denotes many, much, a considerable number or quantity. Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37, & al. Joined with the word *χρος* time it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3, xxvii. 9. Εἰ *ἰκavov*, *χρος* being understood, *Of, or for, a long or considerable time*. Luke xxiii. 8.

ἰκavovης, τῆρος, ῆ, from ἰκavos.

Sufficientness, fitness. occ. 2 Cor. iii. 5.

ἰκavov, ω, from ἰκavos.

To make sufficient or fit, to qualify. occ. 2 Cor. iii. 6. Col. i. 12.

† Introduct. to N. T. vol. i. p. 165, edit. *Marsh*. *ἰκτερπια*,

ἱκετηρία, ας, ῆ, from **ἱκετης** a suppliant, which from **ἵκωμαι** to come, approach, particularly as a suppliant, from the active **ἵκω** to come, and this from the Chald, ܝܬܝ the same, which from the Heb. ܝܬܝ, A supplication, humble and earnest prayer. occ. Heb. v. 7. So **Ἰωcrates**, cited by **Wetstein**, **ἸΚΕΤΗΡΙΑΣ** πολλὰς καὶ ΔΕΗΣΕΙΣ ποιεῖμενοι, making many supplications and prayers."

ἵκμας, αδος, ῆ, from **ἵκω** to come. See **ἱκετηρία**.

I. **Humour**, or moisture, coming or flowing from something. So the word is applied by **Homer**, II. xvii. lin. 392,

—— ἄφαρ δὲ τι ἵκμας εἶη ——
The moisture straight flows out ——

II. **Moisture** in general. occ. **Luke** viii. 6. **ἱλαομαι**. See **ἱλασσομαι**.

ἱλαρός, α, ον. The Lexicons in general derive it from **ἵλαω** to be propitious: But perhaps, after comparing the following passages, **Num.** vi. 25. **Ps.** iv. 6. xxi. 6. xxxi. 17. xlv. 4. lxvii. 2. civ. 15. **Job** xxix. 24. **Prov.** xvi. 15. **Eccles.** viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. ܝܬܝ to shine, and ܝܬܝ the light. The LXX in **Ps.** civ. 15, render the Heb. ܝܬܝ to cause to shine, by the V. **ἱλαρυναί**. **Cheerful**, one whose countenance shineth, as it were, with joy and satisfaction. occ. **2 Cor.** ix. 7.

ἱλαρότης, τητος, ῆ, from **ἱλαρός**. **Cheerfulness**, **hilarity**, which, by the way, is from the Latin **hilaris** cheerful, a plain derivative from the Greek **ἱλαρός**. occ. **Rom.** xii. 8.

ἱλασσομαι, or **ἱλαομαι**, from **ἵλαω** to be propitious, which may be deduced either from **ἔλεος** pity, mercy, or immediately from the Heb. ܝܬܝ to pierce, penetrate. See under **ἔλεος**.

I. **ἱλασσομαι**, Mid. with an accusative of the thing, To make atonement for. occ. **Heb.** ii. 17. In **Theodotion's** version the compound V. **ἐξίλασσομαι** is used in a similar construction, **Dan.** ix. 24, **ἐξίλασσαι** ἀδικίας, to expiate iniquities. So in **Ecclus.** iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition **δια**, or **ἐν**, for, on account of, understood. Thus likewise in **Ecclus.** xxxiv. 19, ἀμαρτίας after the

passive verb **ἐξίλασσομαι** may be the accusative plural; Οὐδὲ ἐν πολλῇσι θυσιῶν ἐξίλασσομαι ἀμαρτίας. Neither is he pacified (δια) for sins by the multitude of sacrifices.

II. **ἱλασσομαι**, or **ἱλαομαι**, Pass. with a dative following, To be propitious or merciful to. occ. **Luke** xviii. 13.

ἱλασμος, ος, ὁ, from **ἱλαομαι**.

A propitiation, or rather a propitiatory victim or sacrifice for sin, as the word is plainly used by the LXX for the Heb. ܝܬܝ, **Ezek.** xlv. 17. occ. **1 John** ii. 2. iv. 10.

ἱλαστήριον, ος, τό, from **ἱλαομαι**.

A mercy-seat, propitiatory. This word is properly an adjective, agreeing with **ἐπιθεμα** a lid understood, which is expressed by the LXX, **Exod.** xxv. 17, and in that version **ἱλαστήριον** generally answers to the Heb. כַּפֶּרֶת (from the V. כָּפַר to cover, expiate), which was the lid or covering of the ark of the covenant, made of pure gold, on and before which the High priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where **Jehovah** promised to meet his people. See **Exod.** xxv. 17. **Lev.** xvi. 14, 15. **Exod.** xxv. 22. xxix. 42. xxx. 36. **Lev.** xvi. 2. **St. Paul**, by applying this name to **Christ**, **Rom.** iii. 25, assures us that **HE** was the true mercy-seat, the reality of what the כַּפֶּרֶת represented to the ancient believers. occ. **Rom.** iii. 25. **Heb.** ix. 5. See more in **Locke**, **Whitby**, **Wolfius**, and **Wetstein** in **Rom.** and in **Vitringu De Synag.** Vet. vol. i. p. 179, &c.

ἱλως, ως, ὁ, ῆ, Attic. for **ἱλαός**, from **ἵλαω** to be propitious. See under **ἱλαομαι**.

Propitious, favourable, merciful. occ. **Mat.** xvi. 22. **Heb.** viii. 12. In the former passage, **ἱλως σοι**, **Κυρίε**, is elliptical for **ἱλως σοι εἰη ὁ Θεός Κυρίε**, literally, **God be merciful to thee, O Lord!** In the LXX of **1 Chron.** xi. 19, **Θεός** is expressed, **ἱλως μοι**, ὁ Θεός, &c. In these and such like phrases the word **ἱλως** implies an invocation of **God's** mercy for the averting of evil, q. d. **God forbid!** Thus **ἱλως** is used not only by the LXX (**1 Sam.** xiv. 45, or 46. **2 Sam.** xx. 20. xxiii. 17. **1 Chron.** xi. 19.) but also by **Symmachus** (**1 Sam.** xx. 2. xxii. 15.) for the Heb. ܝܠܝܬ, which expresses abhorrence or detestation, **Far be it, God forbid!**

Comp.

Comp. I Mac. ii. 21, and see *Wetstein* and *Kypke* on Mat. lii Heb. viii. 12, we read ἰλως σὺνται ταῖς ἀδικίαις αὐτῶν, *I will be merciful or placable to their iniquities.* We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. כִּנְיָהּ אֶפְסֶה; *I will pardon their iniquity.* So in Jer. xxxvi. 3.

IMAS, αἰσ, δ, perhaps from the Heb. יָמַץ to be strong.

In general, *A string or strap.*

I. *A thong, or strap, of leather, with which the ancient sandals, (comp. ὀσθῆμα) were tied to the foot.* occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. קָוָה the same; and *Wetstein* on Mark i. 7, cites from *Plutarch* τῶν ΤΙΠΟΔΗΜΑΤΩΝ τὰς ἸΜΑΝΤΑΣ.

II. *A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with.* So the Scholiast on *Aristophanes*, *Acharn.* lin. 724, explains ἰμαντὰς by φρασελλία, whips, scourges. occ. Acts xxii. 25. Comp. Πιπταίνω.

Ἰμαντιζέω, from ἰμαντιον.

To clothe. occ. Mark v. 15. Luke viii. 35.

Ἰμαντιον, α, το, from ἱμα, ατος, το, which is used by the poets in the same sense, and is derived from ἱμας perf. pass. of ἔω to put on, which may be from Heb. הָיוּ to cause to be, upon namely. Though ἰμαντιον be a diminutive in form, it is by no means so in sense. See under Βύβλος I.

I. *A garment, especially an outer garment, a mantle, a hyke.** See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. גָּד, which in like manner properly signifies *an outer garment.* See *Campbell's Prelim. Dissertat.* p. 359, &c.

To explain Mat. xxiv. 18, *Elmer* and *Wetstein* shew from *Heziod* and *Virgil*, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their ἰμαντια or outer garments.

II. *Figuratively, White garments denote christian righteousness* (comp. Δικαιοσύνη III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4.), and those robes of glory, with which the Saints shall be hereafter clothed, Rev. iii. 4, 5. Comp.

* See *Shaw's Travels*, p. 224.

Dan. vii. 9. Mat. xvii. 2, and see *Vitrings* on the several passages in Rev.

Ἰμαντισμός, α, δ, from ἰμαντιζέω.

Raiment, apparel. occ. Mat. xxvii. 35. Luke ix. 29. John xix. 24. (equivalent to χιτῶν, ver. 23.) Acts xx. 33. 1 Tim. ii. 9.

Ἰατίπω, ἱμας, either from ἱμας to desire, and παῖν to love, or from ἰμν to send, and ἔπος love.

To be affectionately desirous of, or, q. d. To tend towards in love and affection. occ. 1 Thess. ii. 8, where twenty-five MSS. six of which ancient, read ἀμισσομενοι, a word of the same import, which reading is marked by *Griesbach*, as perhaps preferable to the other. See *Wolfius*, *Wetstein* Var. Lect. and Note, *Griesbach* and *Kypke*.

INA. A conjunction plainly derived from the Heb. הַיָּנִי denoting relation, answering, *correspondency*; whence also the Heb. particles כִּי because, כִּי־כֵן because that, to the end that, which latter is often rendered by *iva* in the LXX. It is most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So *Xenophon*, *Cyropæd.* lib. i. p. 73, edit. *Hutchinson*, 8vo. *iva*—εὐδῶ. See other instances in *Kypke*, and comp. *Vigerus* De Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the final cause, *That, to the end that.* John xvi. 1. Mat. xix. 13. xxvi. 16. & al. freq.

2. It is used *exegetically*, John xvii. 3, *This is eternal life, iva γινώσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent, i. e. Eternal life consists in, or is procured by, this, that they know, &c.* So John iv. 29. xv. 8. 1 John iii. 1, 23.

3. It denotes the event, and may be rendered in English by *so that, so as.* Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13.

4. It imports a consequence or condition. *That, if.* Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7, & al.

5. In commanding, or beseeching, *That.* Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,* or

or the like may be supplied. *Repholius* on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from *Herodotus* and *Xenophon*.

6. Following words of time, it may be rendered, *When, that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our Eng. translators render it *that*, which like the Greek *iva*, often denotes time. Comp. 3 John ver. 4. *Anacreon* uses it for *when* or *whilst*, Ode li. line last.

7. *Iva* μη, *That not, lest*, Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5, & al. freq.

8. With *τι* *what?* following, *Iva* τι; *To what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the Verb *γινωσκο* may be understood, q. d. *that what may be done?* See *Bos Ellips.*

Ivati, the same as *iva* τι. See *Iva* 8. *To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see *Wetstein* on Luke xiii. 7.) and in the LXX frequently answers to the Heb. *למה* for *what? why?* *ios*, α, δ, from *ιμι* to send or dart forth.

I. *Poison*, properly such as venomous serpents eject from their fangs. (Comp. under *Χειλος* I.) So *Plutarch* cited by *Wetstein* on Rom. iii. 13—*ταῖς ἐχιδναῖς τὸν ΙΟΝ, ὅταν δακνῶσι, τοὺς ὀφιοὺς* *poison*, when they bite." And *Ælian*, *ΙΟΣ μὲν δὲ τῶν ἐρπετῶν δεινός ἐστιν, καὶ ὁ γὰρ τῆς Ἀσπίδος ἐστὶ μαλλόν*, *The poison of serpents in general is dreadful, but that of the asp still more so.*" See more in *Wetstein*. occ. Rom. iii. 13. Jam. iii. 8, where see *Kypke*.

II. *Rust*, properly of brass or copper, so called because of it's * *poisonous* quality; hence spoken of other metals. occ. Jam. γ. 3. Or, since gold is not naturally capable of *rust*, may we not rather with *Mr. Arnald* on Eccles. xxxi. 1, understand *ios*, "by a metonymy, to signify a *marking solicitous care of heaping up riches*, and which is described in James as in Eccles. to consume or eat the flesh. And thus, he observes, *Ærugo*, *Rust*, is used by *Horacé* De Art. Poet. lin. 350,

—hinc animo serugo & cura perurit
Quam semel imbuere.

* Comp. Heb. and Eng. Lexicon, under *וְרֹאשׁ* IV.

But when the rust of wealth pollutes the soul,
And money'd cares the genius thus controul—

FRANCIS.

And so *Plutarch*, De Superstit. *Ἵσχυαις τῶν πλεονέκτων ἀσάρον εἶναι μάλιστα*; *ταῦτο τὸ ψεῦδος ΙΟΝ ἔχει, γινέσθαι τὴν ψυχὴν*. Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In *Baruch*, however, ch. vi. 12, 24, *ios* is used for the *foulness* contracted by gold; and *Kypke* thinks that both *ios* and *καταρτίζας*, when applied to gold, should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. ver. 2. where see more in *Kypke* himself.

Ιουδαῖα, ας, ἡ, from *Ιουδαῖος*.

A Jewess. occ. Acts xvi. 1. xxiv. 24.

Ιουδαῖζω, from *Ιουδαῖος*.

To judaize, conform to, or live according to, the Jewish religion, customs, or manner. occ. Gal. ii. 14. *Plutarch* has this V. in *Cicerone*, p. 864. Comp. *Ignat. Epist. ad Magnes*, § 10.

The LXX use this verb. Esth. viii. 17, for the Heb. *מְהַיְהוּדִים* *becoming, or become Jews*.

Ιουδαῖκος, η, ον, from *Ιουδαῖος*.

Jewish. occ. Tit. i. 14.

Ιουδαῖκως, Adv. from *Ιουδαῖκος*.

Jewishly, after the manner of the Jews. occ. Gal. ii. 14.

ΙΟΥΔΑΙΟΣ, α, δ, from Heb. *יְהוּדִי*.

A Jew. All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that Patriarch, 'till the time of king *Rehoboam*, when ten tribes revolting from this Prince, and adhering to *Jeroboam*, were thenceforth denominated the *House of Israel*, whilst the two Tribes of *Judah* and *Benjamin*, who remained faithful to the family of *David*, were styled the *House of Judah*: Hence, after the defection of the ten Tribes, *יְהוּדִים*, LXX *Ιουδαῖοι*, *Jews*, signify subjects of the Kingdom of *Judah*: Hence, after the defection of the ten Tribes, *יְהוּדִים*, LXX *Ιουδαῖοι*, *Jews*, signify subjects of the Kingdom of *Judah*, as 2 K. xvi. 6. xxv. 26. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name *יְהוּדִים*, *Ιουδαῖοι* or *Jews*, was extended to all the descendants of *Israel* who retained the * *Jewish religion*.

* So it is said Esth. viii. 17, *Many of the people of the land יְהוּדִים*, LXX *Ιουδαῖον*, *became Jews*, i. e.

whether they belonged to the two or the ten Tribes, whether they returned to Judea (as no doubt * some of the ten as well as of the two Tribes did) or not. "For, as Bp. Newton has well observed, it appears from the book of Esther, that there were great numbers of Jews (יהודים, *Ioudaioi*) in all the hundred twenty and seven provinces of the kingdom of Alhasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two Tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren, they must many of them have been the descendants of the ten Tribes, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים *Ioudaioi*.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. "And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8,—11. Comp. Acts xxvi. 7. Jam. i. 1, where see *Macknight*.

Further, the name of the patriarch Judah, from which the Jews were called יהודה and *Ioudaioi*, means a † confessor of Jehovah. Hence the Apostle distinguishes, Rom. ii. 28, 29, between him who is a Jew outwardly, and him who is a Jew inwardly: By the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a Jew inwardly, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed (see Rom. iv. 16; Gal. iii. 7, 29.), and consequently is a true confessor of Jehovah. In like manner Christ himself speaks of some who say they are Jews, *Ioudaioi*, יהודים, i. e. the true confessors or worshippers of God, but are not. Rev. ii. 9.

i. e. as to religion Comp. *Witii Διδασκαλόν*, cap. viii. § 8.

* See *Witii Διδασκαλόν*, cap. v. Pridaux, Connect. pt. 1. book 3, towards the beginning, *Whilby* on Jam. i. 1, and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

† See *Heb. and Eng. Lexicon* under *יהודה* IV.

iii. 9. It appears indeed from the *Martyrdom of Polycarp*, § 12, 13, 17, 18, that there were many unbelieving Jews, properly so called, at *Smyna*; and from *Ignatius's* Epistle to the *Philadelphians*, § 6, that there were some of them at *Philadelphia*. *Vitrings*, however, in both the above texts of Rev. interprets the term *Ioudaioi*, in a mystical sense, of certain nominal Christians who pretended to be confessors of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47, *He that was called Judas, Ιουδας, a confessor of Jehovah*; but was far from deserving that glorious appellation.

Ioudaismos, *ισ, δ*, from *Ioudaizō*, which see. *Judaism*, the Jewish religion. occ. Gal. i. 13, 14, where however it evidently means *Judaism*, not as delivered in it's purity by Moses and the prophets, but as it was corrupted by the Pharisaical traditions of the Elders. The word occurs also 2 Mac. viii. 1. xiv. 38, and frequently in *Ignatius's* Epistles.

ἵππευς, *ος, δ*, from *ἵππος*.

A horse-soldier, a horse-man. occ. Acts xxiii. 23, 32.

ἵππικον, *ς, το*, (*τάγμα*, military force, namely), from *ἵππος*.

Cavalry, horse. occ. Rev. ix. 16. So *Xenophon*, *Cyropæd.* lib. i. p. 56. edit. *Hutchinson*, 8vo. ἸΠΠΙΚΟΝ δὲ σοι, ὁπὸν κρατῖσιν, τῶν Μεδων συμμαχῶν ἐσσι. And the Median cavalry, which is of all the best, will join you in the war."

ἵππος, *ς, δ*, either from Heb. *הָפַץ*, or *הָפַץ* to move swiftly, or, as others, from † *ἵστασθαι* *ποῶς*, flying with his feet, on account of his || swiftness.

A horse. Jam. iii. 3. Rev. vi. 2, 4, & al.

ἱπς, *ος, ῖ*, from the Heb. *יָדַע* to teach, shew, inform.

An iris or rainbow. occ. Rev. iv. 3. x. i. After the universal deluge the rainbow was appointed by God as a token of the *בְּרִית*, or purifier whom he would raise up, and was given as a sign to Noah and his descendants, that God would no more

† From *ἵππος*, which see.

|| Comp. *Heb. and Eng. Lexicon* under *ידע* I.

cut

cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11, — 17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of *Noah*; nor need we be surprized to find *Homer*, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which *Jove* hath set in the cloud a sign to men,

— Ἄς τι Κρονίῳ
ΕΝ ΝΕΦΕΪ ΣΤΗΡΙΞΕ. ΤΕΡΑΣ μετέωρον ἀνθρώπων.
Il. xi. lin. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at it's *emblematical* designation, when they called it *IPIΣ*, an easy derivative, as above observed, from the Heb. יָרַח to teach, show; or if with *Eustathius* on Il. iii. we derive *Ipiς* from the Greek Verb *ειπω* to tell, carry a message, it's ideal meaning will still be the same. In some passages *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the messenger of *Jupiter*, or *Juno*: A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9. *Iris*, or the *rainbow*, was worshipped not only by the *Greeks* and *Romans*, but also by the * *Peruvians* in *South America*, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all it's variety of colours, was in it's original institution a *token of God's mercy in Christ*, or, more strictly

* “Ils (les *Peruvians*) rendoient de grands honneurs à l'*Arc-en-ciel*, tant pour la beauté de ses couleurs, que parcequ'elle venoit du soleil, & ce fut pour cette raison, que les *Incas* la prirent pour leur devise.” L'Abbé *Lambert*, tom. xiii.

† The sanctified Greeks said, that *Iris* was the daughter of *Thaumas*, ἡ δὲ Θεαυμάσιος ταῦτη [εὐφροσύνη], because men admired or wondered at her.” *Plutarch* De Plac. Philos. lib. iii. cap. 5.]

speaking, of *Christ*, the *real purifier* and *true light*, we see with what propriety the throne of *God*, in *Ezek. i. 28*, and in *Rev. iv. 3*, is surrounded with the *rainbow*; and also how properly one of the divine persons is represented with a *rainbow upon his head*, *Rev. x. 1*. See *Vitrunga* on both texts in *Rev.*

ἰσαγγελος, *ε, ε*, from ἴσος equal, and ἀγγελος an angel.

Equal, or like, to the angels. occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25.

ἴσχυμι, from ἴσσω, 1st fut. of εἶδω to know. To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσχυμι use ἰδμεν, and for the infin. ἰσάσαι, ἰδμεν, or ἰδμεναι with a δ.

To know. occ. Acts xxvi. 4. Heb. xii. 17.

ἴσθι, 2d pers. sing. imperat. of εἶμι to be, which see.

Be thou. Mat. ii. 13. v. 25, & al.

ΙΣΚΑΡΙΩΤΗΣ, *ε, δ*.

Iscariot. The surname of the traitor *Judas*, who was probably so called from the town of *Μαρι* mentioned *Josh. xv. 25*. q. d. *Μαρι* ὡν, the man of *Carioth*; and he might be thus named to distinguish him from the other *Judas*, the brother of *James*. (See *Luke vi. 16*. *John xiv. 22*. *Jude ver. 1*.) Mat. x. 4, & al.

ΙΣΟΣ, *η, ον*, perhaps from the Heb. *עשו* to make, or be equal, q. d. *עשו*.

I. Equal, in quantity, quality, dignity, or &c. occ. Mat. xx. 12. *Luke vi. 34*. *John v. 18*. *Acts xi. 17*. *Rev. xxi. 16*.

II. Spoken of testimonies, Equal, sufficient, coming up to the purpose. occ. *Mark xiv. 56, 59*. The case was this: The High Priest and Council sought witness against *Jesus*, πρὸς τὸ θανάτωσαι αὐτόν, to put him to death; but no false witness borne against him was, ἰσχύ, sufficient for this purpose, either because two or more did not agree in the same fact (comp. *Deut. xvii. 6, xix. 15*), or because the fact charged upon him, as at *ver. 56*, was not capital. See *Grotius*, *Whitby* and *Campbell* on *Mark*.

So *Colla* the Academic in *Cicero* De Nat. Deor. lib. iii. cap. 30, says of the rainbow, Ob eam causam, quia speciem habeat admirabilem, *Thaumante* dicitur natus. See *Vossius* De Orig. et Progr. Idol. lib. iii. cap. 13, p. 789, quarto edit.

Y

III. Ἰσα,

III. *Isa*, neut. plur. used adverbially, *As*. occ. Phil. ii. 6, *To ειναι isa Θεω*, *To be as God*. "So *isa Θεω* is most exactly rendered agreeable to the force of *isa* in many places in the LXX, which *Whitby* has collected in his Note on this place. The proper Greek phrase for *equal to God* is *ισον τω Θεω*, which is used John v. 18." *Doddridge*. *Isa* is also applied in the sense here assigned, by the Greek writers, as by *Homer*, speaking of *Pedæus*, Il. v. lin. 70, 1,

Ὅς γε νεός μιν ἴσ' ἦτορ διὰ θεῶν
 Ἰσα φίλοις τιμίσσι, χαρίζομαι ποσσὶ φ.

"Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband." Comp. Il. xiii. lin. 176, and Il. xv. lin. 439, 551. So *Telemachus*, speaking of *Eurymachus*, *Odyss.* xv. line 519,

Τοι τὴν Ἰσα θεῶν ἰθαχαιοὶ ἱσοῦρωσι.

Whom as a God the Ithacans regard.

And *Ulysses*, of *Castor and Pollux*, *Odyss.* xi. line 303,

Τίμητι δὲ λογιόχασιν Ἰσα θεοῖσιν.

And honour have obtained as the Gods.

line 483, of *Achilles*,

Πῶν γὰρ σὶ ζῶντι διομνῖν Ἰσα θεοῖσιν.

We honour'd thee, when living, as the Gods.

Isotēs, ἴσος, ἴ, from *isos*.

I. *Equality*, i. e. *mutual*, or *equitable assistance*, occ. 2 Cor. viii. 13, 14.

II. *Equity*, occ. Col. iv. 1, where see *Wetstein*.

Isotimos, ἴσος, ἴ, from *isos* *equal*, and *τιμή* *price*.

Equally precious or *valuable*. occ. 2 Pet. i. 1, where *Schmidtus* in *Wolffius* observes, that ἴμιν is governed of *isos*.

Isopsuchos, ἴσος, ἴ, from *isos* *equal*, and *ψυχή* *soul*, *mind*.

Like-minded, of an *equal* or *like disposition*. So *Chrysostom* explains it by ὁμοίως ἐμοὶ κηδομενὸν ὑμῶν καὶ φρονιζόντα, who, like myself, has a care and concern for you." occ. Phil. ii. 20.

Israhelitis, ἴσος, ἴ, from *Israhel*, Heb. *יִשְׂרָאֵל*, *Israel*.

I. *An Israelite*, one descended from *Israel*, or *Jacob*. Acts ii. 22, Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 47, or 48, means one who is not only a *natural descendant from Israel*, but also *imitates the faith and piety* (comp. Gen. xxxii. 28, with John i. 48, and *Doddridge's Note*) of that Patriarch. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and *Iudaïos*.

Isotaw, ὠ, from *saw*. See *ιστημι*.

To establish. occ. Rom. iii. 31. Comp. *ιστημι* VI.

Isτημι, from the obs. verb *saw* the same, which from the Heb. *נָתַן* *to place*, *appoint*, *set*. Observe *ἐστησαν*, Rev. vii. 11, is the 3d pers. plur. pluperf. indicat. of *ιστημι*, Attic for *ἐστησαν*; *ἐσται*, Acts xii. 14, is the infin. perf. act. by syncope for *ἐσταναι*; *ἔσως*, Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (*ἐστικως*, *ἔσικως*, *ἔσως*;) and *ἔσωσα*, John viii. 9, the fem. Attic of *ἔσως*; so *ἔσως* neut. for *ἔσας*, Mat. xxiv. 15, (where see *Wolffius* and *Kypke*) and *ἔσωσαι* fem. plur. Rev. xiv. 4.

I. Transitivity, *To set*, *place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. The learned *Duport* on *Theophrast.* Eth. Char. cap. ii. p. 221, remarks, that the 1st aor. of this verb is always used transitively, the 2d aor. always intransitively, and intimates the same of its compounds.

II. Intransitivity, *To stand*. Mat. xii. 46, 47. xiii. 2. xvi. 28, & al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, *ἔσωλα*, applied to ships or barks, may mean either *at anchor*, or *aground*. See *Campbell*, comp. also *Wetstein*.

III. *To remain*, *abide*, *continue*. John viii. 44. Acts xxvi. 22, where see *Bowyer* and *Kypke*.

IV. *To stand still*, *stop*. Acts viii. 38. Comp. Luke viii. 44.

V. Pass. *To be established*, *stand firm*, *stand*. Mat. xii. 25, 26. Mark iii. 24, 25, 26.

VI. Pass. *To be established*, *confirmed*. Mat. xviii. 16. 2 Cor. xiii. 1.

VII. Act. *To cause to stand*, *acquit*, *in judgement*. Rom. xiv. 4. Pass. *To be so acquitted*. Rom. xiv. 4. Comp. *στηνω* III.

VIII. *To appoint*. Acts i. 23. xvii. 31; where *Kypke* cites from *Dionysius Halicarn.* lib. vi. p. 378, ἡμερὰν ἐστήσαν ἀρχαιστῶν, *They appointed a day for the election of magistrates*."

IX. *To*

IX. *To appoint, agree, covenant.* Mat. xxvi. 15. St. Mark in the parallel place, *ἔθ.* xiv. 11, uses the word *ἐκφυσίλατο* they promised, and St. Luke, ch. xxii. 5, *ἐσθυσίλο* they covenanted; which seem to confirm the interpretation here given of *ἔσθσαν*, Mat. xxvi. 15. Though *Raphaelius, Wolfius*, and others explain it in this passage by *they weighed*; (strictly *they placed* *ἐν ζυγῷ* or *σάβωῳ* on the balance, or *statera*, comp. Job xxxi. 6. Isa. xl. 2,) and certain indeed it is that the ancients used in payments to weigh their money, as is the practice of many nations to this day*; and *ἰσχυμι* is in this view used for *weighing*, not only in the LXX (where it answers to the Heb. *לָקַח*, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly *Xenophon*. (See *Raphaelius*, and *Hutchinson's* Note 1, on *Xenophon's* *Cyropæd.* p. 453, 8vo.) And that the traitor *Judas* actually had the thirty pieces of silver, appears from Mat. xxvii. 3, 5.

X. *To impute, lay to one's charge.* Acts vii. 60.

Ἰστούσσω, *ω*, from *ἴστω* knowing, which from *ἰσχυμι* to know. Comp. *ἔρισσάμην*.

I. *To know.* Thus sometimes used in the profane writers.

II. *To visit, so as to consider and observe attentively, and gain the knowledge of.* Thus it is several times applied by *Plutarch*, particularly in his *Life of Cicero*, tom. i. p. 861, D. where he says, "The parent of *Cicero's* school-fellows used to come to the schools where he was taught, *ὡφει τε βουλευμενὸς ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνομένην αὐτῷ περὶ τὰς μαθησεις ἐξοργίαν καὶ συνεσιον ἸΣΤΟΡΗΣΑΙ*, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." *occ.* Gal. i. 18; where, as *Raphaelius* has well remarked, it is evident, that St. Paul's stay at Jerusalem for fifteen days was not merely to get acquainted with St. Peter's person, but to acquire a thorough knowledge of his sentiments concerning the Christian doctrine. See more on this pas-

sage in *Elsner, Raphaelius, Wolfius, Wetstein* and *Kypke*.

ἰσχυρός, *α*, *ος*, from *ἰσχυω*.

I. *Strong, mighty.* Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18.

ἰσχυροῦς, comparat. *stronger, mightier.* Mat. iii. 11. 1 Cor. x. 22, & al.

II. *Mighty, valiant.* Heb. xi. 34. Comp. 1 John ii. 14.

III. *Strong, forcible, violent, vehement, grievous.* Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Heb. v. 7. Rev. xix. 6.

IV. *Strong, fortified, secured from attack.* Rev. xviii. 10.

ΙΣΧΥΣ, *ος*, *ῆ*, from the Heb. *קִיץ* to be strong, and as a N. strength, to which this word and it's relatives *ἰσχυω*, *ἰσχυρός*, &c. often answer in the LXX.

Strength, might, power, ability. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2, *Ἐπαύειν ἐν ἰσχυί*, *He cried out with strength, mightily, aloud.* This seems an *hellenistical* expression. See *Theodotion* in Dan. iii. 4. iv. 11, or 14, where *ἐν ἰσχυί* answers to the Chald. *בְּכֹחַ* with strength.

ἰσχυω, from *ἰσχυς* strength.

I. *To be strong, sound, whole, valere.* Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use, or force.* Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17.

III. *To be able, can.* Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, *Παύλα ἰσχυω* for *ναρὰ πάντα ἰσχυω*, I am able or strong as to all things, i. e. I can do and bear all things.

ἰσως, Adv. from *ἰσος* equal.

I. *Equally, equitably.* Thus it is sometimes used in the profane writers.

II. *Perhaps, peradventure, it may be.* q. d. the chances are equal on both sides. And in this sense it is most commonly found in the profane writers; (see *Scapula* and *Wetstein*.) But in Luke xx. 19, the only text of the N. T. where it occurs. *Ep. Pearce* and *Campbell* render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. *כִּן*, and the Bishop further observes, that *Xenophon* and *Bliss* have used it in this latter sense. See *Xenophon Cyri Exped.* lib. iii. p. 191.

* Comp. Heb. and Eng. Lexicon in *מָד* III. and *מָד* III.

2d edit. *Hutchinson*, 8vo. and *Notes*.
occ. *Luke* xx. 13.

Ιχθυδιον, ε, το. A diminutive from *ιχθυς*.
A little or small fish, *pisciculus*. occ. *Mat.*
xv. 34. *Mark* viii. 7. This diminutive
is used both by *Plutarch* and *Athenæus*.
See *Wetstein*.

Ιχθυς, υος, ὁ, from *ιχμ* to go, and *σω* to
rush impetuously.

A fish, so called from their impetuous or
swift motion. "The shape of most fish,
says *Brookes**, is much alike, sharp at
either end, and swelling in the middle,
by which they are thus able to traverse
the fluid they inhabit with greater ease.
That peculiar shape which nature has
granted most fishes, we endeavour to
imitate in such vessels as are designed
to sail with the greatest swiftness: How-
ever, the progress of a machine moved
forward in the water by human contriv-
ance, is nothing to the rapidity of an ani-
mal destined to reside there. The shark
overtakes a ship in full sail with ease,
plays round it, and abandons it at plea-

* *Natural Hist.* vol. iii. *Introd.* p. 12. *Comp.*
Nature Displayed, vol. i. *Dial.* 13. p. 232. *English*
edit. 12mo.

sure." *Mat.* vii. 10. xvii. 27. *Luke* v. 6,
& al.

Ιχθυος, υος, υς, το, from *ιχμ* to go, come;
which see under *Ιχθυια*.

I. The sole of the fool, on which men and
animals go. *Comp.* *Baris* II.

II. A footstep, the impression left by the sole
of the foot in walking. In the N. T. it is
used only in a figurative sense, as it
likewise often is in the profane writers.
See *Wetstein*. occ. *Rom.* iv. 12. *2 Cor.*
xii. 18. *1 Pet.* ii. 21.

ΙΩΤΑ, το. Undeclined.

An *Iota*, *Jod*, or *Yod*; for our Saviour,
no doubt, used the name of the Hebrew
letter: Though it may be observed, that
ι (*Iota*) is the smallest letter in the
Greek, as γ (*Jod*), whence it is taken, is
in the Hebrew alphabet. Hence † *Ire-*
næus calls *Iota* an half letter, (*σμιδία*);
hence also the proverb, *Ne Iota quidem*,
Not even an *Iota*. The English word
Jot, by which our translators render
Iwra, is probably derived from the name
either of the Greek or Hebrew letter.
occ. *Mat.* v. 18.

† *Advers. Hæres. lib. ii. cap. 41. edit. Græc.*

K.

Κ Α Γ

K, κ, *Kappa*. The tenth of the more
modern Greek letters, but the ele-
venth of the ancient; whence, as a
numeral character, κ still denotes the se-
cond decad, or twenty. In the ancient or
Cadmæan alphabet K answered to the
Hebrew or Phenician *Kaph* in name, or-
der; and power, but its form approaches
nearer to the Phenician letter, and to
this the small κ, as it is sometimes written
or printed, has a manifest resemblance.
Kayw, for καυ εγω, by an Attic crasis.

Κ Α Θ

And I, I also. *Mat.* ii. 8. x. 32. xi. 28,
& al. freq.

It is frequently used in the LXX for
the Heb. וְאִנִּי, or וְאִנִּי.

Kαθα, Adv. from *κατα* according to, and α
which things.

According as, q. d. according to those
things which. occ. *Mat.* xxvii. 10.

In the LXX it generally answers to the
Heb. כַּאֲשֶׁר, which is compounded in like
manner of כ according to, and אשר which.

Kαθαίρω, ις, Att. *sws*, ῖ, from *καθαίρω*.
A de-

A demolishing, destruction. occ. 2 Cor. x. 4, 8. xiii. 10.

Καταρῶ, w, from κατα down, and αἶρω to take.

I. *To take down or away.* occ. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. *Polybius* in like manner, lib. i. p. 87, edit. fol. *Paris*, 1616, applies the V. to taking down a body from the cross—*ἐκείνον μὲν ΚΑΘΕΙΑΘΝ.* So *Josephus* in his *Life*, § 75, speaks of certain prisoners who had been crucified, but whom *Titus* *καταλυσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ* αὐτοῦ, *θραπείας* *ἐπιμελεσάτης* *τῷ* *χειν*, ordered to be taken down, and that the best care should be taken of them for their recovery." Comp. *Kypke* in Mark xv. 46.

II. *To cast or pull down*, as princes or potentates. occ. Luke i. 52, where *Welstein* shews, that the best Greek writers apply the V. in the same sense to kings and princes.

III. *To take, pull down, demolish*, as buildings. occ. Luke xii. 18.—reasonings. occ. 2 Cor. x. 5. Compare the preceding verse, and see *Welstein* on the place, who cites several passages from the Greek writers, where they apply the word in a like view. See also *Kypke*.

IV. *To destroy*, as nations. occ. Acts xiii. 19.—grandeur or magnificence. occ. Acts xix. 27.

Καταίρω, from *κατα* intens. and *αἶρω* to remove, take away.

I. *To purge, cleanse.* It seems most properly applicable to the filth or &c. taken away, and is thus used by *Homer*, *Odys.* vi. line 93,

Αἶλας ἐκεῖ πλυναν, ΚΑΘΗΡΑΝ τὶ ῥυπαρὰ, πολλὰ.

But having wash'd and cleans'd away the spots.

(Comp. II. xiv. lin. 171, and II. xvi. lin. 667,) and by *Athenæus*, lib. vii. (as cited by *Scapula*) *παντα σπιλον ΚΑΘΑΙΡΕΙΝ*, to take away or purge every spot." So *Arrian*, *Epictet.* lib. ii. cap. 16, uses this V. transitively with an accus. of the thing taken away; speaking of *Hercules*, *Περὶ τοῦ ΚΑΘΑΙΡΩΝ ΑΔΙΚΙΑΝ καὶ ΑΝΟΜΙΑΝ.* ΑΛΛ' οὐκ εἰ *Ἡρακλῆς*, καὶ οὐ δύνασαι ΚΑΘΑΙΡΕΙΝ ΤΑ ΑΛΛΟΤΡΙΑ ΚΑΚΑ, εἰς ὅθι οὗτος, ἰνα ΤΑ ΤΗΣ Ἀρχῆς ΚΑΘΑΡΗΣ· ΤΑ οὐκ ΚΑΘΑΡΟΝ. He went about extirpating injustice and lawless force. But you are not Hercules, nor able to extirpate the

evils of others, nor even Theseus to extirpate the evils of Attica: *Extirpate your own then.*" E. CARTER. Comp. *Kypke* in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the thing or person purged or cleansed. occ. Heb. x. 2.

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see *Welstein* and *Campbell*, and comp. *Ainsworth's* Latin Dict. in *Resex*.

Καθάρω, from *καθα* (which see), and *ωρ* truly.

As truly, as indeed, as. Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al.

Καθαίρω, from *κατα* intens. and *αἶρω* to bind, which see under *Ἀρτομαί*.

To bind, wind, or twist. occ. Acts xxviii. 3. *Καθῆς τῆς χειρὸς αὐτοῦ.* The expression is elliptical for *καθῆς ἐαυτὴν ἐπὶ τῆς χειρὸς αὐτοῦ*, wound itself upon his hand. Most of the interpreters explain it, invaded or attacked his hand (so the *Vulg.* *Erasmus*, *Costalio*, and *Beza*), as if the word were *καθηψατο* in the middle voice, and used in the same sense as the simple *ἀπλεσθαι* undoubtedly is. But it does not appear that the active *καθαίρω* is ever applied in this signification; but that it denotes to bind, bind upon, or the like, *Bochart* has proved from *Xenophon*, &c. vol. iii. 369, 370. See also *Welstein*, *Wolfius*, *Scheuchzer* *Phys. Sacr.* and *Swicer's* *Thesaur.*

Καθαρίζω, 1st fut. *καθαρίσω*, att. *καθαρίω*, (Heb. ix. 14.) from *καθαρός* pure.

I. *To cleanse, free from filth.* Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where it is spoken of a privity, which "cleanses, as it were, and carries off the grosser dregs of, all the food that a man eats." Thus *Doddridge*. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. *καθαρίζον* be construed with the masc. N. *αφ᾽ ὧν αὐτὰ*?* Others therefore, though surely not without force, have referred *καθαρίζον* to *πᾶν*, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek

* *Martin's* French Translation, *Diodati's* Italian, and *Campbell's* Translation and Note.

- MS. hitherto collated, is καθαριζοντα, according to *Murklund's* conjecture in *Bowyer*. And this reading has been lately much confirmed by Mr. *Marsh* (in Note 35, p. 458 of the 1st vol. of his Translation of *Michaelis's* Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find *ומשחיתו בחוריקתו דמרכיז בלה מאכחיתו*, And it cast out into the privy, which purges all food. And the same learned writer very probably accounts for the final *ta* in καθαριζοντα being omitted in some early copy, and thence in many others by remarking that the three following words all end in that same syllable *ta*.
- II. To cleanse or make clean from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for legal cleansing from the leprosy, answering to the Heb. *טהר*, Lev. xiv.
- III. To cleanse, purify, spoken of legal or ceremonial purification. occ. Heb. ix. 22, 23. Comp. Acts x. 15. xi. 9. In this sense it is very frequently applied in the LXX for the Heb. *טהר*.
- IV. To cleanse, purify, in a spiritual sense, from the pollution and guilt of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαριζατε χεiras, ἀμαρτωλοι, - Cleanse your hands, ye sinners. Comp. Isa. i. 16. So *Josephus* De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΕΙΝ ΚΑΘΑΡΑΙΣ, clean or pure hands, to the *rapines, murders, &c.* of the Jewish zealots; *Hérodoteus*, lib. i. cap. 35, calls a man who had undesignedly slain another, a ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not clean in hands; and *Lucian*, tom. i. p. 357. De Sacrif. mentions Ὅστις μὴ ΚΑΘΑΡΟΣ ἦι ΤΑΣ ΧΕΙΡΑΣ.
- Καθαρισμος, *s, δ*, from καθαρισμαι, perf. pass. of καθαριζω.
- I. A purifying, purification, by water, or baptism. occ. John ii. 6. (Comp. Mark vii. 3, 4.) John iii. 23. 2 Pet. i. 9. Comp. Eph. v. 26.—of a woman after child-birth. occ. Luke ii. 22.
- II. A purification, or being cleansed, from the leprosy. occ. Mark i. 44. Luke v. 14. Comp. Lev. xiv. 3, 4, &c.
- III. A cleansing, of sin. occ. Heb. i. 3. Καθαρος, *a, ov*, from καθαρω to cleanse.
- I. Clean, pure, clear, in a natural sense. See Matt. xxvii. 59. John xiii. 10. Heb. x. 22. Rev. xv. 6. xxii. 1.
- II. Clean, lawful to be eaten or used. Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to legal or ceremonial cleanness.
- III. Clean, pure, in a spiritual sense, from the pollution and guilt of sin. See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase טהר ונקי, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαριζω IV.) to purity or cleanness from blood or blood-guiltiness. occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the blood and death of souls. Comp. Ezek. xxxiii. 1,—9. Mat. xxvii. 24. To shew that ΚΑΘΑΡΟΣ ΑΙΟΙ is not a merely hebraical phrase, *Kypke* cites from *Josephus*, ΚΑΘΑΡΟΣ—Τας χειρας ΑΙΟΙ τς φονς, and την διανοιαν ΚΑΘΑΡΑΝ ΑΙΟΙ πασης κακίας; and even from *Demosthenes*, ΚΑΘΑΡΑ ΑΙΟΙ—
- Καθαροτης, *της, η*, from καθαρος.
- Purity, cleanness, legal or ceremonial. occ. Heb. ix. 13.
- Καθεδρα, *as, η*, from κατα down, and ιδεα a seat, or from καθεδμαι, 2 fut. of καθιζομαι.
- A seat. occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to sit (the usual posture of teachers among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) in Moses' seat, as being the ordinary teachers of his law in the schools and synagogues.
- Καθεζομαι, from κατα down, and ιζομαι to sit, which from ιζω to set, and this may be from Heb. *נחית* to settle.
- To sit down, sit. occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. Luke ii. 46, where see *Doddridge's* Note, and *Vitringa* De Synagog. Vet. vol. i. p. 167, 8.
- Καθ'εις. See under Εἰς VIII.
- Καθειλω, from κατα down, and obs. ιλω to take.
- To take down. An obsolete V. whence in the N. T. we have 2nd aor. καθειλον, infin. καθειλειν, particip. καθειλων. See under Καθαριζω.
- Καθεξης, Adv. from κατα according to, and ιξη order, which see.

I. In

I. In order, or rather, according to Campbell, whom see on Luke i. 3, "Distinctly, particularly, as opposed to confusedly, generally." occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes Following, succeeding. occ. Luke viii. 1, *Και συνεβη εν τω καθεξής* (*χρονω* namely), And it came to pass in time following, i. e. afterwards. Acts iii. 24, *τω καθεξής* (*γυγονων* namely), who were, or came after, succeeding.

Καθευδω, from *κατα* intens. and *υδω* or *ευδω* to sleep, which perhaps from *ευ* well, pleasantly, and *δω* to bind. So *Penelope* in *Homer*. Odyss. xxiii. lin. 16, 17.

— — — — — ἡ Αἴσος, ὃς μ' ἑπιδραβει φιλὰς βλεφαρ' ἀμυκνὰ λυφας.

— — — — — Sweet sleep
Which bound my senses, and my eye-lids clos'd.

So Pope, *Homer's* II. xiv. line 415, mentions,

— — — — — Somnus' pleasing tics.

And Dryden, *Troil.* and *Cress.*

— — — — — Sleep seal those eyes;
And tye thy senses in as soft a bond,
'As infants void of thought.

I. To sleep, be asleep, be fast asleep. Mat. viii. 24. xxv. 5. xxvi. 43, 45.

II. To sleep the sleep of death. * Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11,—14.) 1 Thess. v. 10. See *Κοιμω*. It is used in the same sense by the LXX for the Heb. כָּבַשׁ to lie down, Ps. lxxxviii. 5; and by *Theodotion* for *שָׁנָה* to sleep. Dan. xii. 2.

III. To be spiritually asleep, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11,—13. 1 Cor. xv. 34.

Καθηγητης, *ς, ὁ*, from *καθηγεσθαι* to lead or guide in the way, which from *κατα* intens. and *ηγωμαι* to lead.

A guide, properly in the way, so a leader, director, teacher. occ. Matt. xxiii. 8, 10. But observe, that in the former verse many Greek MSS read *διδασκαλος* (see

* See Lardner's Vindication of Three Miracles, p. 52, &c.

Weiststein), to which agrees the Syriac version; and this reading best corresponds with the preceding word Παῖς as interpreted by St. John, ch. i. 39, and is accordingly embraced by *Origen*, *Chrysostom*, and many modern Critics. See *Bowyer* and *Campbell*.

Καθηκω, from *κατα* according, or together with, and *ηκω* to come.

To be convenient, sit, convenio; whence imperf. *καθημαι*, it is convenient, sit; and particip. neut. *καθηκον*, οντος, το, sit, sitting, convenient. occ. Acts xxii. 22. Rom. i. 28. Comp. *Ανηκω* III.

Καθημαι, from *κατα* down, and *ημαι* to sit, which from *ειω* to place, and this perhaps from the Heb. הָיוּ (Hiph. of הָיוּ) To cause to be, in a place namely.

I. To sit down, sit. Mat. ix. 9. xi. 16. xiii. i, 2. xxii. 44, where observe *καθ* is 2 pers. sing. imperat. Attic for *καθησο*. So *καθ*, Acts xxiii. 3, is the 2 pers. sing. pres. indicat. Attic for *καθησαι*.

Καθημαι Βασίλισσα, I sit a Queen, i. e. on a throne, Rev. xviii. 7. *Virgil*, *Æn.* i. lin. 50, *Incedo Regina*, I move a Queen. Sitting on the ground, or in the dust, was also the posture of mourners; see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the repentant cities of Tyre and Sidon, Luke x. 13; where *Kypke* shews that such was the custom also of other nations, and that *καθησθαι* and *κλαιω*, or the like, are often joined in the Greek writers.

II. To be settled, dwell. Luke xxi. 39. Comp. Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. שָׁבַט to sit, settle, dwell. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14. 18; not that this is a merely hellenistical use of the verb; for *Kypke* on Acts ii. 2, cites from *Demos-thenes*, ΚΑΘΗΜΕΘΑ ἐν Πελλῃ, We dwell or stayed at Pella; ΚΑΘΗΝΤΟ ἐν Μακεδονία, They dwelt in Macedonia; and other instances from *Diodorus Sic.* and *Xenophon*.

Καθημερινος, η, ον, from *καθ'* ημεραν daily, day by day.

Daily. occ. Acts vi. 1.

Καθίζω, from *κατα* down, and *ιζω* to set, cause to sit, which from *ειζω*, often used in *Homer*, to set, place, whence *ειζομαι* to sit. See under *Εδρα*, and *Καθεζομαι*.

Y 4

I. Tran-

I. Transitivity, To set down, set, cause to sit, Eph. i. 20; particularly in *seats of judgement*, 1 Cor. vi. 4, on which passage *Elmer, Wetstein and Kypke* shew, that the Greek writers in like manner use καθίζειν for *setting on seats of judgement*, that is, for *appointing or constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17.

II. Intransitively, Act. and Mid. To sit down, sit. Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3.

III. To remain, abide, dwell. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. יָשָׁב to sit, dwell, abide.

Καθίμι, from κατα down, and ἵμι to send, let go.

To let down, demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5.

Καθίσω, ω, from κατα intena. and ἵσω to set, place.

To place, i. e. to bring or conduct to a place, deduco, perduco. occ. Acts xvii. 15. See *Raphelius, Wetstein, and Kypke*, who shew that several of the Greek writers use the V. καθίστημι in like manner for *conducting, bringing, or bringing safe to a place.*

Καθίστημι, from κατα intena. and ἵστημι to set, place.

I. To constitute, “* to give formal existence,” to make. Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be constituted sinners*, Rom. v. 19, is to be treated as such, by becoming subject to death; to be constituted righteous is to be admitted to a reward, as righteous.

II. To constitute, appoint or ordain to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 29.

III. With the Preposition ἐν following, To appoint or set over. See Mat. xxiv. 45, (where see *Wetstein*) 47, xxv. 21, 23. Acts vi. 3.

Καθό, Adv. from κατα according to, and ὅ that which.

1. *According to that which, according to what.* occ. 2 Cor. viii. 12.

2. *According as, in as much as, as.* occ. Rom. viii. 26. 1 Pet. iv. 13.

Καθόλου, Adv. from κατα of, concerning, and ὅλος all, whole.

* Johnson's Dictionary.

At all. occ. Acts iv. 18. Comp. under O XII. 4.

Καθοπλίζω, from κατα intena. and ὀπλίζω to arm.

To arm well, or all over. occ. Luke xi. 21.

Καθορᾶω, ω, from κατα intena. or against, and ὥρᾶω to see.

To see clearly, according to some, but simply *to see, behold*, according to *Elmer and Raphelius*, the latter of whom cites from *Herodotus*, lib. ii. cap. 138, in confirmation of this sense, Εὖν ἐν μέσῃ τῇ πόλει το ἱερὸν ΚΑΤΟΠΑΤΑΙ πανόθεν περιουόν. The temple, which is in the midst of the city, is *seen* by a person coming from any part." *Plato*, however, uses the verb active for *seeing*, or *perceiving, clearly*, Phædon. § 11. edit. *Forster*, Ὡς μὴ δύνασθαι ὑπ' αὐτῆς ΚΑΘΟΠΑΙΝΕΤ' ἀληθές. So that we are disabled by it (the body) from *clearly seeing the truth*." *Καθορᾶν Plato* expresses soon after by καθαρώς εἰσεσθαι, and καθαρώς γινῶναι to *know clearly*. See also *Wetstein*. occ. Rom. i. 20.

Καθώς, Adv. from κατα according to, and ὡς as, when.

1. *According as, as.* Mat. xxi. 6. xxvi. 24. xxviii. 6, & al. freq.

2. *As, when.* Acts vii. 17. Comp. 1 Cor. i. 6.

KAI. A Conjunction, which, according to its different applications, may be derived from the Heb. particle כַּ as, and when repented, as well—as; from כֵּן thus, so; or from כִּי because, for, therefore, though, but.

This particle καί, like the Heb. ו, is used in almost all sorts of *connections*, and serves for most of the different kinds of conjunctions.

1. And most generally, *And*. Mat. i. 17, 19, & al. freq.

2. *Also, likewise.* John xiii. 14, xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. 1 John iii. 16.

3. *Even*. Mat. x. 30. xii. 8. Mark iii. 19. Luke ix. 5. xix. 42. 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7.

4. *And then, and.* Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καί τις—; *Who then, or in that case—?* Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. Καί, says *Blackwall*,

- well, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprise. So in *Demosthenes* and *Plato*, *KAI TI PHSETE, W ANDRES DIXASAI*; What will ye say, O judges? What fair and plausible excuse will you make? *Demosthen.* Mid. 300. lin. 2." Sacred Classics, vol. i. p. 147. See more instances in *Elsner* on Mark x. 26, and in *Kypke* on Luke x. 9.
5. After *ως* as, when, whilst, or *δὲν* when, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.
 6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 49.
 7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18.
 8. *But*. Mat. i. 20. xi. 17, 19. xii. 39, 43. 1 John ii. 25, & al. *Yet, nevertheless*. Mat. vi. 26. x. 29. John i. 10. iii. 11. viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John xx. 29.
 9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of *καί* from *Xenophon*, *Memor. Socrat. lib. iii. cap. 12. § 2. Καί μὴν ἐκ ὀλίγοι μὲν διὰ τὴν τε σωματικὴν καχεξίαν ἀποθνήσκουσι τε ἐν τοῖς πολεμικοῖς κινδύνοις, ΚΑΙ αἰσχροῦς σωζόμεναι*. And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour."
 10. After a negative word or particle, *Nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. *ו*. Comp. Isa. vi. 10. Exod. xx. 10.
 11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19.
 12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.
 13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Comp. Mat. xiii. 41. xx. 18. Acts vi. 6.
 14. After the V. *εγενετο* it happened, came to pass, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an *hellenistical* phrase, usual in the LXX, and exactly answering to the Heb. *וְ*. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.
- Sometimes after other verbs besides *εγενετο* it may in like manner be rendered *that*, as Luke iii. 20, *καὶ κατεκλείσθη*, that he shut up. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an *hellenistical* use, and thus *καί* is applied in the LXX for the Heb. *ו*. Jud. xiv. 15. Ruth i. 14. 1 Sam. xi. 12, & al.
15. *Kai* repeated in the same sentence, *καὶ —καί, both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33, & al.
 16. In the latter part of a comparative sentence, *So also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus *Lucian*, *De Syr. Dea.* vol. ii. p. 893. *Ὡς δὲ ὁ εἰδόμενος, ΚΑΙ ἐποίησε ταῦτα*. But as this scheme pleased her, so she put it in execution."
 17. *Intensive or corrective, Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.
 18. *And that too, idque*. Mat. xxiii. 14. where see *Raphelius* and *Wolffius*.
 19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.
 20. It is sometimes used by the sacred as by the profane writers in an *Hendiadys* (a figure so called from expressing *ἐν διαδυσιν, one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, *ἐν ᾧ σκῆμα καὶ σκιά θανάτου*, in the land and shadow of death, denotes the land of the shadow of death; so it is in the Heb. of Isa. ix. 1. *בְּאֶרֶץ צְלִמּוֹת*. Acts xxiii. 6, *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*, concerning the hope and resurrection of the dead, means concerning the hope of the resurrection of the dead. Comp. Acts xxiv. 21. xxvi. 6,—8.
 21. After words of time, *When*. Mark xv. 25, *Ὡς δὲ ὥρα τρίτη ΚΑΙ ἐσταύρωσαν αὐτόν*, Now it was the third hour when they crucified him, or when it was the third hour they crucified him. Comp. Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7.

v. 7. Jam. i. 11. *Raphaelus* has shewn, that this use of *και* is not merely in conformity to the Hebrew idiom, but agreeable to the style of the Greek writers, particularly of *Herodotus* and *Polybius*, to whom may be added *Xenophon*. Comp. *Kypke* on Luke xix. 43.

22. *That, to the end that*. Heb. xii. 9. *Kai* is thus also plainly applied by *Herodotus*. See *Raphaelus*.

23. *Kai γε*, *At least*. Luke xix. 42.

24. *Kai—ds*, *And moreover, yea also*, quin etiam, imo etiam. John viii. 16, 17. Acts iii. 24, where *Kypke* shews that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

KAINOS, *η, ον*, formed by a corruption from the Heb. *כַּחַד* *to handsel*, to which *εγκαίνισω*, *εγκαίνια*, *εγκαίνισμος*, compounds of *καινος*, generally answer in the LXX.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvii. 60. Mark i. 27. Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by His actual suffering and resurrection. Comp. Luke xxii. 16, 18. Acts x. 41.

The New Man, which Christians are instructed to put on, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, *a divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers renewed in holiness both of heart and life.

Καιρη κτίσις, *A new creature*, or *A new creation*, imports the renovation of the whole man, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16.

New heavens and a new earth, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth, Comp. Isa. lxv. 17. lxvi. 22. Rev. xxi. 24,—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage.

On John xiii. 34, comp. John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former*. Mark xvi. 17. Comp. Acts ii. 4.

Καινοτερος, *α, ον*, Comparative of *καινος*.

More new, newer. *Καινοτερον*, *το*. *A new thing, news*. occ. Acts xvii. 21. So in *Theophrastus* Eth. Char. 8. *Μη λεγεται ΤΙ ΚΑΙΝΟΤΕΡΟΝ*; Is there any news? The word in this sense is very properly used in the comparative degree, as implying a comparison with some preceding occurrences, q. d. somewhat newer than the late accounts. *The comparative neut. Νωτερον*, *Somewhat newer*, is used in the same sense by *Demosthenes* cited by *Wetstein*, and by *Lucian* in *Kypke*, who also produces from *Plutarch* De Gen. Socrat. *μη τι ΚΑΙΝΟΤΕΡΟΝ—προσπεπρωκεν*; has any thing new happened? How truly the Athenians answered the character given of them by St. Luke may be seen in *Casaubon* on the above passage of *Theophrastus* in *Wolffius*, and more fully in *Wetstein* on Acts xvii. 21.

Καινοτης, *της*, *η*, from *καινος* *new*.

Newness. occ. Rom. iv. 4. vii. 6.

Καιωπ, from *και* *though*, and *ωπ* *truly*.

Though indeed, though, although. Phil. iii. 4. Heb. v. 8, & al.

ΚΑΙΡΟΣ, *ο, ος*, from the Heb. *קָרַן* *to meet*.

* *Servianus* thus distinguishes between *χρονος* and *καιρος*; *χρονος*, says he, denotes *μικρος* the length or space of time, but *καιρος* signifies *ενακαιριαν*, due or proper time, opportunity.

I. *Time, season, opportunity*. See Mat. xxi. 34. xxiv. 45. xxvi. 18. Mark i. 15. Acts xiv. 17. Rom. xiii. 11. 1 Thess. v. 1.

Mark xi. 13. *And seeing a fig-tree at a distance, having leaves (which on the fig-tree do not appear till after the fruit) he came if haply he might find τι any thing (any fruit, though not ripe) upon it—for it was not yet καιρος συνωρ* the time of figs being ripe or gathering figs, as *καιρος καρπων* the time of gathering fruits, Mat. xxi. 34. See more in *Doddridge*, *Wetstein*, *Bowyer*, and *Campbell* on Mark, and in *Shaw's Travels*, p. 342, 2d edit.

II. *Καιρος*, *ωρ, ος*, *Times*, Gal. iv. 10, mean

* See *Suicer* Thesaur. in *Καιρος*; and *Wetstein* on Mat. xvi. 3, and on 1 Thess. v. 1.

the

- the solemn Jewish feasts, which are observed at certain times.

III. *Kaipev exiv*, To have time or opportunity. occ. Gal. vi. 10. This is a pure Greek phrase used by the best writers, as may be seen in *Wetstein* on the place.

IV. A prophetic year, consisting of 360 days, i. e. of so many years. Rev. xii. 14, where see Dr. Bryce Johnston's Commentary.

Kairoi, either in one or two words, from *kai* thought, and *roi*, truly.

Though truly, though indeed. occ. Heb. iv. 3, For we who believe now under the gospel, enter into his rest, as he said, As I have sworn in my wrath that they, the unbelievers, shall not enter into my rest; and thus the Lord speaks by his Prophet David, concerning his rest, *kai roi*, though indeed the works of creation, to which he refers, (comp. ver. 4,) were finished from the foundation of the world: For, &c. On the sense of *kai roi* see *Wetstein*.

Kairois, from *kairoi*, and *ys* truly.

Though truly, though indeed. occ. John iv. 2. Acts xiv. 17. xvii. 27.

KAIΩ, Plainly from the Heb. כור to burn, as fire, or from the N. כי a burning. It forms 1st fut. *kawow*, 1st fut. mid. *Ḍoric kawowmai* (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive * *καυθωμαι*, 1 Cor. xiii. 3.

I. To burn; hence *Kaiomai*, pass. To be burnt. occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the *Alexandrian* and another MS read *καυχωμαι*. So Coptic and Ethiopic versions. See *Wetstein* and *Griesbach*. According to the common reading the text may allude to Dan. iii. 28. Also, To burn, in a neuter sense, ardere, as fire. occ. Heb. xii. 18.—as a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. Comp. John v. 35, where see *Campbell*.—as a mountain, occ. Rev. viii. 8.—as a lake, Rev. xix. 20. xxi. 8. It is applied to the heart. occ. Luke xxiv. 32. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29, and see *Wetstein* on Luke.

II. To set on fire, to light, as a lamp. occ. Mat. v. 15, where *Kypke* shews that the Greek writers in like manner use *λυχνον* *kaiwv* for lighting a lamp. Comp. Luke xii. 35.

* See Note in Grammar on the subjunctive mood of *τυπτω*, sect. x. 11.

Kaksi, for *kai kas* by an Attic crasis.

And there. Mat. v. 23. x. 11, & al.

Kaksiv, for *kai kasiv* by an Attic crasis.

1. Of place, *And thence, or from thence.*

Mark x. 1. Acts vii. 4, & al.

2. Of time, *And from that time.* Acts xiii. 21.

Kaksiv, η, δ, for *kai kasiv* by an Attic crasis.

And he, she, it; plur. And they, those.

Mat. xv. 18. xx. 4. Mark xii. 4, & al.

Kakia, ας, η, from *kakos*.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16; especially *malice, malignity, ill-will.* Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21, particularly in the latter passage, where *περισσειαν κακίας, superfluity of naughtiness*, seems an allusion to the Heb. ערלה, which denotes the superfluous foreskin of the uncircumcised. Comp. Cod. ii. 11, and see *Heb.* and *Eng.* Lexicon under ערל.

II. *Evil, affliction, calamity.* occ. Mat. vi. 34.

This seems an *hellenistical* application of the word; and thus the LXX use *κακία* for the Heb. ערה. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14, & al.

The above cited are all the passages of the N. T. wherein the word occurs.

Kakothsia, ας, η, from *kakos* evil, and *θος* custom.

Evil manners or morals, "the inveteracy of evil habits," says *Doddridge*; but rather *malignity*, according to *Wetstein*, whom see, and who cites from *Aristotle*, *Rhet.* ii. *Κακοθσια, το επι το χειρον υπολαμβανει παντα.* *Κακοθσια* is the taking of every thing in the worst view." Comp. also *Kypke*. occ. Rom. i. 29.

Kakolosew, ω, from *kakos* evil; and *λοσς* a word.

I. With an accusative, *To speak evil of.* occ. Mark ix. 39. Acts xix. 9.

II. With an accusative, *To speak evil against, revile, abuse.* occ. Mat. xv. 4. Mark vii. 10. See *Campbell* on Mat.

Kakopasdia, ας, η, from *kakopasdw*.

A suffering of evil, a bearing of affliction. occ. Jam. v. 10. See *Wetstein* on 2 Tim. i. 8.

Kakopasdw, ω, from *kakos* evil, and *παθων*, 2 aor. of the obsolete V. *πηθω* to suffer.

I. To

I. *To suffer evil or afflictions, to be afflicted.* occ. 2 Tim. ii. 9. Jam. v. 13. *Josephus* uses the verb in the same sense, *De Bel. lib. vi. cap. i. § 5*, where are mentioned, *Ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν αὐτοῖς ΚΑΚΟΠΑΘΕΙΝ*, The patience of the Jews, and their constancy in the evils they suffer." See many other instances from the best Greek writers in *Wetstein* on 2 Tim. i. 8.

II. *To endure, sustain afflictions.* occ. 2 Tim. ii. 3. iv. 5. *Berosus* in *Josephus* uses it for *sustaining military labours or hardships.* *Ant. lib. x. cap. 11. § 1*, *Οὐ δυναμὸς αὐτὸς ἐπὶ ΚΑΚΟΠΑΘΕΙΝ*, Being no longer able himself to sustain the (military) hardships." So *Josephus*, *De Bel. lib. i. cap. 7. § 4*.—*Τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥΝΤΩΝ*. It is then with peculiar propriety applied to the christian soldier, 2 Tim. ii. 3.

Κακοποιῶ, ω, from *κακὸς evil*, and *ποιῶ to do*.

To do evil. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John ver. 11.

Κακοποιός, ο, δ, η, from *κακοποιῶ*.

An evil-doer, a malefactor. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15.

Κακός, η, ον, from *χαλῶ or χαλῶμαι to give back, recede, retire, retreat in battle* (as this verb is often used in *Homer*,) which from the Heb. כָּחַץ *to fail*. •

I. *Cowardly, dastardly, faint-hearted, ignavus.* This seems the primary and • proper sense of the word, and thus *Homer* frequently applies it. *Comp. Exκακῶ*.

II. *Evil, wicked.* Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12, & al. *Κακόν, το*, neut. *Evil, wickedness.* Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10.

III. *Evil, afflictive, sore.* Rev. xvi. 2. *Κακόν, το*, neut. *Evil, affliction, adversity.* Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury.* Acts xvi. 28. xxviii. 5. Rom. xii. 21. *Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.*

Κακούργος, ο, δ, contracted from *κακοῦργος*, which from *κακὸς evil*, and *εργον a work.* *An evil-doer, a malefactor.* occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this

sense the word is often applied in the best Greek writers, and joined with *κλέψαι thieves*, as may be seen in *Wetstein* on Luke xxiii. 32.

Κακούργω, ω, from *κακὸς or κακόν ill*, and *εργω to have, treat*.

To treat ill, to maltreat, harass, malè habere, malè vexare. occ. Heb. xi. 37. xiii. 3.

Kypke cites the V. act. *κακούργω* from *Diodorus Sic.* and *Stobæus*, and the participle pass. *κακούργησας* from *Plutarch*.

Κακῶ, ω, from *κακὸς evil*.

I. *To evil-intreat, treat ill, abuse, hurt.* occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13.

II. *To disaffect, make disaffected, or ill-affected.* occ. Acts xiv. 2, where see *Bowyer*.

Κακῶς, Adv. from *κακὸς*.

I. *Ill, evil, wickedly, wrongly, amiss.* occ. John xviii. 23. Jam. iv. 3. *Comp. Acts xxiii. 5.*

II. *Miserably, wretchedly, calamitously.* Mat. xxi. 41, *Κακῶς κακῶς ἀπολῶσι*. "What, says *Raphelius*, can be more beautiful or significant than this expression? The word *κακῶς* shews the cause of their destruction, *κακῶς* the grievousness of it, and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from *Demosthenes*, *Aristophanes*, &c. to which I shall add one from *Cebes's* Table, where the old man, speaking of the advice which the *Genius* gives the persons entering into life, says, *Ὅτις τοιούτων παρ' αὐτὰ τι ποιεῖ ἢ παρακβεῖ, ΑΠΟΛΑΤΤΑΙ ΚΑΚΟΣ ΚΑΚΩΣ*—Whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed*," and another from *Josephus*, *Ant. lib. xii. cap. 5. § 4*, *Καὶ ἐροῖ ΚΑΚΟΙ ΚΑΚΩΣ ΑΠΩΛΟΝΤΟ*. See many more examples from the Greek Classics in *Wetstein* on Mat. xxi. 41.

III. *Ill, in body or health.* Mat. iv. 24. ix. 12. *Comp. Εγὼ I X.*

Κακῶς, ιος, att. *ως, η*, from *κακῶ*.

Ill treatment, vexation, affliction. occ. Acts vii. 34.

Καλαμῆ,

• "Propriè dicitur de segni & meticoloso, qui pedem referat in certamine; ως; α τὸ χαλῶν, à cadendo. *Eustath.*" *Leigh*.

Καλαμη, ης, ἡ, from καλαμος.

The stalk of corn, straw, stubble, applied figuratively to persons. occ. 1 Cor. iii. 12. Comp. under Ξυλον I. and Πυρ V.

ΚΑΛΑΜΟΣ, α, δ, from Heb. כָּלַם to turn aside.

I. It appears to denote in general the *flexible stalk or stem of vegetables*; and by a comparison of Mat. xxvii. 48, and Mark xv. 36, with John xix. 29, seems to be used in the two former texts for the stalk of the hyssop. Comp. under Τόσωπος.

II. A reed, which is easily turned aside or shaken by the wind. occ. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. A pen, which was anciently made of a reed, calamus scriptorius. occ. 3 John ver. 13, where see Wetstein.

IV. A kind of a large reed or cane. occ. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1, xxi. 15, 16, and Ezek. xl. 3.

ΚΑΛΕΩ, ω, from Heb. קָוַע the voice.

I. TO CALL, summon. See Mat. ii. 15. iv. 21. ix. 13. xx. 8. xxv. 14.

II. To call, invite. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. Acts iv. 18. 1 Cor. x. 27.

III. To call, name. Mat. i. 21, 23, 25. ii. 23. xxvii. 9. Καλεῖν κατ' ὄνομα, To call by name. John x. 3, where Wetstein shews from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

IV. To be called, signifies to be, or to be esteemed and treated agreeably to the appellation. See Mat. v. 9, 19. xxi. 13. (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.

Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Isa. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7, & al. Yet I would not assert, that this is a merely hebraical or hellenistical sense; for Homer applies it in the same manner, Il. v. lin. 342, where, speaking of the Gods, he says,

Οὐ γὰρ σίεντι ἰδῶς, οὐ γινώσκ' αἰδοῦσα σίεν,
Τέντεσ' ἀπαιμῆτος εἰσι, καὶ ἀθάνατος ΚΑΛΕΟΝΤΑΙ.

Not bread they eat, nor drink inflaming wine,
So have no blood, and are immortal call'd.

* So a reed is called by another name, δοναξ, from δονεω to shake, agitate; and our Eng. reed may perhaps be from the Heb. רָרַע to tremble, shake.

Thus also in Alcinoüs's speech to Ulysses, Odys. vii. lin. 313,

Παῖδα τ' ἐμὸν ἔχημι, καὶ ἐμὸς γαμβρὸς ΚΑΛΕ-
ΕΣΘΑΙ.

Having my child be call'd my son-in-law.

Comp. Il. iii. lin. 169. Il. iv. lin. 60, 1. And so even the Greek prose writers, as for instance, Thucydides, lib. v. § 9, Λακεδαιμονίων συμμαχούς ΚΕΚΛΗΣΘΑΙ, To be called the allies of the Lacedæmonians" is really to be so, and to have the honour and benefit of that title.

Καλλιελαία, ας, ἡ, from καλλος, εος, ες, το, fairness, beauty (which from καλος good, fair, beautiful), and ελαία an olive-tree.

A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24.

Καλλίων, ονος, δ καὶ ἡ, καὶ το—ον. Comparat. of καλος.

Better; hence Καλλίων, neut. used adverbially, Well enough, very well. occ. Acts xxv. 10. Comp. under Βελτίων.

Καλοδιδασκαλος, α, δ, from καλον good, and διδασκαλος a teacher.

A teacher of what is good. occ. Tit. ii. 3.

Καλοποιεω, ω, from καλον good, and ποιεω to do,

To do well. occ. 2 Thess. iii. 13.

ΚΑΛΟΣ, η, ον, from the Heb. כָּלַם to complete, finish, perfect.

I. Good, in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. John ii. 10.

II. Goodly, beautiful. Mat. xiii. 45. Luke xxi. 5.

III. Good, large, of measure. Luke vi. 38.

IV. Good, useful, profitable, convenient. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. 1 Cor. vii. 8, 26.

V. Good, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. Jam. iii. 13. Heb. xiii. 18, & al. freq. So Mat. xv. 26, Οὐκ ἐστὶ καλον, it is not good, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kyprke.

Καλυμμα, ατος, το, from καλλυμμαι, perf. pass. of καλυψω.

A covering, a veil. occ. 2 Cor. iii. 13, 14, 15, 16.

ΚΑΛΥΠΤΩ,

ΚΑΛΥΠΤΩ, from the Chald. N. *ḥṣp* a covering, as the bark, skin, shell, plaster of a house, &c. See *Castell*, *Hept. Lex.* in *ḥṣp*.

To cover, hide. occ. *Mat.* viii. 24. x. 26.

Luke viii. 16. xxiii. 30. 2 *Cor.* iv. 3.

Jam. v. 20. 1 *Pet.* iv. 8, where comp.

Prov. x. 12. 1 *Cor.* xiii. 7.

Καλως, Adv. from *καλος*.

I. Well, in a natural sense. *Mark* xvi. 18.

II. Well, in a spiritual or moral sense. *Mat.*

xv. 7. *Mark* vii. 6, 37. xii. 32, & al.

Καλω ποιω, To do well. 1 *Cor.* vii. 37,

38. Comp. *Jam.* ii. 19. *Acts* x. 33,

where *Wetstein* shews that the purest

Greek writers apply the phrase in like

manner with a participle. Also, To do

good. *Mat.* v. 44. xii. 12. This latter

seems an *hellenistical* sense of the phrase,

in which it is used by the LXX, *Zech.*

viii. 15, for the Heb. *וַיִּשְׁכַּח*.

III. In granting or conceding, Well, right,

let it be so. occ. *Rom.* xi. 20. See

Wetstein.

IV. Ironically, in reproving, Well, mighty

well. occ. *Mark* vii. 9, where *Grotius*

observes, that the expression is entirely

Greek, and cites a remark of the Scho-

liast on *Aristophanes*, that *αὐτοσχεφεύμενος*

καὶ παραστρεφόμενος ὁ *Εὐριπίδης* λέγει το

ΚΑΛΩΣ. *Euripides* applies *καλως* in

aversion and disgust." Thus probè is

sometimes used in Latin, as by *Plautus*,

probè *aliquem percutere*, to cheat one

rarely, *Pseud.* ii. 2, 9. See also *Campbell*

on *Mark*.

V. "Honourably, in an honourable place."

Macknight. occ. *James* ii. 3. Comp. *Mat.*

xxiii. 6.

Καμε, for *καὶ ἐμε* by an Attic crasis.

And, or both, me, me also. occ. *John* vii. 28,

Καμε οἰδατε, καὶ—; Do ye both know

me, and —? where see *Campbell's* Note,

and comp. ch. viii. 14, 19. 1 *Cor.* xvi. 4,

Καμε πορευεσθαι, That I also should go.

ΚΑΜΗΛΟΣ, *κ*, *δ*, ultimately from the Heb.

כַּמֶּל a camel, so called from the V. *כַּמֶּל*

to requite, on account of the revengeful

temper of that animal. It was long ago

rightly observed by *Varro*, *De Ling.*

Lat. lib. iv. "Calemus suo nomine Sy-

riaco in Latium venit. The camel came

into Latium with his Syrian name."

A camel, a well-known animal.

John the Baptist had a garment made of

camel's hair, *Mat.* iii. 4. *Mark* i. 6.

"This hair, Sir *John Chardin* tells us, is

not shorn from the camels like wool from

sheep, but they pull off this woolly hair,

which the camels are disposed in a sort to

cast off, as many other creatures it is well

known shed their coats yearly. This

hair, it seems, is made into cloth now;

for *Chardin* assures us the modern der-

vises wear such garments, as they do also

great leather girdles, and sometimes

feed on locusts." *Harmer's* Observations,

vol. ii. p. 487. To which I think we

may add, that the dervises appear to

affect such garb and food, in imitation

of *John* the Baptist, of whom see more

in *Scheuchzer's* *Physica Sacra* on *Mat.*

iii. 4, and comp. *Campbell's* Note.

Our Saviour, *Mat.* xix. 24. *Mark* x. 25.

Luke xviii. 25, says, proverbially, It is

easier for *τον καμηλον* to go through the

eye of a needle, than for a rich man to enter

into the kingdom of heaven.

* It has been doubted whether by *καμη-*

λον he here meant a camel, or a cable-

rope; the analogy of nature, it must be

confessed, is better preserved on the lat-

ter interpretation: But then there is in

the Jewish *Thalmud* a similar proverb,

about an elephant; "Perhaps you are of

the city of *Pomboditha*, where they drive

an elephant through the eye of a needle."

And it may be justly questioned, not-

withstanding what *Stockius* cites from

Phavorinus and *Albert*, whether *καμηλος*

be ever used for a cable. The Scholiast

on *Aristophanes*, *Vesp.* 1130, is express,

that the word signifying a cable-rope is

written (not with an *η*, but) with an *ι*;

"*Καμιλος δὲ, το παχὺ σχοινιον*, says he,

δια τὴ ι;" and certainly the most usual

sense of *καμηλος* is a camel. I therefore

embrace the common interpretation,

given by our translators; especially as

the proverb, in this view, seems quite

agreeable to the eastern taste. Thus

Mat. xxiii. 24, Straining off the gnat, and

swallowing the camel, *τοὺ καμηλος*, is an-

other proverbial expression, and is ap-

plied to those who at the same time they

* For further satisfaction on this subject the reader may consult *Bochart*, vol. ii. 91, &c. *Saicer*, who transcribes from him, in his *Thesaurus* under *Καμηλος* II. *Stockius's* *Clavis*, and *Wetstein's* Various Readings in *Mat.* xix. 24.

were

were superstitiously anxious in avoiding small faults, did without scruple commit the greatest sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals *prohibited* for food. Comp. under *Διούλιζω*.

The above cited are all the passages of the N. T. wherein the word *καμηλος* occurs.

The LXX have very frequently used it for the Heb. כמל, and once for כמרה a *dromedary*.

KAMINOS, α, η, q. *καυμινος*, says *Mintert*, from *καίωμαι* to *burn*, succendor: but it may perhaps be better deduced from the Heb. כמל to be warm, or from כמרה to be hot.

A furnace. occ. Matt. xiii. 42, 50. Rev. i. 15. ix. 2.

Καμνω, by syncope for *καταμνω*, which from *κατα*, and *μνω* to *shut*, properly the eyes, which perhaps from the Heb. כמח to wipe, or brush, as the eye-lids, in closing, do the eyes.

To shut, close, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27, in both which passages the LXX version of Isa. vi. 10, is pretty exactly cited. The Grammarian *Phrynichus* objects to the use of *καμνω* for *καταμνω*, as a barbarism, though he owns it is found in *Alexis*, who was an Attic writer. *Thomas Magister*, however, seems to admit it's purity, *Βυβλιν ἐπ' ὠτων, καμνωσιν ἐπὶ ὀφθαλμῶν*. *Buβλιν* is spoken of the ears, *καμνωσιν* of the eyes," says he; and *Wetstein*, whom see, cites from *Athenæus*, ὁ δὲ γὰρ ΚΑΜ-ΜΤΣΑΣ εἶπε, shutting (his eyes) he drank up the whole." See also *Blackwall's Sacred Classics*, vol. ii. p. 34, 35.

ΚΑΜΝΩ, from the Heb. כמל to be warm.

I. To labour even to fatigue.

II. To be fatigued, tired, or wearied with labour. In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. occ. Heb. xii. 3. Rev. ii. 8, where see *Griesbach*.

III. To labour under some illness, to be sick. occ. Jam. v. 15. - The profane writers often apply the word, and particularly the particip. pres. *καμνων*, in this sense. See *Wetstein* ou *Jam.* v. 15, and *Suicer Thesaur.*

Καμῶς, for *καί μῶς* by an Attic crasis.

And to me, to me also. occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑΜΠΤΩ, from the Heb. כח to bend (to which it answers in the LXX of Isa. lviii. 5.), μ being inserted before π as usual, and the verbal termination —ρω added.

To bend, as the knees, to which only it is applied in the N. T. as it frequently is in the LXX for the Heb. כרע to bend. occ. Rom. xi. 14. xiv. 11. Eph. iii. 14. Phil. ii. 10.

Καῖν, for *καί σάν*, by an Attic crasis.

1. And if, also if. Mat. xxi. 21. Mark xvi.

18. Luke xiii. 9, Καῖν μὲν ποιεῖτε καρπὸν, εἰ δὲ μὴτε—And if it bear fruit (well), but if not—. This is an elegant ellipsis, common in the Attic writers, particularly *Xenophon*, as *Raphelius* has shewn.

See also *Hutchinson's* Note 1, on *Xenophon's* *Cyropæd.* lib. vii. p. 416, 8vo. and *Wetstein* and *Campbell* on *Luke*, where *Κυπρε* however, from ver. 8, understands *ἀπὸς αὐτῶν*.

2. Even if, if but, if only, at least. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. Even though, although. Mat. xxvi. 35. John viii. 14.

Κανανίτης, α, ὁ. See under *Ζηλωτής*.

ΚΑΝΩΝ, ορος, ὁ, from the Heb. קנא a reed, or cane, whence also Gr. *Kanna*.

I. In *Homer* it signifies * a straight piece of wood accurately turned (tornatum) and made smooth, or somewhat similar, though of other matter; hence he uses it, 1st for the two pieces of wood in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407, 2dly for a straight staff or stick, from off which the wool or flax was drawn in spinning, the distaff, Il. xxiii. lin. 761. Hence

II. *Kanōn* is any thing straight used in examining other things, as the tongue or needle in a balance, a plummet in building, &c.

III. In the N. T. A rule of conduct or behaviour. occ. Gal. vi. 16. Phil. iii. 16. But in this latter text *κανόνι* is wanting in

* See *Dammi Lex.* in *Kann*.

five ancient MSS, and one later. See *Wetstein* and *Griesbach*. The Greek writers often apply the word in this sense, as may be seen in *Elsner* and *Wolffius* on Gal. vi. To the instances they have produced I add from *Lucian*, *Demonax*, tom. i. p. 998. ΚΑΝΟΝΑ ἀρβιθεσθαι, to propose a rule," of conduct namely. Comp. *Macknight* on Phil.

IV. A measure, a measuring rod, or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. מִדְּבָר is used for a measuring reed or rod: But by St. Paul κανὼν is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had, as it were, measured out, and allotted to be cultivated by the Apostle, occ. 2 Cor. x. 13, 15, 16, where see *Wolffius*. *Aquila* uses the word, Job xxxviii. 5, for the Heb. יָרָב a measuring or marking line. Comp. 2 Chron. iv. 2. Isa. xlv. 13, in the Heb.

Καπηλεύω, from καπηλός a tawerner, a victualler, a vintner, so called, say some, from κακύνειν τον πηλον, adulterating the wine; for so πηλός is sometimes used, but properly signifies thick, turbid wine, from πηλός mud, mire: Καπηλός however may, I think, be better deduced from * καπη food, victuals, which from καπῖω to eat, and this perhaps from the Heb. נָחַל to feed, τ being substituted for w, as usual.

I. To keep a tavern or victualling-house, to sell victuals and drink, and especially wine.

II. To make † a gain of any thing, especially by ‡ adulterating it with heterogeneous mixtures, as vintners have been in all ages too apt to do their wines. So in the LXX of Isa. i. 22, we read, ὁ ΚΑΠΗΛΟΙ σε μίγξουσιν τον οἶνον ὕδατι, thy vintners mix the wine with water. Hence the verb is with a most striking propriety applied to those who, for filthy lucre's

* So *Suicer's Thesaur.* under Καπηλεύω.

† So *Herodotus*, lib. iii. cap. 89. ΕΚΑΠΗΛΕΥΕ πωλεῖν τὰ πνευματικά, he made gain of every thing; and *Herodian*, lib. vi. cap. 12. ΕΙΣΗΓΗΤΗ ΧΡΕΣΙΩ ΚΑΠΗΛΕΥΟΝΤΕΣ, making peace for money; and thus in Latin *cauponari bellum* is to make war for money. *Boninus* apud *Cicero*n. Offic. lib. i. cap. 19, where see *Sp. Pearce's* Note.

‡ Thus in *Scapula* we have ΚΑΠΗΛΕΥΕΤΙΝ τὰς δίκας, to sell judicial decrees, i. e. pronounce corrupt ones for money.

sake, basely adulterate the word of God with human imaginations, τὴς οὐκ αὐτοῦ λογισμὸς ἀναμίσχοντες τὴν χάριν, as *Theodoret* well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see *Kaphelius*, *Wolffius*, *Wetstein*, and *Kypke* on 2 Cor. ii. 17.

Καπνός, σ, ὁ, from καίω to burn, and πνοή breath, q. d. αὐτὴ τῆς καυστικῆς πνοῆς, a breath, or exhalation from burning.

Smoke. Acts ii. 19. Rev. viii. 4, & al.

Καρδία, ας, ἡ, either from καρπ, contract. || καρπ the heart, which perhaps from the Heb. חֵרֶץ to be hot; Or may not καρδία (Ionic καρδίη) be better deduced from the Heb. חֵרֶץ to palpitate as the heart? See 1 Sam. iv. 13. xxviii. 5. From חֵרֶץ also the V. καρδαίνω to shake to and fro, and Eng. heart, may be ultimately derived.

I. The heart. See Acts ii. 26. "The scripture, saith *Cocceius*, in his Heb. Lexicon, attributes to the heart, thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: The heart is therein used for the mind in general, as Mat. xii. 34. John xiii. 2. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the understanding, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the will, Acts xi. 23. xiii. 22. Rom. x. 1; for the memory, Luke i. 66. ii. 51; for the intention, affection, or desire, Mat. vi. 21. xviii. 35. (where see *Kypke*) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq; for the conscience, 1 John iii. 20, 21. Conspr. *Campbell's* Prelim. Dissert. p. 129.

II. The middle or inner part of a man, including the stomach and bowels as well as the heart. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. *Alexandr.* So the Scholiast on *Thucydides*, lib. ii. observes, that the ancients called the stomach, καρδίαν; and the Greek physicians use the terms καρδιαλία, καρδιασμός, and καρδιακὴ νόσος for affections of the stomach. See more in *Wolffius*.

|| Whence the Latin cor the heart, and Eng. cordial.

III. The

III. *The middle, or inner part*, as of the earth. This seems a merely *hellenistical* sense of the word, and thus it is used by the LXX for the Heb. לב, 2 Sam. xviii. 14. Ps. xlv. 2. or xlv. 3. Prov. xxiii. 34. Ezek. xxvii. 4, & ul. and for לבב, Jonah ii. 4. occ. Mat. xii. 40, where καρδια της γης, *the heart or inner part of the earth*, plainly denotes the *grate*.

Καρδιωστης, σ, δ, (q. καρδιων γγνωστης), from καρδια a heart, and γνωστης a knower, which from γγνω or γινωσκω to know.

A knower of hearts, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπος, σ, δ. Eustathius deduces it from καρπα perf. mid. of καρπω to dry (which see under Καρπος), and says it properly denotes the seed now ripe and dry, the superfluous humidity being exhaled: But may it not rather be derived from the Heb. קרן to strip? Whence also the Eng. crop, to carp, &c.

I. *The fruit of the earth*. Jam. v. 7, 18. So in Homer καρπον αμυνης, *the fruit of the ground*, Il. vi. lin. 142, & al.—of corn, Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24.—of trees in general, Mat. iii. 10. or particularly of the fig-tree, Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9.—of the vine, Johu xv. 2. Comp. Mark xii. 2.

II. Καρπος της σπους, *The fruit of the loins*, denotes the offspring of a man. Acts ii. 30. Comp. Οσους. So Καρπος της κοιλιας, *The fruit of the belly or womb*, the offspring of a woman. Luke i. 42. Both these phrases seem *hellenistical*; the latter is used by the LXX, Gen. xxx. 2. Ps. cxxxii. 11, for the Heb. פרי בטן; and as to the former see Gen. xxxv. 11. 1 K. viii. 19. 2 Chron. vi. 9.

III. *Advantage, emolument, reward*. Rom. vi. 21. Phil. i. 22.

IV. *The effect or consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. Jam. iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the effect or consequence of the Apostles preaching and living, or for the persons or souls converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the works of men, in a good

sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their bad lives (for, though inwardly ravening wolves, yet they come in sheep's clothing), but their corrupt doctrines. See 1 John iv. 1.—3. Comp. Mat. xii. 33,—37. Luke vi. 44, 45.

VI. Καρπος χειλων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3, where the LXX render the Heb. וישלח פרים שפתינו by και αναποδωσωμεν καρπον χειλων ημων, and we will render the fruit of our lips. And in Isa. lvii. 19, we have the Hebrew phrase פרי שפתי, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20, the similar expression פרי פה *the fruit of the mouth*, where the LXX, καρπων σμαλος. The LXX also, according to the Roman edition and Alexandrian MS, use the phrase απο καρπων χειλων αυτης, *of the fruit of her lips*, in Prov. xxxi. 31, where, however, the Complutensian reading of χειρων for χειλων is preferable; for the Heb. פרי ידה, *of the fruit of her hands*.

Καρποφορεω, ω, from καρποφορος, which see.

I. *To bring forth fruit*, as the earth. occ. Mark iv. 28.

II. *To bring forth fruit*, i. e. good works as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. Καρπος V.

III. *To bring forth fruit*, i. e. christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. ver. 4, 5, and Καρπος V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποφορος, σ, δ, η, from καρπος fruit, and φερω to bring.

Bringing forth fruit, fruitful. occ. Acts xiv. 17. So Wetstein cites from Eustathius in Odyss. τας ΚΑΡΠΟΦΟΡΟΥΣ μηνας, *fruitful or fruit-producing months*.

Κατερεω, ω, from κατερος strong, which from καρτος, used by transposition for καλος strength.

To endure, persevere, persist with strength and courage. occ. Heb. xi. 27.

Καρπος, σος, υς, ςο, from καρπω to dry, which from Heb. דרר to dry.

Z

Any

Any thing that is dry and light, as straw, stubble, chaff, a little splinter of wood, a mote, &c. occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See *Wetstein* on Mat.

KATA, A Preposition, from Heb. *כִּתְּבָה* to descend, come down, the initial *כ* being dropped as usual.

I. With a Genitive.

1. *Down*. Mat. viii. 32. Mark v. 13. Luke viii. 33. So in *Epictetus* *Enchirid.* cap. lxi. we have **KATA KPHMNOT**—*περὶ τοῦ καταβαίνειν* to fall down a precipice."

2. *Against*. Mat. v. 11, 23. Mark ix. 40, & al. freq. Comp. *John* xix. 11.

3. *Of, concerning*. 1 Cor. xv. 15.

4. *Throughout*. Acts ix. 31.

5. *Upon, or more strictly, Down upon*. Mark xiv. 3. (So *Homer*, *Il.* iii. lin. 217, **KATA χθονος ομματα πηξας**, Fixing his eyes down upon the ground.") 1 Cor. xi. 4, where understand *καλυμμα* a covering. In *Plutarch*, *Apothegm.* tom. ii. p. 200. E. the phraseology is complete, **Kata της κεφαλης εχων** **TO 'IMATION**, having his outer robe upon his head."

6. *By*, i. e. by the name and authority, in adjuring. Mat. xxvi. 63.

Π. With an Accusative.

1. *According to*. Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14.

2. *After the manner or custom of*. *John* ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So *Lucian* *Reviv.* tom. i. p. 388, **ΚΑΤΑ ΤΗΝ ΜΕΛΙΤΤΑΝ ἀπαριθνόμενος**, sipping the flowers after the manner of or like a bee." See also *Wetstein* on Rom. iii. 5, who shews that the phrase *κατ' ἀνθρώπων* is used in the like view by the best Greek writers. Comp. *Macknight* on 1 Cor. xv. 32.

3. *After, according to the example, or in imitation of*. Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατά*. See *Blackwall's* *Sac. Class.* vol. i. p. 140. *Raphelius* on Rom. xv. 5, and *Wetstein* and *Kypke* on Gal. iv. 28. To the instances produced by them I add from *Lucian* *De Mort. Peregr.* tom. ii. p. 757. *Ἀπὸ θύρακων*—**KATA τὸν ἑμπέδοκλεα**, has been reduced to cinders after the example of *Empedocles*.

4. *Kata Θεον*. According to the will or appointment of God. Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. *Wetstein* on Rom.

viii. 27, shews that the Greek writers use *κατά* with *Θεον* in the same sense. To his instances I add from *Plato*, *Apol.* *Socrat.* § 9. edit. *Forster*, *Ἐπεὶ κατὰ τὸν Θεον*, I seek according to the will of the God."

5. *With respect to, on account of*. Phil. iv. 11. 2 Tim. i. 1, 9, and *Macknight*.

6. *In or at*. See Mat. i. 20. Acts xi. 1. xiii. 1. xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Of time, **Kata καιρος**, In, or at, a convenient or proper time, seasonably. Rom. v. 6, **Kata την ημεραν τοῦ πειρασμου**, In the day of temptation, Heb. iii. 8. So *Josephus* *Ant.* lib. xv. cap. 10. § 3, **KATA —την πρωτην ημεραν**, On the first day;" and *Herodotus*, *lib.* i. cap. 67, **KATA τὸν κατα Κροισου χρόνον**, In the time of *Croesus*."

7. *Along, all along*. Acts v. 15.

8. *As to, as concerning*. Rom. i. 3. ix. 5.

9. *Concerning*. Acts xxv. 14, **Ta kata tina**, The things relating to, or concerning any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase **TA KATA**, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in *Wetstein* on Eph. vi. 21, and in *Hoogerstra's* Note on *Vigerus* *De Idiotism.* cap. i. reg. 5.

10. *Unto, to, into*. Luke x. 32, 33. Acts viii. 3. xvi. 7.

11. *Towards*. Acts xxvii. 12. Phil. iii. 14.

12. *By or on, a way*. Acts viii. 36.

13. *Among*. Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and *Wetstein* there.

14. *On, by reason of, for*. Mat. xix. 3, where *Kypke* shews that it is used in the same sense by *Pausanias*, *Plutarch* and *Josephus*, and joined with *αἰτίας* or *αἰτίας*.

15. *By, by means of*. 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of*, denoting the motive. 1 Tim. v. 21. So Phil. ii. 3, where see *Wetstein*, who shews that the Greek writers apply *κατά* in like manner.

17. *By, from*, signifying the proof. Luke i. 18.

18. *By, with*, denoting the manner. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6.

19. *As, for*. Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes distribution, **Καθ' ἑν**, One by one, singly, *John* xxi. 25. **Κατα δύο**, By two,

two; 1 Cor. xiv. 27, where *Wetstein* cites the same phrase from *Plutarch*. *Kaθ' ἡμέραν*, *Day by day, daily*. Mat. xxvi. 55. Luke xi. 3. *Kaθ' ἑτος*, *Every year*, Luke ii. 41. Acts xv. 21. *Kala πόλιν*, *In every city*, Tit. i. 5. *Kala πόλιν καὶ κωμὴν*, *Through every city and village*, Luke viii. 1, where see *Wetstein*.

21. *Kaθ' ὀφθαλμοῦς*, *Before the eyes*, Gal. iii. 1. *Aristophanes*, cited by *Wetstein*, has the same phrase.

22. *Kala προσωπον*, *In the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely *hellenistical*, being often used by *Polybius*. (See *Wetstein* on Luke, and *Raphelius* on Acts.) Also, *To the face*, Gal. ii. 11. So *Polybius* frequently. See *Raphelius*.

23. *Kaθ' ἑαυτήν*, *By itself, apart, alone*. Jam. ii. 17. See the following sense, and *Wetstein* on Acts xxviii. 16. *Kaθ' ἑαυτὸν*. Acts xxviii. 16. "*Raphelius* has shewn that the expression *καθ' ἑαυτὸν* may signify either *apart*, (for which see *Bos Exercit.* p. 91.) or *at his own pleasure*: But it is well known it often signifies *at one's own house*, and so ver. 30, seems to explain it here." *Doddridge*. See also *Wetstein*. The French phrase *chez lui*, *at his own house*, seems very exactly to answer the Greek *καθ' ἑαυτὸν*.

24. *Kala ταυτα*, literally, *According to these things*, i. e. *In the same or like manner*. Luke vi. 23, 26. xvii. 30.

III. In Composition it denotes,

1. *Down*, as in *καταβαίνω* *to come down*, *καταπίπτω* *to fall down*.

2. *Against*, as in *κατακαυχῶμαι* *to boast against*, *καταμαρτυρῶ* *to bear witness against*.

3. *With or to*, as in *καταριθμῶ* *to number with or to*.

4. It adds an *ill* sense to the simple word, as *δυνασσω* is *to rule*, *καταδυνασσω* *to tyrannize, oppress by power*; *αγωνίζομαι* is *to fight*, *καταγωνίζομαι* *to subdue in fighting or war*.

5. It imports intenseness, as *καταγω* *to break in pieces*, *κατείδωλος* *full of idols*, *καταφθάλλω* *to declare aloud*.

Kataβαίνω, from *kata down*, and *βαίνω* *to come*.

To come down, descend. See Mat. iii. 16. vii. 25. viii. 1. xiv. 29. xxiv. 17. xxvii. 42.

Mark iii. 22. Luke ix. 54. xxii. 44. John iii. 13. Acts vii. 34.

Kataβάλλω, from *kata down*, and *βάλλω* *to cast*.

I. *To cast or throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9.

II. *Kataβάλλομαι*, Mid. *To lay down, lay, as a foundation*. occ. Heb. vi. 1, where *Wetstein* cites the same phrase from *Dionysius Halicarn.* *Porphry*, and *Josephus*.

Kataβάρω, *ω*, from *kata down*, and *βάρω* *to burden*.

To burden, oppress, weigh down. occ. 2 Cor. xii. 16.

Kataβασίς, *ίς*, ult. *σως*, *ῆ*, from *καταβαίνω*. *Descent, lower part*. occ. Luke xix. 37.

Kataβημι, from *kata down*, and *obsolet.* *βημι* *to come*.

To come down. An obsolete V. whence in the N. T. we have perf. act. *καταβέηκα*, John vi. 42; 2 aor. *κατέβην*, Acts vii. 34; imperat. *καταβηθι*, Mat. xxvii. 40, for which according to the Attic dialect *καταβα**, Mark xv. 30, and 3d person *καταβῆτω*, Mark xv. 32, as if from *καταβῶ* (so *αναβα*, Attic for *αναβηθι*. Rev. iv. 1.) 2 aor. infin. *καταβῆναι*, Luke iii. 22; particip. *καταβας* John vi. 51; 1 fut. mid. *καταβήσομαι*, 1 Thess. iv. 16. See under *Kataβαίνω*.

Kataβιβάω, from *κατα down*, and *βιβάω* *to cause or make to come*.

To cause to come down, to bring down, occ. Mat. xi. 23. Luke x. 15.

Kataβολή, *ης*, *ῆ*, from *καταβάλλω*.

A casting or laying down.

I. *A casting down, or dejection*, as of seed. occ. Heb. xi. 11, *By faith Sarah herself received δύναμιν εἰς καταβολὴν σπέρματος*, *ability for the dejection of seed*, i. e. for nourishing and bringing to a perfect *foetus* the seed cast down and received; for I think with *Beza*, *Capellus*, and other learned men, that *καταβολή* is to be referred to *Abraham*, not to *Sarah*. *Raphelius*, in his annotation on this place, cites a passage from *Lucian's Amores*, where ΚΑΤΑΒΟΛΑΣ ΣΠΕΡΜΑΤΩΝ is expressly referred to the *male*; and the verb *καταβάλλειν* is often applied in like manner by the medical writers among the Greeks. See *Wetstein* and *Kypke* on Heb. xi. 11.

* So *Aristophanes* Vesp. lin. 973, *καταβα, καταβη, καταβη*—

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II. Καταβολή το κόσμου, *The foundation of the world.* Mat. xiii. 35. xxv. 34. & al.

Comp. Καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יָסַד *founding or laying a foundation*: and the whole phrase καταβολή το κόσμου will answer to the Heb. יָסַד יְהוָה *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth between the two spheres of water by the action of the expansion.* See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμος must be meant the earth exclusively. But since κόσμος in the N. T. is rarely confined to the earth (comp. under Κόσμος II.), but generally includes the whole beautiful machine of nature, καταβολή should rather, I think, be rendered the *structure, conformation, or the like*; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29, Καθ' ὅσον γὰρ τῆς κτινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης ΚΑΤΑΒΟΛΗΣ φροντισέον —Eng. Transl. *For as the master-builder of a new house must care for the whole building*—Vulg. Structurā.

Καταβράβευω, from κατα, *against*, and βράβευω, *to be a judge or umpire, and so assign the prize in a public game.*

I. Properly, *To defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So Chrysostom, Homil. VII. Καταβράβευσθ' ἐστὶν ὅταν παρ' ἑτέρω μὲν ἡ νίκη ᾖ, παρ' ἑτέρω δὲ το βράβειον, ὅτον ἐπηρεασθῇ δ' νικήσας. Καταβράβευσθ' ἐστὶν, when the victory belongs to one, but the prize is given to another, when the victor is wronged."

II. *To judge against, or condemn, unjustly, and through the artifice of the opposite party in a judicial cause.* So Demosthenes, Cont. Mid. applies καταβράβευσθ' ἐστὶν to one condemned through artifice and fraud in a judicial process—"insidiosè circumventum, insidiosè circumvented." Taylor's Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρινεῖν, ver. 16; accordingly Hesychius explains

καταβράβευσθαι by κατακρινεῖν is *condemned*; but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβράβευσθ' by ἐπηρεάζειν *injure, wrong.* The term καταβράβευσθ' may indeed allude to the Christian βράβειον or *prize* (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing or judging them unworthy to obtain it*; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult *Snicer Thesaur. Elner, Wolfus, and Wetstein.*

Καταγγέλλω, *to*, δ, from καταγγέλλω.

A proclaimer, publisher. occ. Acts xvii. 18. Καταγγέλλω, from κατα intens. and ἀγγέλλω *to declare.*

To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. xiii. 5, 38. xvi. 21. xvii. 23. Rom. i. 8. Comp. 1 Cor. xi. 26.

Καταγέλω, ω, from κατα denoting *ill or against*, and γέλω *to laugh.*

To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53.

Καταγινώσκω, from κατα *against*, and γινώσκω *to know, determine.*

I. *To condemn.* occ. 1 John iii. 20, 21.

II. *To blame.* occ. Gal. ii. 11, Καταγινώσκοντες, *To be blamed, worthy of blame, reprehendendus, reprehensibilis.* This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian De Saltat. cited by Elner, Ἀληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΙΝΩΣΜΕΝΟΣ, *To be justly charged with madness.* Comp. under Εξουθενω, and Τηξω II.

Καταγῶ, or καταγνῦμι, from κατα intens. and ἀγῶ, or ἀγνῦμι, *to break, which from the Heb. py to compress, squeeze.*

To break in pieces, break. occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. καταγῶ, 1st aor. καταγα, 2d aor. pass. καταγῆν, are so formed according to the Attic dialect, subj. καταγῶσιν, with the augment unusually retained, John xix. 31.

Καταγῶ, from κατα *down*, and ἀγῶ *to bring.*

I. *To bring down.* occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6.

II. As

II. As a term of navigation, *Katayiv* το πλοίου, *To bring a vessel to land*. When a vessel is out at sea, it really appears to be raised above the surface of the land, and is in Greek said to be *μαίωτος* high, in Latin *altum tenere*, and in French *être à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said *καταγιν* to bring it down. occ. Luke v. 11, where see *Wetstein*. *Katagomai*, *To be brought down*, in this sense, i. e. to make land, or a port, to touch land. So the Latins say *nave devehit*. occ. Acts xxi. 3. xxvii. 3. xxviii. 12.

Kalagwizomai, Mid. from *kala* denoting ill, and *agwizomai* to contend, fight. *To subdue in war or battle*. occ. Heb. xi. 33. *Lucian* and *Ælian* apply the V. in the same view, as may be seen in *Wetstein*.

Katadw, ω, from *kala* intens. and *daw* to bind.

To bind up. occ. Luke x. 34, where it is spoken of wounds, as it likewise is *Ecclus.* xxvii. 16. *Comp.* *Ezek.* xxx. 21. xxxiv. 4, 21, in the LXX, where it answers to the Heb. *וַבַּיִת* to bind, which is also applied to wounds.

Katadhlōs, δ και η, και το—ov, from *kala* intens. and *dhlōs* manifest. *Quite manifest, exceedingly evident*. occ. Heb. vii. 15.

Kaladikazō, from *kala* against, and *dikaizō* to judge, pronounce sentence, which from *dikh* judgement.

To pronounce sentence against, condemn. occ. *Mat.* xii. 7, 37. *Luke* vi. 37. *Jam.* v. 6.

Kaladwkw, from *kala* intens. and *diwkw* to follow.

To follow earnestly, prosequor, insequor. occ. *Murk* i. 36.

Kaladoulw, ω, and—ομαι, υμαι, Mid. from *kala* intens. and *doulw* to enslave. *To enslave entirely, reduce to absolute slavery*. occ. 2 *Cor.* xi. 23. *Gal.* ii. 4.

Kaladromw, obsol. from *kala* down, and obsol. *δρω* to run; whence 2d aor. *καλεδραμον*.

To run down. occ. *Acts* xxi. 32.

Kaladynasteuw, from *kala* denoting ill, and *dynasteuw* to rule, which from *dynashts* a potentate.

To tyrannize over, to oppress tyrannically.

occ. *Jam.* ii. 6. *Acts* x. 38, where *comp.* *Mat.* xv. 22, 28. *Luke* ix. 39, 42, and under *Δαίμονιον* III. This V. is used by the LXX, *Ezek.* xviii. 12, & al. and in the Apocrypha, *Wisd.* ii. 10, & al. and also by the Greek writers, as cited by *Wetstein* on *Acts*.

Kalaischw, from *kala* intens. or denoting ill, and *aischw* to shame.

I. *To shame, make ashamed; confound*. occ. 1 *Cor.* i. 27. xi. 22. *Kalaischwomai*, Pass. *To be ashamed, confounded*. occ. *Luke* xiii. 17. 2 *Cor.* vii. 14. ix. 4. 1 *Pet.* iii. 16.

II. *To make ashamed*, as importing the disappointment of one's hopes or expectations. occ. *Rom.* v. 5. *Kalaischwomai*, Pass. *To be thus ashamed*. occ. *Rom.* ix. 33. x. 11. 1 *Pet.* ii. 6.

III. *To shame, dishonour*. occ. 1 *Cor.* xi. 4, 5.

Kalakaw, from *kala* intens. and *kaw* to burn.

To burn, burn up. See *Mat.* iii. 12. xiii. 30. *Acts* xix. 19. 1 *Cor.* iii. 15. *Heb.* xiii. 11. 2 *Pet.* iii. 10, where see *Virgine*, *Observ. Sacr. lib.* iv. cap. 16.

Kalakaλw, from *kala* intens. and *kaλw* to cover.

To cover, veil. *Kalakaλwmai*, Pass. *To be covered, veiled*. occ. 1 *Cor.* xi. 6, 7.

Kalakauchomai, ωμαι, from *kala* against, and *kauchomai* to boast.

To glory, or boast against. occ. *Jam.* ii. 13. iii. 14. *Rom.* xi. 18, where observe that *κατακαυχασαι* is the 2d pers. indicat. according to the Doric and Attic dialect for *κατακαυχαι*, or *κατακαυχε*. *Comp.* under *Kauchomai*.

Kalaksimai, from *kala* down, and *ksimai* to lie.

I. *To lie, or be laid, down upon a bed or couch, as a person sick*. *Mark* i. 30. ii. 4. *Luke* v. 25. *Acts* ix. 33. The Greek writers apply it in the same sense. See *Wetstein* and *Kypke* on *Mark* i. 30.

II. *To lie down, recline to meat*. *Mark* ii. 15. xiv. 5. 1 *Cor.* viii. 10. *Comp.* *Ανακειμαι* II. And observe that *καλαksimai* is used in this sense also by the purest Attic writers, as may be seen in *Wetstein* on *Mark* ii.

Kalakaλw, ω, or *Kalakaλw*, from *kala* intens. and *kaλw* or *klaλw* to break.

To break in pieces, break. occ. *Mark* vi. 41. *Luke* ix. 16.

Κατακλειω, from *κατα* intens. and *κλειω* to shut.

To shut up, as in prison. occ. Luke iii. 20. Acts xxvii. 20.

Κατακληροδοiew, ω, γ. *κατα κληρον δοω*, or *διδωμι*.

To distribute by or according to lot, or for an inheritance. Comp. *Κληρος*. occ. Acts xiii. 19, where Vulg. sorte distribuit, he distributed by lot. Comp. Josh. xiv. 1. 2. The LXX (according to the *Alexandrian* and *Oxford* MSS, and the *Complutensian* and *Aldus's* edition) have used this V. Deut. xxi. 16, for the Heb. *הוריש* to cause to inherit, and (according to the *Complutensian* and *Aldus's* edition) Josh. xix. 51, for the Heb. *הרש*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS, five of which ancient, have *κατεκληρονομησεν*, which reading is accordingly embraced by *Mill*, *Wetstein* and *Griesbach*. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *הרש*. It occurs likewise Ecclus. iv. 16, or 17. xv. 6, & al.

Κατακλινω, from *κατα* down, and *κλινω*.

To cause to lie down, or to recline, as to meat. occ. Luke ix. 14, where see *Wetstein*. *Κατακλινομαι*, Pass. To be or be laid down, to recline, as to meat. occ. Luke xiv. 8. xxiv. 30.

Κατακλυζω, from *κατα* intens. and *κλυζω* to wash, wash away, which may be either considered as a word formed from the sound, like *plash*, *splash* in Eng. or derived perhaps from Heb. *רָחַץ* to loose, loosen; as *λυω* to wash, may be from *λυω* to loosen.

To deluge, overwhelm with water. occ. 2 Pet. iii. 6.

Κατακλυσμος, σ, δ, from *κατακλυσμαι*, perf. pass. of *κατακλυζω*.

A deluge of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5.

Κατακολουθεω, ω, from *κατα* intens. and *ακολουθεω* to follow.

To follow after. occ. Luke xxiii. 55. Acts xvi. 17.

Κατακοπιw, from *κατα* intens. and *κοπιw* to cut, beat.

To cut, beat or wound much, concido. occ. Mark v. 5, where *Kypke* cites from *Achilles Tatius*, ΚΑΤΑΚΟΠΤΕΙ με πληγαις, he butters me with blows; and

from *Arrian* Epictet. lib. iii. cap. 36, the particle ΚΑΤΑΚΟΠΕΝΤΑ applied to the cork wounded in fighting.

Κατακρημνιζω, from *κατα* down, and *κρημνιζω* to throw headlong, which from *κρημνος* a precipice.

To throw or cast headlong down a precipice, to precipitate. occ. Luke iv. 29. *Josephus* uses this V. in the same sense, Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1.

Κατακριμα, αλος, το, from *κατακριναι*, perf. pass. of *κατακρινω*.

Condemnation. occ. Rom. v. 16, 18. viii. 1.

Κατακρινω, from *κατα* against, and *κρινω* to judge.

I. To pronounce sentence against, condemn, adjudge to punishment. Mat. xx: 18. xxvii. 3. John viii. 10, Mark xvi. 16, where see *Campbell*.

II. To furnish matter, or occasion for condemnation, to prove or shew worthy of condemnation. Mat. xii: 41, 42. Luke xi. 31, 32. Heb. xi. 7.

III. To punish. occ. 2 Pet. ii. 6.

IV. To weaken, enervate, repress. Spoken of sin. To take away its condemning power. occ. Rom. viii. 3, where see *Whitby*.

Κατακρισις, ιος, ατ, εως, η, from *κατακρινω*.

I. Condemnation. occ. 2 Cor. iii. 9.

II. Accusation, blame. occ. 2 Cor. vii. 3.

Κατακυριεω, from *κατα* intens. or denoting ill, and *κυριεω* to rule.

I. To rule imperiously, lord it over. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3.

II. To get the mastery. occ. Acts. xix. 16.

Καταλαλw, ω, from *κατα* against, and *λαλw* to speak.

Governing a Genitive by the force of the Preposition, To speak against. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16.

Καταλαλια, ας, η, from *καταλαλος*.

A speaking-against, evil-speaking, obloquy, reproach. occ. 2 Cor. xii. 20. 1 Pet. ii. 1.

Καταλαλος, σ, δ, η, from *καταλαλw*.

A speaker against another, a speaker of evil, a detractor. occ. Rom. i. 30.

Καταλαμβάνω, from *κατα* intens. and *λαμβάνω* to take.

I. To seize. occ. Mark ix. 18.

II. To lay hold on, apprehend, but in a figurative sense, occ. Phil. iii. 12, twice, where

where *διωνω* and *καταλαβω* are agonistical words used likewise by *Lucian*. See *Macknight*, and comp. 1 Cor. ix. 24.

III. *To take, catch unawares*. occ. John viii. 8, 4.

IV. *To come upon, overtake*, as the day, or the darkness. occ. 1 Thess. v. 4. John xii. 35. And in this sense the learned *Lambert Bos* understands it also, John i. 5, in which, notwithstanding *Wolffius's* objections, he is followed by *Waterland*, in his *Importance of the Doctrine of the Holy Trinity*, p. 257, and Addend. p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in *Wetstein* on the former text, and in *Kypke* on the latter.

V. *To attain, obtain*. Rom. ix. 30, where see *Macknight*, and comp. under *Sense II*.

VI. *To apprehend, comprehend mentally*. occ. Eph. iii. 18.

VII. *Καταλαμβάνομαι*, Mid. *To perceive, understand, find, conuerpio*. occ. Acts iv. 13. x. 34. xxv. 25.

Καταλεγω, from *κατα* to, with, and *λεγω* to choose, gather, which from the Heb. *קָבַץ* to take.

To receive into a number, put upon a list, enrol, allego. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. See *Wetstein*.

Καταλείμμα, ατος, το, from *καταλείπω*, 1 pers. perf. pass. of *καταλείπω*. *A remnant, residue*. occ. Rom. ix. 27.

Καταλείπω, from *κατα* intens. and *λείπω* to leave.

I. *To leave, depart from* a place. Mat. iv. 13. —from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave*. See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1.

III. *To leave, forsake*. See Mat. xix. 5. Luke v. 28. x. 40. Acts ii. 31. vi. 2. 2 Pet. ii. 15.

IV. *To reserve*. occ. Rom. xi. 4.

Καταληβω, from *κατα* intens. and obsol. *ληβω* to take.

To take, seize. An obsolete V. whence in the N. T. we have perf. act. infin. Attic *κατελεγεσθαι*, 2 aor. *κατελεγον*, subjunct. *καταλαβω*, perf. pass. particip.

κατελεγεσθαι, 1 aor. pass. *κατελεγεσθην*, John viii. 4.

Καταλιθαζω, from *κατα* intens. and *λιθαζω* to stone.

To stone, overwhelm with stones. occ. Luke xx. 6.

Καταλλαγη, ης, η, from *κατγλλαγα* perf. mid. of *καταλλασσω*.

A reconciliation. occ. Rom. v. 11. 1 Cor. v. 18, 19.

Καταλασσω, from *κατα* intens. and *αλασσω* to change, alter.

To reconcile, i. e. change a state of enmity between persons to one of friendship. occ. 2 Cor. v. 18, 19, 20. *Καταλασσομαι*, pass. *To be reconciled*. occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20.

Καταλοιπος, υ, ο, η, from *καταλειπτα*, perf. mid. of *καταλείπω*.

Remaining, the rest. occ. Acts xv. 17.

Καταλυμα, ατος, το, from *καταλυω* to unloose.

I. *An inn*, so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. 'Ο της ξενίας τοπος—*λεσται* ΚΑΤΑΑΤΜΑ, εν ω δηλαδη τα υποζυγια και φορτια ΑΤΟΝΤΑΙ, The place of entertainment is called *καταλυμα*, in which namely beasts and burdens are *loosed*," says *Eustathius* on *Odyss.* iv. lin. 28. "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Connacs, Khanes, or Caravanseras*, which to this day, in the eastern countries, rarely afford any other accommodations than *bare walls*, and a wretched lodging." Heb. and Eng. Lexicon under *בֵּית*. But comp. *Campbell* on Luke. occ. Luke ii. 7.

In this sense the LXX have used it for the Heb. *בֵּית*, Exod. iv. 24.

II. *A guest-chamber, a dining-room*, where the guests *loosed* their sundals, &c. before they sat down to meat. occ. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44, and see *Wetstein* on Mat. iii. 11, and on Luke vii. 38.

The LXX use it in this sense also for the Heb. *בֵּית*, 1 Sam. ix. 22.

Καταλυω, from *κατα* intens. and *λυω* to loose.

I. *To loose, unloose, what was before bound*
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or fastened. Thus sometimes used in the profane writers.

- II. *To refresh oneself, to bait, or be a guest.* occ. Luke ix. 12. xix. 7. It properly refers to persons lousening their girdles or sandals, when they baited on a journey, or reclined to meat. Comp. under *Καταλوما* I. 11. Our translators render the V. *to lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb *לָבַד*. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8.

- III. *To dissolve, demolish, destroy, subvert, or throw down, as a building, or it's materials.* Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) So *Homer*, II. ii. lin. 117, and II. ix. lin. 24,

——Παλλων πολων ΚΑΤΕΑΤΤΕ καρα.

——The heights of many cities hath destroyed.

—as the law and the prophets, Mat. v. 17, where see *Wetstein* and *Campbell*.

—as a work, Acts v. 38, 39. Rom. xiv. 20.

- Καταμανθανω*, from *κατα* intens. and *μανθανω* *to learn*.

To consider, contemplate. occ. Mat. vi. 28. In this sense it is used by *Epictetus*, *Euchirid.* cap. 36. Τὴν σαυτου φύσιν ΚΑΤΑΜΑΘΕ, *Consider your own nature.* See more in *Wetstein* and *Kypke*. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. וַיִּשְׁתַּחֲוֶה *to be astonished*, and Job xxxv. 5, for the Heb. וַיִּבְחַל *to behold, contemplate*. Comp. also Lev. xiv. 36, where it is used for the Heb. וַיִּבְחַל, and *Ecclus.* ix. 5, 8.

- Καταμαρτυρω*, *ω*, from *κατα* against, and *μαρτυρω* *to witness*.

To witness against. occ. Mat. xxvi. 62. xxviii. 13. Mark xiv. 60. xv. 4.

- Καταμεινω*, from *κατα* intens. and *μεινω* *to remain*.

To remain, abide continually. occ. Acts i. 13.

- Καταμονας*, Adv. from *κατα* in, at, and *μονος* alone.

Apart, in private, *χωρας* places namely being understood. occ. Mark iv. 10. Luke ix. 18. *Καταμονας* is often used in the LXX either as one or as two words, and sometimes in the purest

Greek writers. To the instances *Wetstein*, on Mark iv. 10, has cited from *Thucydides*, *Athenaus*, *Lucian*, &c. I add from *Josephus* in his *Life*, § 63, *ως ΚΑΤΑΜΟΝΑΣ τι βελομενος ειπων*, *as being desirous of saying something in private.*

- Καταναθεμα*, *ατος*, *το*, from *κατα* intens. and *αναθεμα* *a curse*.

A great curse, a most cursed thing, or person, as Heb. *כִּלְבָּן* is used, Deut. vii. 26. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the *Alexandrian* and thirteen later MSS read *καταθεμα*, which reading is approved by *Mill* and *Wetstein*, and received into the text by *Griesbach*. See the following verb; but comp. *Vitringu* and *Wolffius*.

- Καταναθεματιζω*, from *καταναθεμα*.

To curse violently. occ. Mat. xxvi. 74, where observe that almost all the ancient and most of the more modern MSS read *καταθεματιζειν*, which reading is accordingly adopted by *Wetstein* and *Griesbach*.

- Καταναλισκω*, from *κατα* intens. and *αναλισκω* *to consume*.

To consume, devour, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3, in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4, the word is applied to the action of fire for the Heb. *לֶחֶם* *to eat, consume*.

- Καταναρκω*, *ω*, from *κατα* against, and *ναρκω* *to be numbed, torpid*, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from *ναρκη* the torpedo, or *cramp-fish*, so called perhaps from Heb. *נָרַע*, on account of the pain his stroke occasions, of which more presently.

Governing a genitive of the person, *To be idle* (i. e. as it were, *numbed and torpid*) *to another's damage*, *οβτερπεο cum alicujus incommodo*, *Leigh*, *Mintest*, *Stoekius*; or according to *Stolberg*, cited and approved by *Wolffius* on 2 Cor. xi. 6, *To incommode or lie heavy upon, like a torpid and useless limb*. “Therefore *Hezychius*, adds he, explains *αναρκησα* by *εβαρυνα* *I have burdened*; and *Plutarch* (*De Solert. Animal.* tom. ii. p. 978, B. whom see) calls the torpor occasioned by the fish *βαρυτητα ναρκωδη* *a torpid stupor*. Nor must we in this compound verb neglect the

the Preposition *κατα*, which often denotes somewhat that is *against*, or *inconvenient* to another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8, (where see *Wetstein*.) xii. 13, 14.

"The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. *Reaumur* resolved it into the action of a vast number of minute muscles, which by their accumulated force gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. *Walsh* has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock* resembling that of the natural one can be given.—The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes *."

Katavw, from *xala* downwards, and *vew* to nod, beckon.

To nod, beckon, properly by inclining the head, as it is used by several of the Greek writers cited by *Wetstein*. occ. Luke v. 7.

Katavw, *w*, from *xala* intens. and *vew* to mind.

To observe, remark, consider, contemplate. See Mat. vii. 3. Luke xii. 24, 27. xx. 23.

* *Encyclopedia Britannica*, 3d edit. in ELECTRICITY, No. 258, 259, 260.

Acts vii. 31. xi. 6. xxvii. 39. Heb. iii. 1. x. 24.

Katavlaw, *w*, from *xala* intens. and *avlaw* to meet.

I. To come to, arrive at a place. See Acts xvi. 1. xviii. 19. xx. 15. Comp. 1 Cor. x. 11. xiv. 36.

II. To come to, arrive at, attain, Acts xxvi. 7. Eph. iv. 13.

Katavv̄is, iōs, att. *sws, ῆ*, from *xalavw* or *xalavw̄w* to nod, as persons asleep are apt to do, which from the Heb. נָוַו to move, shake.

Slumber, or rather, *Deep sleep*. occ. Rom. xi. 8, which is a citation from Isa. xxix. 10, where the LXX use *xalavw̄ews* in the same sense for the Heb. תָּרַם a dead or deep sleep. And in this view the V. *xalavv̄orais* seems to be applied, Ecclus. xx. 21, *There is that is hindered from sinning through want, and when he layeth down to rest, a xalavv̄orais, he will not sleep sound, i. e. because he will be employed in devising mischief.* Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. *xatavv̄ow*, or rather *xalavw̄w* for the Heb. רָם or דָּם to be still. See Isa. vi. 5. xlvi. 5. Lev. x. 8. Ps. iv. 4. xxx. 12. xxxv. 15.; and the particip. perf. pass. *xatavv̄usuros* is in *Theodotion's* version used for the Heb. נָדָם being in a sound sleep or trance. Dan. x. 9.

Katavv̄rlw, from *xala* intens. and *vrlw* to prick, pierce, which see.

To prick, pierce, stab. occ. Acts ii. 37. The LXX use the V. *xalavv̄orav* for the Heb. יָתַעַצְרוּ were grieved, Gen. xxxiv. 7, and the phrase *xalavv̄usuros τὴν καρδίαν, pierced in heart, punctum corde*, for the Heb. נִכְחָה לִבּ afflicted in heart, Ps. cix. 16. Comp. Ecclus. xiv. 1. See *Wetstein* and *Kypke*.

Kataxiow, *w*, from *xala* intens. and *xiow* to think worthy, fit.

To count or esteem worthy or fit. occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5.

Katav̄atw, *w*, from *xala* intens. and *av̄atw* to tread.

I. To tread, or trample upon. occ. Luke xii. 1.

II. To tread under foot. occ. Mat. v. 13. vii. 6. Luke viii. 5.

III. To trample under foot, in a figurative sense,

sense, i. e. to treat with the utmost contempt and indignity. occ. Heb. x. 29. So *Agamemnon* in *Homer*, II. iv. lin. 157, says the Trojans, *KATA δ' ὀπισθὰ πῖσθ' Αἰαθέαν*, *trampled under foot the faithful covenant*, or, more strictly, the faithful oath-offerings, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. II. iii. lin. 245, 6, 269—273.

Καταπαύσις, *is*, att. *εως*, *q*, from *καταπαύω*.
I. *A rest*. Heb. iii. 11. & al.

II. *A dwelling*. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מִנוּחַ *a rest, dwelling*, and so 2 Chron. vi. 41, for the Heb. מִנוּ.

Καταπαύω, from *κατα* intens. and *παύω* to make to cease.

I. Transitivity, *To come to rest, to give rest*. occ. Heb. iv. 8. Also, Intransitivity, *To rest entirely, rest*. occ. Heb. iv. 4, 10.

II. Transitivity, *To restrain*. occ. Acts xiv. 18.

Καταπατάγμα, *atof*, *to*, from *καταπατάω*, to expound, which from *κατα* intens. and *πάτω*, to stretch.

A veil. In the N. T. it is used for the veil of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This veil was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was itself rent in the midst from the top to the bottom*. Further, as the Holy of Holies was a type or figure of that heaven wherein God dwells (see Heb. ix. 12, 24.), so Heb. vi. 19, *εἰς τὸ σῶμα τὸ καταπατάγματος*, *within the veil*, means *into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living, or life-giving, way, which he hath consecrated for us, through the veil, that is to say, his flesh* (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 8. x. 20. Comp. Heb. and Eng. Lexicon in מִנוּ II.

In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. מִנוּחַ *the inner veil of the tabernacle or temple*.

Καταπεῖω, from *κατα* down, and obsol. *πεῖω* to fall.

To fall down. An obsolete V. whence in the N. T. we have 2 aor. particip. *καταπεῖων*. See under *Καταπέιω*.

Καταπιῖω, from *κατα*, intens. or down, and *πιῖω* to drink.

To swallow down, *deglutio*, whether in a natural or a figurative sense. occ. Mat. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16. As in Mat. xxiii. 24, persons are said (*καταπίνοντες*) *to swallow a camel*, so in *Josephus* likewise it is applied to *solid*, De Bel. lib. v. cap. 10. § 1. *Τὰς μὲν χρύσους, ὡς μὴ φαραβείεν ὅπο τῶν ληστῶν, ΚΑΤΕΠΙΝΟΝ*. *They swallowed pieces of gold, that they might not be found by the robbers.*" So § 3. ΠΡΟΚΑΤΑΠΙΝΩ *to swallow first, or before*; and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, *ἢ ΚΑΤΑΠΟΘΗΝΑΙ αὖ ὑπο χαρμῶν*, would either have been *swallowed up* by the earth's opening—" And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; *καὶ εἰ τινας εὗροιεν τροφὴν, ἀπαχύντες, αἱμαλὶ πεφουρμηνῇ ΚΑΤΕΠΙΝΟΝ*, and if they found any one's victuals, they seized and devoured them though mixed with blood." *Herodotus*, lib. ii. cap. 68, applies the V. to the trochilus' *swallowing leeches*, and cap. 70, to the crocodile's *swallowing a hog's chine*. Comp. *Kypke* on 2 Cor. ii. 7.

Καταπίπτω, from *κατα* down, and *πίπτω* to fall.

To fall down. occ. Acts xxvi. 14. xxviii. 6.

Καταπλέω, *ω*, from *κατα* down, and *πλέω* to sail.

To sail to, literally *to sail down*. Comp. *Kalafu* II. occ. Luke viii. 26.

Καταπειῖω, *ω*, from *κατα* intens. and *πειῖω* to labour, which from *πείω* labour.

To afflict grievously, grieve exceedingly. occ. Acts vii. 24. 2 Pet. ii. 7. See *Wetstein* on the former text, *Alberti* and *Kypke* on the latter.

Καταπνίξω, from *κατα* down, and *πνίξω* to sink, *put under water*, which from *πνίξω* the sea, and this either from the Heb. מָנַח, or מָנַח, the infinit. of the V. מָנַח *to turn*, on account of the whole body of

of the sea's being continually turning, as it were, backwards and forwards with a kind of libratory motion by the tides; or from the Greek *voros* labour, from the sea's labouring, as it were, with tides and storms: so it is called in Hebrew *וַיִּפְּזוּ*, from its tumultuous motion.

To sink down. *Kalavonhōmai*, pass. *To sink, or be sunk down.* occ. Mat. xiv. 30. xviii. 6. That drowning in the sea was a species of capital punishment among the Egyptians, Greeks, and Romans, may be seen by the passages cited from ancient authors by *Casaubon*, *Elser*, and *Wetstein* on Mat. xviii. 6. That it was also sometimes inflicted among the Jews about our Saviour's time, appears from *Josephus*, Ant. lib. xiv. cap. 15. § 10, where the Galileans revolting, *ταῖς τὰ ἑρῶντο ὀρῶντας ἐν τῇ λίμνῃ* KATEΠΟΝΤΩΣΑΝ, drowned the partizans of Herod in the lake or sea" of Genesareth. The Scholiast on *Aristophanes*, Equit. lin. 1360, informs us, that *ἐπὶ τῶν KATEΠΟΝΤΩΝ τινας, βαρὺς ἈΠΟ ΤῶΝ ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΝ*, when they drowned any persons they hang a weight on their necks." So *Suetonius*, in the Life of *Augustus*, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river with heavy weights about their necks, "oneratis gravi pondere cervicibus, precipitat in flumen." See also *Mintert's* Lexicon on the word, and *Shaw's* Travels, p. 254.

Katavōw, *w*, from *kala* down, or intens. and obsol. *wōw* to drink.

To swallow down. An obsolete V. whence in the N. T. we have 1 aor. pass. *καταπόθην*. See under *Kalavivw*.

Katapa, *as*, *η*, from *kala* against, and *apa* a curse.

A curse, execration, cursing. occ. Gal. iii. 10, 13. Heb. vi. 8. Jam. iii. 10. 2 Pet. ii. 14. Comp. Job xxxi. 30. 2 Kings xxii. 19. Jer. xxiv. 9. xvi. 6. xlv. 8. Zech. viii. 13, in LXX. In Gal. iii. 13, it is used personally like Heb. *אָפְּךָ*, Deut. xxi. 23. Comp. *Swicer* Thesaur. in *Katapa*.

Katapaomai, *omai*, from *kalapa*.

Mid. *To curse, imprecate evil upon*, occ. Mat. v. 44. Mark xi. 21. Luke vi. 28.

Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by *Aristophanes* in *Vesp.* cited by *Scapula*. Pass. perf. *To be cursed.* occ. Mat. xxv. 41.

Kalapsōw, *w*, from *kala* intens. and *aplos* inactive, useless, which adjective is particularly applied to the land by the Greek writers, as may be seen in *Wetstein* on Luke xiii. 7.

I. *To render or make useless, or unprofitable.* See *Kypke*. occ. Luke xiii. 7.

II. *To render ineffectual, abolish, annul, destroy.* See *Rom.* iii. 3, 31. iv. 14. 1 Cor. i. 28. vi. 13. xiii. 8. xv. 24, 26. 2 Cor. iii. 7. Gal. v. 11. Eph. ii. 15. 2 Tim. i. 10, where see *Macknight*, Rom. vii. 2. *Κατηργῆσαι ἀπὸ τοῦ νόμου*, q. d. *She is annulled from the law*, i. e. *the law is annulled with respect to her, she is free from the law*, as ver. 3. *Ἐλευθερεῖσθαι ἀπὸ τοῦ νόμου*, (See *Grotius* on the place.) *To ver. 6.* Gal. v. 4, *Κατηργήθητε ἀπὸ τοῦ Χριστοῦ*, *Ye are abolished or evacuated* (Vulg. *evacuati*) *from Christ*, i. e. *Christ is evacuated with respect to you*, or, as our Eng. translation, *Christ is become of no effect unto you*.

The LXX use *katapsōw* four times, namely Ezra iv. 21, 23. v. 5. vi. 8, for the Chaldee *בָּטַל* to cause to cease.

Katapsōmōw, *a*, from *kala* with or to, and *apsōmōw* to number.

To number with, or to, to annumerate, annuero. occ. Acts i. 17.

Katapsizōw, from *kala* intens. or with, and *apsizōw* to adjust, fit, finish, which from *aptos* fit, complete.

"The proper original sense of the word is to compact or knit together, either members in a body, or parts in a building." Leigh in Supplement.

I. *To adjust, adapt, dispose, or prepare with great wisdom and propriety.* occ. Heb. xi. 3. x. 5.

II. *To fit.* Rom. ix. 22, where see *Wolffius*.

III. *To perfect, finish, complete.* occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

IV. *To instruct fully or perfectly.* occ. Luke vi. 40. *κατηρτισμένος δὲ was*, every one who is fully instructed, "eruditus, informatus," *Elser*; who observes that the V. *καταρτίζω* is applied in this sense, Heb. xiii. 21, and *ἐκπαιδεύω*, 2 Tim. iii. 17.

iii. 17, and cites *Plutarch* and *Polybius* using *καλαπτιζω* in a similar view.

V. *To refit, repair, mend, redintegrate, re-sarcire.* Thus it is applied to nets which had been broken, *Mat. iv. 21. Mark i. 19.* Whence,

VI. It seems to denote, *To reunite in mind and sentiment, to reconcile*, as opposed to *σχίσματα divisions, ruptures*; *1. Cor. i. 10, ἡτε δὲ κατηρτισμένοι, but that ye be knit together again. Comp. 2 Cor. xiii. 11. Elsner* shews that *Herodotus*, lib. v. cap. 29, and *Plutarch* in *Marcello*, use it for *reconciling civil dissensions or political factions.*

VII. *To restore, reduce*, as it were a luxated or disjointed limb, to which the N. *καλαπτισμός* is applied by *Galen* and *Paulus Aegineta.* See *Wetstein* on *Mat. iv. 21. occ. Gal. vi. 1.*

The above cited are all the passages of the N. T. wherein the Verb occurs.

Καταρτισίς, *ισ*, att. *εως*, *η* from *καλαπτιζω.* *Reformation, restoration to a perfect or right state.* *occ. 2 Cor. xiii. 9,* where it seems particularly to refer to their being reunited in mind. *Comp. ver. 11, and Καλαπτιζω VI.* "The Apostle's meaning is (saith *Beza*) that whereas the members of the church were all, as it were, *dislocated and out of joint*, they should be *joined together in love*; and they should endeavour to *make perfect* what was amiss among them either in *faith or manners.*" *Leigh.*

Καταρτισμός, *ς*, *δ*, from *καληπτισμαι* perf. pass. of *καλαπτιζω.*

A perfecting or finishing, or rather perhaps a compacting. *occ. Eph. ix. 12. Comp. ver. 16, and Καλαπτιζω VI.*

Κατασειω, from *κατα* down, and *σειω* to move. Properly, *to move downwards.* *Κατασειειν την χειρα, To move the hand.* *occ. Acts xix. 33. Κατασειειν τη χειρι, To beckon with the hand.* *occ. Acts xii. 17. xiii. 16. xxi. 40. Wetstein and Wolfius* cite this latter phrase from *Heliodorus*, and *Kypke* from *Josephus.*

Κατακαλιτω, from *κατα* down, and *καλιτω* to dig.

To dig down or up, demolish by digging, diruere. *occ. Acts xv. 16. Rom. xi. 3. Wetstein* cites *Thucydides* and *Plutarch* applying this V. to walls and houses: So *Josephus*, speaking of the walls of

Jerusalem, De Bel. lib. vi. cap. 9. § 4. Ῥωμαῖοι—τα τευχῇ ΚΑΤΕΣΚΑΨΑΝ, The Romans dug up the walls; and lib. vii. cap. i. § 1. *Καλῶσι Καίσαρ ἡδη τὴν τε πόλιν ἀπασαν καὶ τὸν ναὸν ΚΑΤΑΣΚΑΠΤΕΙΝ.* *Cæsar now orders his army to dig up the whole city and the temple."*

Κατασκευαζω, from *κατα* intens. and *σκευαζω* to prepare.

I. *To prepare, make ready, as a way.* *occ. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people.* *occ. Luke i. 17.*

II. *To build, adjust*, as a builder, architect, or the like. *occ. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20.* The Greek writers use the V. in the same manner, as may be seen in *Wetstein* on *Heb. iii. 3. ix. 2. 1 Pet. iii. 20.*

Κατασκηνω, *ω*, from *κατα* intens. and *σκηνω* to dwell, properly, in a tent.

I. *To lodge, harbour*, as birds. *occ. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατασκηνυ in Theodotion answers to the Chald. כָּנָה to dwell, lodge.*

II. *To lodge, rest*, as the body of Christ in the grave. *occ. Acts ii. 26.*

Κατασκηνωσις, *ισ*, att. *εως*, *η*, from *κατασκηνω.*

A nest, or rather a roost or shelter, for birds. *Comp. Κατασκηνω.* *occ. Mat. viii. 20. Luke ix. 58.*

Κατασμεαζω, from *κατα* intens. and *σμεα*, shade.

To overshadow as the Cherubim did the mercy seat with their wings. *occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασμεαζω very exactly answers to the Heb. כָּן or כָּנָן used in those passages.*

Κατασκοπειω, *ω*, from *κατασκοπος.*

To spy, spy out. *Gal. ii. 4.*

Κατασκοπος, *ς*, *δ*, from *κατασκοπεω* perf. mid. of *κατασκοπεωμαι* to spy, which from *κατα* intens. or denoting ill, and *σκοπεωμαι* to look.

A spy. *occ. Heb. xi. 31.*

Κατασκοπεωμαι, Mid. from *κατα* against, and *σκοπειω* to invent subtilly, which from *σκοπος* wise, subtle.

To use subtilty, employ craft against. *occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same*

same subject, Exod. i. 10, for the Heb. עֲשֵׂה חֵטְל to deal wisely or subtilely. So likewise we meet with it in the Apocryphal book of Judith, ch. v. 11. Εἰσάγει αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ ΚΑΤΕΣΟΦΙΣΑΤΟ αὐτὰς ἐν πονῶν καὶ πλινθῶ—*The king of Egypt rose up against them, and used subtilty against them in labour and brick, i. e. with labouring in brick, as the Eng. Translation.*

The profane writers also apply the V. in the same view, as *Lucian*, Dial. Prometh. & Jov. tom. i. p. 120. ΚΑΤΑΣΟΦΙΖΗΜΕ, ὦ Προμηθεύ, You are using craft with me, O Prometheus." See also *Wetstein* and *Kypke*.

Κατασάλλω, from κατὰ down, and σάλλω to send.

Properly, *To send down*; hence, to appease, pacify, quiet. occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31, and by *Aquila*, Ps. lxiv. or lxxv. 8, for the Heb. תְּבַרְכָּהּ triumphing over, but also by *Plutarch*, *Josephus*, and others of the Greek writers, cited by *Wetstein* and *Kypke* on Acts xix. 36.

Κατασημα, αἰὼς, τό, from καθίστημι to constitute.

Behaviour, outward conduct or appearance, manner. occ. Tit. ii. 3. *Ignatius* uses the word in the same sense, Epist. to the Trallians, § 3, where, speaking of their bishop, he says, ἐν αἰῷ τοῦ ΚΑΤΑΣΤΗΜΑ μετὰ λαθρήσια, whose very * behaviour or manner is highly instructive." So *Porphry* De Abstin. lib. iv. cap. 6, speaking of the Egyptian Priests, Το δὲ σέμνον καὶ τὸ ΚΑΤΑΣΤΗΜΑΤΟΣ ἐκράτο· Πορεῖα τε γὰρ ἦν εὐλαχὺς, καὶ βλεμμα καθεσηκός. Their sanctity appeared even in their manner or behaviour; for their gait was regular, and their look composed." Thus also in *Josephus*, Ant. lib. xv. cap. 7. § 5, we have ἀρεμαῖα τῶν ΚΑΤΑΣΤΗΜΑΤΙ, with an intrepid mien or behaviour." See other instances in *Wetstein*.

Κατασάλη, ἤς, ἡ, from κατασάλα perf. mid. of κατασάλλω to send, let down, which see.

I. Properly, *A long garment, or robe reaching down to the feet.* Thus the LXX

use this word for the Heb. תַּרְבֵּן a robe, Isa. lxi. 3.

II. *Apparel, dress, in general.* Thus *Hesychius* explains κατασάλη by περιβόλη dress, a garment. occ. 1 Tim. ii. 9. *Josephus* applies it in this latter sense, De Bel. lib. ii. cap. 8. § 4. So *Plutarch* in *Wetstein*. See also *Wolffius* on 1 Tim. ii. 9. But *Kypke*, whom see, thinks it here denotes restraint and sedateness of mind, manifesting itself in the external behaviour, dress, and gesture of the body; and shews that *Hippocrates* has several times used it in this sense. He, as well as *Wetstein*, cites a remarkable expression from *Plutarch*, Pericl. p. 154. ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΣ, Modesty of dress.

Κατασφρω, from κατὰ down, or denoting ill, and σφρω to turn.

To overturn, overthrow. occ. Mat. xxi. 12. Mark xi. 15.

Κατασφηνίω, ὦ, from κατὰ against, and σφηνίω to wanton, which see.

With a Genitive governed by the force of the Preposition, *To grow wanton, become luxurions or lascivious against, or in opposition to.* occ. 1 Tim. v. 11, where see *Blacknight*, and observe a similar construction Jam. ii. 13.

Κατασφρη, ἤς, ἡ, from κατασφρα perf. mid. of κατασφρω, which see.

I. *An overthrow, destruction.* occ. 2 Pet. ii. 6, where *Kypke* construes the words, τεθρῶσας κατασφρη κατακρίνεν, reducing to ashes, condemned to destruction; as Mark x. 33, κατακρίνουν αὐτὸν θάνατον, they condemn him to death. And he cites from *Arrian* Epictet. lib. i. cap. 1. Εἰς ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ· ΦΥΓΗ, φησιν, ἢ ΘΑΝΑΤΩ; ΦΥΓΗ. Come, for you are condemned. *To banishment, asks he (Agrippinus), or to death? To banishment."*

The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. תְּבַרְכָּהּ.

II. *A subverting, or subversion, in a spiritual sense.* occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11.

Κατασπρω, or —σπρωννυμι, from κατὰ down, and σπρω or σπρωννυμι to strow.

To strow or throw down, to overthrow.

The

* "Look." WALKER.

The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5.

The LXX use the word in the same view, Num. xiv. 16, for the Heb. שָׁרַף to *drain off*, or *shed the blood*. And Josephus, *De Bel. lib. v. cap. 9, § 4*, applies it to God's miraculously destroying the Assyrian army in the time of *Hezekiah*: Τὸν πᾶσαν αὐτοῦ στρατὸν μὲν νύκτι KATE-ΣΤΡΩΞΕΝ ὁ Θεός. God overthrew that great army in one night." For instances of similar applications by the Greek writers see *Welstein* on 1 Cor.

Κατασφύω, from *κατα* intens. or denoting *ill*, and *σφύω* to *draw*.

To draw by force, *hale*. occ. Luke xii. 58, where *Kypke* cites *Philo* repeatedly using the V. in the same sense.

Κατασφάλλω, from *κατα* intens. and *σφάλλω* to *slay*.

To slay as with the sword, to slaughter, butcher. occ. Luke xix. 27.

Κατασφραῖνω, from *κατα* intens. and *σφραῖνω* to *seal*.

To seal up, seal close. occ. Rev. v. 1.

Κατασχεῖν, *ισ*, att. *εως*, *ῃ*, from *κατασχεω*, 2 aor. of *καλέω* to take possession, or from the obsol. *καλασχεω* the same as *καλέω*. A possession. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. נָחַץ.

Κατατίθημι, from *κατα* down, and *τίθημι* to place, lay.

I. To lay down, lay, as in a sepulchre. occ. Mark xv. 46. So *Diodorus Sic.* in *Kypke*.

II. **Καταθεῖναι χάριν τινι**. To lay up a favour with one, i. e. to do him a favour in hopes of receiving another in return, to lay him under an obligation, beneficium apud aliquem collocare, gratium ab aliquo habere. occ. Acts xxv. 9. This phrase, with the singular *χάριν*, is common with the best Greek writers, as may be seen in *Blener*, *Wolffius*, *Kypke*, and more largely in *Welstein* on Acts xxiv. 27, who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces the expression **ΧΑΡΙΤΑΣ ΚΑΤΑΤΙΘΕΜΕΝΩΝ**, from *Plato*, thus using the plural N. as in Acts xxiv. 27.

Κατατομή, *ης*, *ῃ*, from *κατατομέω*; perf. mid. of *κατατεμνω*, to cut, mangle, which from *κατα* denoting *ill*, and *τεμνω* to cut.

A cutting, mangling, concision. occ. Phil. iii. 2. By this name *κατατομή*, the concision, St. Paul (using the abstract for the concrete, as he does *παρομιή* in the next verse, and in other passages) here

calls the *Jewish Teachers*, who were not only circumcised themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the Apostle not only depreciates the carnal circumcision, but seems also to allude to the superstitious cuttings and manglings of the flesh practised among the heathen; for which the LXX in like manner use the Verb *κατατεμνω*, Lev. xxi. 5, answering to the Heb. שָׂרַף to scarify; and 1 Kings xviii. 28, to the Heb. הִרְגִּיר to cut oneself. Comp. Hos. vii. 14, and see *Snicer Thesaur.* under *Κατατομή*.

Κατατοξεύω, from *κατα* against, or denoting *ill*, and *τοξεύω* a bow.

To strike, strike through, or kill with a dart or arrow, sagittâ seu telo impeto, trajicio, conficio. occ. Heb. xii. 20, which is a citation of Exod. xix. 13, where the LXX use the same verb for the Heb. יָרָה to dart, shoot, as they do also Ps. xi. 2. lxiv. 4.

Κατατρέχω, from *κατα* down, and *τρέχω* to run.

To run down. See *Καταδρεμω*. **Καταφαλω**, from *κατα* intens. and *φαλω* to eat.

I. To eat up, devour. occ. Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See *Welstein* on Mat. and *Alberti* on Rev.

II. To devour, consume, as fire. occ. Rev. xx. 9. Thus it is applied in the LXX for the Heb. אָכַל to eat, consume, Lev. x. 2. Num. xvi. 35. xxi. 28, & al.—as zeal. occ. John ii. 17. Comp. *Ζηλος* V. and Heb. and Eng. Lexicon in *אָכַל*.

III. To consume, or spend in riotous or luxurious living. occ. Luke xv. 30. So the Greek writers cited by *Welstein* say, τα πατρῶα—πατρῶων γῆν—πατρῶων σοφῶν ΚΑΤΑΦΑΓΕΙΝ, to eat up one's paternal estate

estate or substance; and the like. *Martin's* French translation expresses the phrase in St. Luke very happily by "*manger son bien.*"

Καταφέρω, from *kata* down, or against, and *φέρω* to bring.

I. To bring down, oppress, overpower. occ. Acts xx. 9, where observe that our translators seem to have well expressed the difference between *καταφερομενος* *πνῶ* and *κατανεχθῆς ἀπὸ τοῦ πνῶ*, by rendering the former phrase being *fulled into a sleep*, i. e. being oppressed or overpowered with sleep, and the latter, *he sunk down with sleep.*

II. **Καταφέρειν**, or *κατενεχθαι*, *ψῆφον*, To give one's vote, or rather one's voice, or consent against: For St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, no vote; so that this phrase means only that he was *συνευδοκῶν consenting to*, or approving of their execution, Acts viii. 1. xxii. 20. And *Grotius* observes that *Æschines* uses *ψηφον φερειν* in the same general sense. occ. Acts xxvi. 10. See *Elancr*, *Wolffius*, *Dudridge*, and *Kypke* on the place.

Καταφεύω, from *kata* intens. and *φεύω* to flee.

To flee for refuge or shelter. occ. Acts xiv. 6. Heb. vi. 18.

Καταφθείρω, from *kata* intens. and *φθείρω* to corrupt, destroy.

I. To corrupt utterly, in a spiritual sense. occ. 2 Tim. iii. 8.

II. To destroy utterly. occ. 2 Pet. ii. 12.

Καταφιλέω, ω, from *kata* intens. and *φιλέω* to love, kiss.

To kiss eagerly, affectionately, or repeatedly. occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. *Wetstein* on Mat. cites from *Xenophon* Memor. Socrat. [lib. ii. cap. 6. § 33. edit. *Simpson*.]—*τὸς μὲν καλὸς φιλήσωντος μὲ, τὸς δ' ἀσάβητος ΚΑΤΑΦΙΛΗΣΟΝΤΟΣ*—as I shall kiss the beautiful, but affectionately kiss the good." And * *Mall* produces from *Xenophon*, *Cyropæd.* lib. vii. p. 409. edit. *Hutchinson*, 8vo. *Ἐπειτα δὲ Κύρος ΚΑΤΕΦΙΛΟΤΗΝ καὶ χεῖρας καὶ ΠΟΔΑΣ, πολλὰ δακρυόεις ἀμὰ χαρὰ καὶ εὐφραϊνομενοί.* Then they affectionately kissed *Cyrus's* hands and feet, shed-

ding many tears, and at the same time shewing signs of joy." "Where, says *Mall*, should be observed the custom of kissing the feet," namely as illustrating Luke vii. 38, on which text see also *Wetstein*.

Καταφρονέω, ω, from *kata* against, or denoting ill, and *φρονέω* to think.

Governing a Genitive by the force of the Preposition, To despise, scorn, contemn, q. d. to think against, conceive an ill opinion of. Mat. vi. 24. Heb. xii. 2, & al.

Καταφρονῆς, ε, δ, from *καταφρονέω*.

A despiser, scorner. occ. Acts xiii. 41.

Καταχέω, ω, from *kata* down, and *χέω* to pour.

To pour down. occ. Mat. xxvi. 7. Mark xiv. 3.

Καταχθόνιος, ε, δ, ῆ, (q. d. *kata* χθονος ων, being under the earth) from *kata* under, and *χθων* the earth, ground, which perhaps from the Heb. נָחַל to descend, go down, the initial נ being dropped (as in the Heb. derivatives תחת under תחתית undermost, nether) and the termination ων added. *Martinus*, however, in his *Cadmus*, *Græco-phœnix*, derives *χθων* from Heb. כָּח to pound, break to pieces, on account of the crumbling nature of the earth. So the Latin *terra* from *tero* to break, wear, crumble to pieces, and perhaps Eng. ground from grind.

Being under the earth, i. e. the dead. occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13.

Καταχρασμαι, ωμαι, from *kata* intens. and *χρασμαι* to use.

To use much or immoderately. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply to use, make use of, as this compound V. is sometimes applied. Comp. ver. 12, and see *Bp. Penrice* on ver. 18, and *Wetstein* and *Wolffius* on 1 Cor. vii. 31.

Καταψύχω, from *kata* intens. and *ψύχω* to cool.

To cool, refresh, refrigero. occ. Luke xvi. 24.

Καταιδωλός, ε, δ, ῆ, from *kata* intens. and *ειδωλον* an idol.

Full of idols, as *καταδενδρός* full of trees, *καλαμπελός* full of vines, &c. See *Wetstein*. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see *Hammond*, *Wolffius*,

* In his *MS Lexicon*, see Note on Ἀποζ'ω II.

sus, Wetstein, Doddridge, and Bp. Pearce on the text.

Kalavavli, Adv. from *kala* against, and *evavli* before.

Like *avli* and *evavli* it is construed with a genitive case.

1. *Over against*. occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30.

2. *Before, in the presence or sight of*. occ. Rom. iv. 17, where *kalavavli* 'ΟΤ επι-
στους Θεου is used for *kalavavli* Θεου 'Ω
πιστους. See Grammar, sect. xxi. rule
21. The word is often used by the LXX
in this latter sense.

Kalavavliw, from *kala* down, and *avliw* to bring.

To bring down. An obsolete verb, whence
in the N. T. we have 1 aor. *kalavavlika*,
2 aor. pass. particip. *kalavavlixis*. See
under *Kalapepo*.

Kalavavliov, Adv. from *kala* against, and
avliov before.

Before, in the presence of. 2 Cor. ii. 17,
& al.

Kalevousiazw, from *kala* intens. or denot-
ing ill, and *evvousiazw* to exercise authority.
*To exercise, or use, excessive or arbitrary
authority*. occ. Mat. xx. 25. Mark x. 42.

Kalepyazomai, from *kala* intens. and *epyazomai*,
to work.

I. *To work, perform, do, practise*. Rom.
i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3.
Eph. vi. 13, *apavla kalepyazamevni*,
having done or completed all things. See
Raphelins, who confirms this sense of the
phrase from *Xenophon* and *Herodotus*.
But *Wetstein* and *Kypke* understand it to
mean, *having subdued all things*, and
produce many instances of its so signi-
fying in the Greek writers.

II. *To work, effect, produce*. Rom. iv. 15.
v. 3. vii. 8.

III. *To work out, procure by labour and
pains*. 2 Cor. iv. 17. Phil. ii. 12. So
Xenophon *Cyrop.* lib. iv. p. 224. edit.
Hutchinson, 8vo. *Eils gar tha an KA-
TEPFAZOMEΘA μη φυλαξομεν ταυτα*,
*παλιν αλλοτρια ες αι—*For whether we
do not keep those things which we have
acquired by our labours (*laboribus nostris*
adepti fuerimus, Hutchinson), they will
again become the property of others—"
Comp. *Kypke* on 2 Cor.

IV. *To work, form, polish by repeated action*
what was before rude and misshapen.

Thus the LXX use it for the Heb. *שמר*,
Exod. xxxv. 33 : and for *כרת*, 1 K. vi. 36.
And in this view it seems to be applied
spiritually by St. Paul, 2 Cor. v. 5.
Comp. 1 Cor. iii. 9. Eph. ii. 10. See
Cameron in *Pole Synops.* and *Bozger* on
2 Cor. v. 5.

Kalepyamai, from *kala* down, and *epyamai*
to come or go.

I. *To come or go down, to descend*. Luke iv.
31. Acts viii. 5. James iii. 15.

II. *To come to a place by sea*. occ. Acts
xxvii. 5. Comp. *Kalayw* II.

Kalavliw, from *kala* intens. or down, and
avliw to eat.

I. *To eat up, swallow down, devour*. But
in the N. T. it is applied in a figura-
tive, not a proper sense. occ. Mat. xxiii.
14. Mark xii. 40. Luke xx. 47. 2 Cor.
xi. 20. Gal. v. 15. As the Evangelists
use the expression *kalavliw ras oikias*
for *devouring the substance*, so *Homer*, we
may observe, has the similar phrase,
kalavliw oikou, *Odyss.* ii. lin. 237, 8:
avliwai omou, *Odyss.* iv. lin. 318; and
oikou—adeis, *Odyss.* xvi. lin. 431. Comp.
also *Odyss.* i. lin. 250, 1, and see *Wet-*
stein on Mat. xxiii. 14.

II. *To devour, as fire*. occ. Rev. xi. 5.
Thus also it is applied in the LXX,
Isa. xxix. 6. xxx. 30, for the Heb. *כלל*
to eat. Comp. under *Eavliw* II.

Kalavliw, from *kala* intens. and *avliw* to
direct.

To direct well, or prosperously. occ. Luke

i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5.

Kalepizmi, from *kala* intens. or denoting
ill, and *epizmi* to come upon.

To, mute an assault upon. occ. Acts
xviii. 12.

Kalexw, from *kala* intens. and *exw* to have,
hold.

I. *To hold fast, retain, in a spiritual sense*.
occ. Luke viii. 15. 1 Cor. xi. 2. xv. 2.
1 Thess. v. 21. Heb. iii. 6, 14. x. 23.
Comp. Rom. vii. 6.

II. *To possess*. occ. 1 Cor. vii. 30. 2 Cor. vi. 10.

III. *To take possession of*. occ. Mat. xxi. 38.
Comp. John v. 4, where *Wolffius* observes
from *Triller*, that the Greek medical
writers distinguish between *exxvthai* and
kalexvthai. The former V. they apply
to *incipient and unfixed*, the latter to
chronical and obstinate diseases.

IV. *To take, as a place*. occ. Luke xiv. 9.
V. *To*

V. *To detain*, occ. Philem. ver. 13. Luke iv. 42, in which last text however it evidently denotes no more than earnest endeavours to detain. See Campbell.

VI. *To restrain, withhold, repress*. occ. 2 Thess. ii. 6, 7,—only till he who now restraineth is taken out of the way. For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18.

VII. *Κατερχειν εις*, *To bring a ship down* (comp. *Kataryw* II.) towards the shore, to make for the shore. occ. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes to bring a ship either to shore or towards it. Instances of both applications may be seen in *Raphelius*, *Wetstein* and *Kypke*.

Κατηγορω, *ω*, from *κατα* against, and *αγορω* or *αγορευω* to speak.

Governing a Genitive of the Person by the force of the Preposition, *To speak against, accuse*. See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with *κατα* following, Luke xxiii. 14, where *Wetstein* cites from *Xenophon* Hellen. I. KATHΓΟΡΟΥΝΤΩΝ ΚΑΤΑ των στρατηγων.

Κατηγορια, *ας*, *η*, from *κατηγορω*.
An accusation. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6.

Κατηγορος, *ς*, *ο*, from *κατηγορω*.
An accuser. See John viii. 10. Acts xxiii. 30. Rev. xii. 10.

Καθηφια, *ας*, *η*, from *καθηφης*, *ας*, *ς*, *ο*, *η*, looking downwards, being of a dejected countenance, from *κατω* or *κατα* down, downwards, and *φας* The eye. Comp. Job xxii. 29, in Heb. and LXX.

A defection of countenance, a looking down, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by *Xenophon*, *Cyropæd.* lib. v. towards the beginning, *Panthea*, the wife of *Abradatas*, when taken captive by *Cyrus*, is described *καθημενη, κακαλυμμενη, τε και εις γην ορωσα*, sitting, veiled, and looking on the ground." *Plutarch*, *De Vid. Pud.* p. 528, E. says, *κατηφειας* is defined *λυπη κατω βλεπειν ποιουσαν*, grief which makes one look down. occ. James iv. 9, where see *Wolfius* and *Wetstein*. I add that in *Homer*, II. iii. lin. 51, *χαρμα* joy, is in like manner opposed to *κατφεην*.

Καληξω, *ω*, from *κατα* intens. and *ηχω* to sound.

I. *To sound, sound aloud*.

II. *To teach or instruct another by word of mouth*, q. d. to sound instruction in his ears, in sono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. *Josephus* applies the V. in the same sense, in his *Life*, § 65, towards the end, *Αυτος σε πολλα ΚΑΤΗΧΗΣΩ των αγνοουμεων*, I will myself inform you of many things with which you are unacquainted." See also *Wolfius* and *Wetstein* on Luke. But in Luke i. 4, *Kypke* understands it nearly as in the following sense, of any kind of information, for it is opposed to *ασφαλεια* certainty, and he cites *Plutarch* several times applying it in this general meaning.

III. *Καληξεσμαι*, *μαι*, Pass. *To be informed, receive information or intelligence*. occ. Acts xxi. 21, 24.

Καλιομαι, *μαι*, from *κατα* against, and *ιος* rust.

To be rusted, cankered with rust or filth. occ. James v. 3. Comp. under *ιος* II.

Καλιχω, from *κατα* against, and *ισχω* to prevail.

To prevail against. occ. Mat. xvi. 18. Luke xxiii. 23. See *Wetstein* on Mat.

Καλιωω, *ω*, from *κατα* intens. and *οικω* to dwell.

This verb, says *Mintert*, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to *παροικειν*, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the hellenistical style, as is evident from the LXX of 1 K. xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. גר or הנזיר to sojourn.

To dwell in, inhabit a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9.

II. *To sojourn, dwell in a place for a time*. Acts ii. 5.

III. *To dwell*, as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that *He dwelleth not in temples made with hands*, this is to be understood, that He does not so dwell in temples as to be circumscribed or confined thereby. See

A a

1 K.

1 K. viii. 27, 2 Chron. vi. 18. Isa. lxvi. 1, 2. Jer. xxiii. 24.

To dwell, as the fullness of the godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17, and the Holy Ghost, Jam. iv. 5, in the faithful.—as devils possessing a man, Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13.

Κατοικησις, *ois*, att. *ews*, *η*, from *καοικω*.
A dwelling, habitation. occ. Acts xv. 3.

Κατοικητηριον, *u*, *ro*, from *καοικω*.
A place of dwelling, an habitation. occ. Eph. ii. 22. Rev. xviii. 2.

Καοικια, *as*, *η*, from *καοικω*.

A dwelling, habitation. occ. Acts xvii. 26.

Κατοπτριζομαι, Mid. from *καοιτρον*, *s*, *ro*, a mirror, looking-glass, speculum, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from *καλα* against, and *ορλομαι* to look.

To behold, as in a mirror. occ. 2 Cor. xiii. 18. So the profane writers use it for *beholding oneself in a mirror or looking-glass*. Thus Plato, *Τοις μεθυστοις συνεταλκεν ΚΑΤΟΠΤΡΙΖΕΘΑΙ*. He advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. *Ηεις δε τας νας συνεχως ΚΑΤΟΠΤΡΙΣΕΘΑΙ*, He thought that young men should often look at themselves in a mirror.* See more in *Elsner*, *Wetstein*, and *Wolfius*. In like manner *Clement*, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses *εκαοπτριζεσθαι* for *beholding as in a mirror*, 1 Cor. § 36. As the ancient mirrors were made of metal* highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the Apostle refers in the expressions *την αυτην εικονα μεταμορφομεθα απο δοξης εις δοξαν*, we are transformed into the same resplendent image from one degree of glory or splendour to another. See *Elsner* and *Doddridge* on the place. Does not the Apostle also

allude to the case of Moses, Exod. xxxiv. 29, 30?

Καορθωμα, *aros*, *ro*, from *καορθω* to erect, renew, to accomplish any thing happily or successfully, *felici successu rem gero*, which from *κατα* intens. and *ορθω* to erect, order.

An illustrious or worthy deed happily or successfully accomplished, *facinus felici successu patratum.* occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by *Elsner*, *Rophelius*, and *Wetstein* on the place.

Κατω, Adv. of place, from *κατα* down.

1. *Down, downwards.* occ. Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9.

2. *Beneath, below.* occ. Mark xiv. 66. Acts ii. 19. *Εως κατω*, *Unto the lower part or bottom.* occ. Mat. xxvii. 51. Mark xv. 38. It is also construed with the article. occ. John viii. 23, *Ex τω κατω* (*τοτω* or *μωτω* namely) *Of the lower (places), from below.*

Κατωτερος, *a*, *or*, Comparat. from *κατω* below.

Lower. occ. Eph. iv. 9, where see *Doddridge* and *Macknight*.

Κατωτερον. An Adverb of the comparative degree from *κατω*.

Under, spoken of time or age. occ. Mat. ii. 16.

Καυμα, *aros*, *ro*, from *καυμαι*, perf. pass. of the V. *καω* to burn.

Heat, scorching heat. occ. Rev. vii. 16. xvi. 9.

Καυμω, from *καυμα*.

To scorch with excessive heat. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καυσις, *us*, att. *ews*, *η*, from *καυω*, 2 pers. perf. pass. of *καω* to burn.

A burning or being burnt up, with drought namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, *exustio.* occ. Heb. vi. 8, where see *Macknight*.

Καυσω, *u*, from *καυσις*.

To set on fire, burn. occ. 2 Pet. iii. 10, 12.

Καυωσ, *uws*, *o*, from *καυσω*.

Fervent scorching heat. occ. Mat. xx. 12. Luke xii. 55. James i. 11. *Athenaus*, cited by *Wetstein*, applies it in the same sense. It is remarkable that this word,

in

* See Exod. xxxviii. 29, *Callimachus*, Hymn in Lavacr. Palladis, lin. 81, *Heb.* and *Eng. Lexicon* in *ראה* and above in *עורקור*.

In all the places but one where it occurs in the LXX, answers to the Heb. קדק the east wind; no doubt because that wind was in the hot eastern countries particularly scorching, as in summer it is with us. See Ezek. xvii. 10. xix. 12, Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila* (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of *Symmachus* (in Exod. x. 13.) and of *Theodotion* (in Isa. xxvii. 8.) use καυσων for קדק. So the French *Bise*, denoting the north-east wind, may not improbably be derived from Heb. יבש to dry, wither.

Καυήριαζω, from καυήριον, *u*, *ro*, a red hot iron, a cautery, also the brand made by a hot iron, which from καύω the same, and this from κακῆναι, 3 pers. sing. perf. pass. of καίω, καύω, to burn.

To brand with a hot iron, to mark or imprint indelible marks with a hot iron. So *Elser*, cauterio indelebilem notam et stigmata insurere. occ. 1 Tim. iv. 2, where κακῆναισιν τοῖς ἰδίοις συνειδήσιν does not mean having a callous unfeeling conscience as if seared with a hot iron, but having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron. Thus *Theophylact*, *Erasmus*, and *Grotius*, whom see in *Elser*. Comp. also *Kypke*.

ΚΑΤΧΑΟΜΑΙ, αἰμαί. Some of the Greek Lexicons deduce it from αὐχην the neck, which proud vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Ps. lxxv. 6, Speak not קחך בנצח with a * retorted neck, collo retorto. Comp. Isa. iii. 16. But καυχᾶμαι may, I think, be much more probably derived from the Heb. נאח denoting elation, pride, repeated, נאח, נאח, as it is several times in the Heb. scriptures. See Exod. xv. 1, 21.

To glory, boast, exult, whether in a good sense, Rom. v. 2, 3. 1 Cor. i. 31, & al. —or in a bad one, 1 Cor. iv. 7. Gal. vi. 13. Eph. ii. 9. James iv. 16, & al. Observe καυχᾶσαι, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for καύηαι or καύχῃ. So οδυνασαι, Luke xvi. 25.

Καυχῆμα, αἶος, *ro*, from κακαυήμαι, perf. of καυχᾶμαι.

* See *Hel.* and *Epg.* Lexicon in πῦ IV.

I. A glorying or boasting, denoting the act of glorying or boasting. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3.

II. A cause or matter of glorying or boasting. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4.

Καυχῆσις, *ios*, att. *sws*, *i*, from καυχᾶσθαι.

I. A glorying, or boasting, denoting the act 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 10. In 1 Cor. xv. 31, the *Alexandrian*, and three other MSS, with the *Æthiopic* version, and several printed editions, have ὑμᾶς καυχῆσιν instead of ὑμᾶς; but *Kypke* remarks that the latter reading is preferable, and that ὑμᾶς καυχῆσιν here signifies glorying of, or concerning, you; and he shews that the pronoun ὑμᾶς is thus used by *Thucydides*, and the other possessive pronouns *σιν* and *μην* by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks ὑμᾶς as the reading to be preferred.

II. Matter or cause of glorying or boasting. Rom. xv. 17. 2 Cor. i. 12.

ΚΕΙΜΑΙ, Mid. from the obs. καω or καίω to cause to lie, which perhaps from the Heb. נָח to stretch, stretch out; or else καίμας may be derived from the Heb. or Chald. נָח to lay up, the final *y* being dropped, as in נָח to please, from נָח to delight, in נָח as a horn, from נָח the same.

I. To lie, be laid. Luke ii. 12, 16. xxiv. 12. John xi. 41. Προς—καίμας, Mat. iii. 10. Luke iii. 9, “lieh at, ready for use.” *Br.* *Pearce*, so *Campbell*.

II. To be placed, or set. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2.

III. To be laid, as a foundation. occ. 1 Cor. iii. 11.

IV. To be laid up. Luke xii. 19. *Homer* uses it in the same view, Il. i. lin. 124, Ζυγία ΚΕΙΜΕΝΑ πολλα, Many spoils laid up as a common stock.” See *Wetstein*, and comp. Il. xi. lin. 132. *Kypke* cites from *Xenophon*, *Oecon.* “Fruits, ΕΙΣ ΤΟΝ ΕΝΙΑΤΤΟΝ ΚΕΙΜΕΝΟΥΣ, laid up for the year.”

V. To be set, appointed. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3.

VI. To be made, or promulged, as a law. occ. 1 Tim. i. 9. The expressions νόμος καίμας or νόμος καίματος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in

A a 2

in *Elsner, Alberti and Wetstein*. I shall only cite that of *Isaus*, 'Οὐτοὶ δ' ΝΟΜΟΣ κοινός, ΑΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase, νόμος κοινός, *Elsner* deduces from the laws, which were enacted, being laid in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also *Kypke*.

VII. Κτισθας εν τινι, *To be in the power of any one*. *Raphelius* shews from *Polybius*, that this is the proper import of the phrase. occ. 1 John v. 19.

Κεῖρια, ας, η̃,

A slip, swathe, or roller of linen, such as those in which the Jews used to swathe their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40.

Κεῖρια is generally deduced from κηρ *fate, death*, (which perhaps from the Heb. כרת *to cut off*;) but since κειρίζω is also used by the LXX, Prov. vii. 16, for some slips of cloth, linen, or fringe (in-stitis, *Wallon*) with which beds were anciently adorned, the word may perhaps be * more probably derived from κειρω *to cut, cut off*. occ. John xi. 44.

ΚΕΙΡΩ, from the Heb. כרת *to cut*.

Active, *To cut off*, Hence, *To shear*, as sheep. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) short. occ. Acts xviii. 18. 1 Cor. i. 6.

Κελευσμα, ατος, το, from κεκαλευσμαι perf. pass. of καλεω *to exhort*.

A shout. In the profane writers it is used for the shout of soldiers charging their enemies, of rowers encouraging each other in their work, or of charioteers inciting their horses. occ. 1 Thess. iv. 16, where see *Elsner and Wetstein*.

Κελευω, from κελω or κελομαι the same, which is used in *Homer*, and this from the Heb. כל *the voice*.

To order, command. Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, & al.

Κενοδοξια, ας, η̃, from κενος *vain, empty*, and δοξα *glory*.

Vain glory, desire of empty praise. occ.

* Since writing the above, I find this derivation confirmed by the learned *Fuller*, in these words: "Nam. κειρμαι a κειρυνderivatur, perinde ut κομμα-τα a κομω. Utrumque igitur horum nominum argum-
ta stygmus reddas." *Miscel. Sac. lib. vi. cap. 18.*

Phil. ii. 3. *Lucian* several times uses this N. in the same sense. See *Dial. Mort. Mercur. & Charont*. tom. 1. p. 240. *Dial. Menipp. & Æac*. Id. p. 272. *Ver. Hist. Id.* 709. *De Mort. Peregr.* tom. ii. p. 759. edit. *Bened.*

Κενοδοξος, ς, δ, η̃, from κενος *vain*, and δοξα *glory*.

Vain-glorious, desirous of empty praise. occ. Gal. v. 26. *Lucian* applies the Adj. in the same sense. *De Mort. Peregr.* tom. ii. p. 758.

KENOS, η, ον, from the Heb. קנא denoting hollowness, emptiness, *A CANE*.

I. *Empty, not having, or not having obtained, any thing*. occ. Mark xii. 3. Luke i. 53. xx. 10, 11. *Herodotus* uses ΚΕΝΗΣΙ χερσι with empty hands, empty handed, in the same view, lib. i. cap. 73.

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.

III. *Vain, fruitless, ineffectual*. occ. Acts iv. 25. 1 Cor. xv. 10, 58.

Εἰς κενον, *In vain, to no purpose*. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. קריב. (See Lev. xxvi. 20. Job xxxix. 16. Isa. lxxv. 23.) *Josephus* also uses it, *De Bel. lib. i. cap. 14, § 1*, and *Diodorus Siculus*, cited by *Wetstein* on 2 Cor. vi. 1. So it is not a merely hellenistical phrase.

IV. *Vain, destitute of reality or truth*. occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where *Blacknight* (whom see) "*false*."

Κενοφωνια, ας, η̃, from κενος *vain*, and φωνη *a voice, cry*.

Vain, empty, or fruitless babbling, or noise. occ. 1 Tim. vi. 20. 2 Tim. ii. 16.

Κενωω, ω, from κενος *empty, vain*.

I. *To empty*. occ. Phil. ii. 7, where it is applied to Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament.

II. *To make vain, or useless*. occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null*. occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κεντρον, ς, το, from κενωω *to prick, stimulate*, which perhaps by transposition from the Heb. קנא *to mark, spot, pink*.

Any thing by which a puncture is made.

† See Heb. and Eng. Lexicou under קנא III.

I. A

- I. *A goad or prick.* occ. Acts ix. 5. (comp. Σκλῆρος III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly bees, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned *Bochart*, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus *Æschylus* in *Agamemnon*, ver. 1620,

ΠΡΟΣ ΚΕΝΤΡΑ ΜΗ ΔΑΚΤΙΖΕ, ΜΗ ΨΙΩΣΙΣ ΜΟΥΣ;
Kick not against the pricks, lest thou be hurt.

Euripides in *Bacch.* ver. 793,

ΘΥΣΙΜ' ΑΝ ΑΥΤΩ ΜΑΛΛΟΝ, ἢ ΔΥΜΜΙΜΟΣ
ΠΡΟΣ ΚΕΝΤΡΑ ΔΑΚΤΙΖΟΙΜΙ ΔΙΩΣΙΣ ὡς ΘΕῶν.
*I would with off'ring supplicate the God,
Rather than madly kick against the pricks.*

Pindar in *Pyth.* II. lin. 173,

ΠΟΤΙ ΚΕΝΤΡΟΝ ΔΕ ΤΟΥ
ΔΑΚΤΙΖΕΜΕΝ ΤΕΛΕΘΗ
ΟΛΙΣΘΗΣΙΣ ΑΙΜΑΤΟΣ.

*But furiously to kick against the pricks
Is dangerous.*—

So *Terence*, *Phormio*, act i. scene 2,
lin. 27, 28,

*Nam quæ inscitia est
Adversum stimulos calces!* (subaud. jactare.)
How mad is it to kick against the pricks!

Bochart, however, remarks that *Moses* had used a similar expression, *Deut.* xxxii. 15, a thousand years before the time of *Æschylus* and *Pindar*. Comp. *Hos.* iv. 16. See also *Wetstein's* Note on *Acts* xxvi. 14.

- II. *A sting*, as of a scorpion. occ. *Rev.* ix. 10. So in *Manilius* iv. 217, cited by *Wetstein* on *Rev.* ix. 3,

Scorpius armatus metuendus cuspidæ caudæ.

Comp. 1 *Cor.* xv. 55, 56, where see *Vitringa* *Observat. Sacr. lib.* ii. cap. 7, § 7.

ΚΕΝΤΡΙΟΝ, *ovos*, δ, Latin.

A Centurion, in Latin *Centurio*, *A Roman military officer who commanded an hundred men*, so called from *centum* an *hundred*, which *Martinus*, *Lexicon Etymol.* deduces from the Greek *ἐκατον* an *hundred*, which see. Though *Κεντυριων* be a mere Latin word, yet it is found also in *Polybius*, lib. vi. p. 470. C. edit. *Paris*, an. 1616. Τῶς δὲ ἡγεμόνας [ἐκα-
λεσάν] ΚΕΝΤΥΡΙΩΝΑΣ καὶ ταξιάρχους,

The Commanders they call *Centurions* and *Captains.*" occ. *Mark* xv. 39, 44, 45. Comp. under *Λεγεων*.

Κενως, An Adv. from *κενος*.

In vain, to no purpose. occ. *Jam.* iv. 5. So not only the LXX use it for the Heb. קֵוַ, *Isa.* xlix. 4, but also *Arrian*, *Epictet.* II. 17, cited by *Wetstein*, H ΚΕΝΩΣ τὰς φωνὰς ἀπηχῶμεν; Did we utter these sounds to no purpose, or without a meaning?" And a little before, Ἀσημῶς καὶ ΚΕΝΩΣ φθελογόμεθα τὰς φωνὰς; Do we utter the sounds without meaning, and to no purpose?"

Κεραία, ας, ῆ, from *κερας* a horn.

- I. Properly, *A horn*. Thus *Aristotle*, cited by *Suicer*, mentions ΚΕΡΑΙΑΣ δύο μεγάλας καὶ τραχείας, two great rough horns, and distinguishes them from *κεραία* little horns.

II. It denotes * a little ornamental curvature or flourish, which, when *Hebrew* is elegantly written, is generally used at the extremity of a letter. † *Capellas* has well remarked from *Martinus's* *Gram. Technol.* that "this word cannot signify the vowel points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (*corpusculum*), much less a point (which is in Greek called *στίγμα*, not *κεραία*), but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in building, which in French are therefore called *corniches*, from the Latin *cornu*," as, we may add, they are also in Eng. *cornices*. occ. *Mat.* v. 18. *Luke* xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand *κεραία* in the sense here assigned, than as denoting those little projections which in *Hebrew* distinguish one similar letter from another, as, for instance, a 2 from 3, or a 7 from a 7; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it

* See *Doddridge*.

† De Functorum Hebraicorum Antiquitate.

must be confessed, that *κεραία* seems a very proper name for this latter kind of projections also, and is actually thus used by *Origen* on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, *ὡς κατὰ μῆδεν ἀλλήλων διαλλαττεῖν ἢ βραχίονα ΚΕΡΑΙΑΙ ΜΟΝΗ*, so as to differ from each other in nothing but one little *κεραία*." See also *Wolfius* and *Wetstein*.

Κεραμύς, *ος*, att. *ως*, *δ*, from *κεραμός*.

A potter. occ. Mat. xxvii. 7, 10. Rom. ix. 21.

Κεραμικός, *η*, *ος*, from *κεραμός*.

Made of potter's clay, earthen. occ. Rev. ii. 27.

Κεραμύς, *α*, *ον*, from *κεραμός*.

Made of earth, or clay, earthen. So *Wetstein* on Mark xiv. 13, cites from *Dioscorides*, ΚΕΡΑΜΙΑ χυτρά earthen pots. Hence Neut. *Κεραμύον το*, (*αἷσιον* or *σκευός* being understood) *An earthen pitcher or vessel*, was fictile. occ. Mark xiv. 13. Luke xxii. 10.

ΚΕΡΑΜΟΣ, *α*, *δ*, from the Heb. קרפ to join, coalesce.

I. *Potter's clay*, so called perhaps from its cohesive quality. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers.

II. *A tile made of cohesive clay or earth*. But in this latter sense *κεραμός* may not probably be derived from the Heb. קרפ to superinduce, cover with. The word is applied in this meaning by *Thucydides* and *Herodian*. See *Scapula* and *Wetstein*. occ. Luke v. 19. Comp. under *ἄντρος* γαλῶ.

ΚΕΡΑΣ, *ας*, *ως*, *ος*, *ος*, *ος*, from the Heb. קרן, a horn, the final *ן* being dropped, (as in *οὐς* from קרן an ear) which, however, appears again in the Latin *cornu*, *corona*, and in the Eng. *horn*, *crown*, *cornet*, *coronation*, &c. which are derivatives from the same Hebrew word.

A horn. "Horns are the well known emblems of strength, power, or glory, both in the sacred and profane writers; and that, not only * because the strength or force of horned animals, whether for of-

fence or defence, consists in their *keras* (see Deut. xxxiii. 17. Ps. xxii. 22. xxi. 11. Dan. ch. viii.) but also because as horns are in Heb. expressed by the same word (namely קרן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the rays or columns of light, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, impels the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the divine light, whose representative the natural or material light is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c. &c.) horns are the very hieroglyphical name for † force or power, and that horns or horned animals, such as bulls, goats, stags, &c. were supposed to bear a peculiar relation to their † Apollo, the sun, or solar light," one of whose distinguishing titles was || Καρνεός or Carnean from Heb. קרן.

In the N. T. it is applied to Christ, who is called, Luke i. 69, Κερας σωτηρίας, A horn of salvation, i. e. A mighty and glorious Saviour. This is an kellenistical phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii. 3, for the Heb. קרן קר. Comp. Ps. cxxii. 17. lxxxix. 24. Ezek. xxix. 21.

In Rev. v. 6, the Lamb is represented as having seven horns, i. e. fulness of power. Comp. Mat. xxviii. 18.

In Rev. xii. 3. xiii. 1. xvii. 3, 7, the ten horns are ten kings. Comp. Rev. xvii. 12, 16. Dan. vii. 24.

In Rev. xiii. 11, the two horns are two

† See Heb. and Eng. Lexicon in קרן II. and the authors there cited.

‡ It is very remarkable in this view, that *Callimachus* in his Hymn to Apollo says, that deity did himself build an altar of horns, foundation, skies, and all.

Διμάλω μιν ΚΕΡΑΣΣΙΝ ἰδὲ θύμῃ, πῶς δὲ θυμῷ
ἔκ ΚΕΡΑΩΝ ΚΕΡΑΟΥΣ δὲ περὶ ἑὲν ὑπεβάλλετο τεύχεος.
Lin. 62, 3.

§ See *Callimachus's* Hymn to Apollo, lin. 71, 72, 80.

powers,

* So *Suidas*, Κερας ἡ ἰσχυρὰ πᾶσι τῇ θύμῃ γὰρ ἐν μεταφορᾷ τῶν ζῴων τῶν καθωπλισμένων τῶν κεράσι, καὶ τοῖσι ἀμύνουσιν. Κερας, a horn, denotes in the holy scriptures strength, by a metaphor taken from animals that are armed with horns, and defend themselves therewith."

powers, whether they denote the *two distinct orders of secular and regular Clergy* in the Romish Communion, according to Bp. *Newton*; or of the *Dominicans and Franciscans*, according to *Vitringa*; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to Pagan Rome, ver. 2. See Dr. *Bryce Johnston's* Commentary.

In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרני, and by the LXX κερᾶτα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7. 18, & al. and denoted that this altar was an emblem of Christ, the divine light, and of his powerful intercession.

The above cited are all the passages of the N. T. wherein κερᾶς occurs.

Κερᾶριον, ὡς, τό, from κερᾶς, ἄλος, τό, a horn.

A *husk* of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a horn. But *Bochart* says, *husks* of this kind are called, not κερᾶτα, but λοῖτοι, and cites several passages from *Theophrastus* to prove his assertion. *Κερᾶτα*, he remarks, are quite different things, namely, the fruit or husks of the *ceratonia* or *charub-tree*; and observes, that either the fruit might be thus denominated from the little horns which arise thereon, or the husks which inclose it, from their being crooked like a horn; whence they are called *falcatos hooked, bent like a hook*, by *Pliny*. The author last cited informs us, that the *siliqua* or *charub-tree* grew plentifully in Syria; and from *Columella* we learn, that they afforded food to swine. occ. Luke xv. 16. See *Bochart*, vol. ii. 708, and *Grotius*, *Weistain*, and *Campbell* on Luke.

Κεραῶν, ὡς, or κεραυννυμι, from κερᾶς a horn.

I. To pour in, properly into cups of horn, of which the ancient drinking vessels were made, as we are assured by the * *Etymo.*

* See this confirmed by Mons. *Goguet*, *Origin of Laws*, &c. vol. I. book ii. art. 3. p. 107. edit. Edinburgh, and by the *Frænetine Table* in *Shaw's Travels*, p. 423, mark z.

logist, and over and over again by *Eustathius* on *Homer*, both of whom, therefore, give to the V. κεραῶν the meaning and derivation here assigned. And in this primary sense of pouring in, κεραῶν and it's compound ἀνακεραῶν, σκεραῶν, and στικεραῶν, are used by *Homer*. Thus *Odyss.* xxiv. lin. 363, ΚΕΡΩΝΤΑΣ αἰδοῦσα οἶνον, that is, says *Eustathius*, ἐκκαλλύοντας ἐκ κρητῆρας, putting into the cups. See more in *Wetstein's* Note on Rev. xiv. 10, and in *Damm's* Lexic. col. 1165, under Κεραῶν. And thus some understand the word in Rev. xiv. 10. xviii. 6. But

II. In the latter Greek writers, Τομίξ. In this sense it is used by the LXX, for the Heb. יטס to mix, mingle wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned *Jos. Mede* (Comment. Apocalypt.) interprets ἀκρατὴς κεκρασμενός, wine untempered with water, but mixed with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the cup of malediction; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8, Ὅρι ποτήριον ἐν χειρὶ Κυρίου οἶνος ΑΚΡΑΤΟΥ, ὡληρᾶς ΚΑΡΑΣΜΑΤΟΥ; Because a cup is in the hand of the Lord of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord, and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3, or 4. Isa. li. 17, 22.

Κερδαίνω, or κερδεύω, ὡς, from κερδός gain.

I. To gain, in trade or otherwise. See Mat. xxv. 17, 20, 22. xvi. 26. xviii. 15. 1 Cor. ix. 19. Phil. iii. 8.

II. Joined with words expressive of hurt or damage, To escape. occ. Acts xxvii. 21. So *Arivotle*, Eth. II. Καὶ ὡς κατὰ λόγον ΖΗΜΙΑΝ — ἣν λαβεῖν, τὸν τὸ τοῖσδε ΚΕΡΔΑΝΑΝΤΑ ἐνύχην φάμεν. And the man, who should in reason receive hurt, we call fortunate if he escape it. Several other instances of the like use of the word by the profane writers may be seen in *Elser*, *Wolfius*, *Weistain* and *Kypke*. So the Latin *lucrifer* to gain,

† See *Harmer's* Observations, vol. I. p. 375, and *Vitringa* on Rev. xiv. 10.

by which the Vulgate in Acts xxvii. 21, well renders the Greek *καρῆσαι*, signifies in like manner to *escape* any thing *hurtful* or *disagreeable*. See *Ainsworth's Dictionary*.

Κέρδος, σος, υς, το.

Gain, advantage, profit. occ. Phil. ii. 21. iii. 7. Tit. i. 11.

Mintert derives it from *καρῆσαι*, because it *delights the heart*. But may it not be more probably deduced from *κείρω* to *cut off*, as denoting the little clippings or cuttings off of money (see *Κέρμα*) which were anciently *gained* by trading? So *נָרַב* in Heb. which properly signifies to *break* or *cut off*, and thence as a N. a piece of money *broken* or *cut off*, is used for *gain*. See *Heb. and Eng. Lexicon* under *נָרַב*.

Κέρμα, ατος, το, from *κείρω* to *cut* or *clip off*.

A small piece of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. *Ισημύ* IX.) in their dealings with each other: A practice which prevails among some nations to this day. occ. John ii. 15. Comp. *Heb. and Eng. Lexic.* in *נָרַב* and *נָרַב*.

Κερματιστής, η, το, from *κερματίζω* to *divide into small money*, which from *κέρμα*.

A dealer in small money, a money-changer. occ. John ii. 14.

Κεφαλαίον, η, το, from *κεφαλή* a head,

I. A head, top. Thus sometimes used in the profane writers.

II. A sum-total, including many particulars added together, so called because among the ancients it used to be set down or written at the head, not, as among us, at the foot of the account. Hence

III. A sum of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See *Elsner*, *Wetstein*, *Kypke*, and *Bp. Pearce*.

IV. A sum, summary, or recapitulation, of a discourse, or rather, as others render it, the chief or principal point or article. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see *Elsner* and *Wolfius*; and *Wetstein* on Rom. xiii. 9. To what

they have adduced I add from *Menander*, p. 260, edit. *Cleric*.

Τὸ δὲ ΚΕΦΑΛΑΙΟΝ ΤΩΝ ΛΟΓΩΝ Ἀνθρώπου εἰ—
The sum of my discourse: Thou art a man—'

and from *Dionysius Halicarn.* Περὶ Συνθεσ., sect. 16. p. 114., edit. *Upton*, Τὶ δημοὶ τὸ ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΥ ΛΟΓΟΥ; What is the sum of my discourse?

Κεφαλαίω, ω, from *κεφαλαίον*.

I. To smite on the head, wound in the head. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense.

II. To sum up, sum up in short. Comp. *Ἀνακεφαλαιοῦμαι*. Thus the simple verb is used in Eccclus. xxxii. 8, ΚΕΦΑΛΑΙΩΣΟΝ λόγον, ἐν ὀλίγοις πᾶλλα, Let thy speech be short, comprehending much in few words. Engl. Transl. and by *Thucydides*, vi. 91, cited by *Wetstein* on Rom. xiii. 9. And in a similar view *De Dieu* understands it, Mark xii. 4, And having stoned him, κεφαλαιοῦσαν, καὶ ἐπεψύλαν ἡγνισμένον, breviter vel summatim egerunt, they made short work of it (as we say), and sent him away shamefully treated. This interpretation of *De Dieu's* is approved and defended by the learned *Darport* on *Theophrastus Ethic. Char.* cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity.

ΚΕΦΑΛΗ, ης, ῃ. *Martinus* and *Mintert* derive it from Heb. כּוֹפֶה to double, because almost all the parts belonging to the head are double, two eyes, two ears, two nostrils, two lips, &c.

I. The head, properly so called. Mat. v. 36, (where see *Wetstein*.) vi. 17. viii. 20. x. 30, & al. On Acts xviii. 6, comp. 2 Sam. i. 16. 1 K. ii. 33; and see *Elsner*, *Wolfius*, and *Wetstein*.

II. The head, top. Mat. xxi. 43. Luke xx. 17, & al.

III. The head, superiour. Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So God (*Jehovah*) is the head of Christ, i. e. as Man; or the Divinity

Divinity is superior to the *Humanity*.

1 Cor. xi. 3. comp. John xiv. 28.

Κεφαλῆς, ἰδος, ἡ, from κεφαλή *a head*.

I. *The head, top of a pillar*. Thus used by the LXX for the Heb. עֶזְרָה, Ezod. xxvi. 32. xxxvi. 36. xxxviii. 29, and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See *Weststein* on Heb. x. 7. Hence

III. *A volume, or roll of a book*, so called from it's *cylindrical form*. Comp. under Αναπύσσω. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where κεφαλῆς is used in the LXX for Heb. כְּנֶלֶךְ *a volume, roll*, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2.

ΚΗΝΣΟΣ, σ, ὁ. Latin.

It is plainly formed from the Latin *census* *an assessment, tax*, which from the V. *censo* *to rate, cessa, tax*, and this from the Heb. כָּס *to include in numbering, reckon* (q. d. *to cessa*), whence the N. סָכַס *an assessed tribute or tax* *.

A tax levied either upon estates or persons. ccc. Mat. xvii. 25, (where see *Weststein*.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by ܡܫܐ ܩܕܝܫܐ, *pecuniam capitis, the head-money, poll-tax, or capitation*; and so *Grotius* understands it in that passage, and shews it was usual for the Romans to impose a *poll-tax* on the provinces.

ΚΗΠΟΣ, σ, ὁ, from the Heb. כֶּתֶם *to cover, protect*; so in Heb. *a garden* is called כֶּתֶם, from the V. כָּן *to protect*, and our Eng. *garden* seems to be of the same root as the V. *to guard*.

A garden. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41.

Κηπουρος, σ, ὁ, from κηπος *a garden*, and ὑπος *a keeper, inspector*, which from ὄραω *to see, inspect*.

A gardener. occ. John xx. 15.

Κηριον, σ, το, from κηρος *bees wax*, which may perhaps be best derived from the Heb. קִיר *a wall*; for every one knows, that the *wax* forms the *walls* or *partitions* of the cells in a *honey-comb*. This derivation is confirmed by observing with *Martinius*, that the Arabs use קִיר for *wax*.

A honey-comb. occ. Luke xxiv. 42.

* Comp. Heb. and Eng. Lexicon under כָּס I.

Κηρύσμα, ατος, το, from κηρύσσει perf. pass. of κηρύσσω.

A proclamation, proclaiming, publishing. Mat. xii. 41. Rom. xvi. 25. 1 Cor. i. 21, & al.

Κηρυξ, υκος, ὁ, from κηρύσσω.

A proclaimer, publisher. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes a *public herald* or *cryer*; and in this sense it is also used by the LXX, Gen. xli. 43, and by *Theodotion*, Dan. iii. 4, for the Chald. כְּרִי.

ΚΗΡΥΣΣΩ, from the Chald. כְּרִי the same, to which κηρύσσω answers in *Theodotion's* version of Dan. v. 29, or 31. On this V. and its derivatives, see *Campbell* Prelim. Dissertat. p. 279, &c.

I. *To publish, proclaim, as an herald*. See Mat. x. 27. Luke xii. 3.

II. *To proclaim aloud, publish*. Mat. iii. 1. iv. 17. xxiv. 14. Luke iv. 18, 19. Acts xv. 21. Rom. ii. 21.

III. *To publish, declare publicly, make publicly known*. Mark i. 45. v. 20. Luke viii. 39.

ΚΗΤΟΣ, σος, υς, το. It may not improbably be derived from the Heb. חַיָּה, in regim. חַיָּה *a wild beast*. So the Romans call a *whale* bellua marina *a sea-beast*, and not improperly; for this species in several respects resembles *land-animals* †. *A whale, a great fish, or sea-monster*. Thus in *Homer*, Odys. iv. lin. 143, &c. κητος is synonymous with ὀψων, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed *Jonah*, which, in the history of that Prophet, is called by no other name in the Heb. but דָּג גָּדוֹל *a great fish*, and דָּג הַיָּם or דָּג הַיָּם *the fish*, without determining anything as to it's species; see *Jonah* ii. 1, 2, 11; in all which texts the LXX render דָּג by κητος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: For though *whales* are sometimes found in the † Mediterranean, where

† See Heb. and Eng. Lexicon under דָּג II.

‡ "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at Corrica a hundred feet long." *Brookes's Nat. Hist.* vol. iii. ch. 2. p. 6.

Jonah

Jonah was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the Prophet in the fish's belly, and caused him to be vomited up again alive, could have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of scripture, to appeal to God's miraculous interposition:

(*Nec Deus interit, nisi dignus vendice nodus.*)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are * assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies: I heartily, therefore, concur with the opinion of the excellent and learned *Bochart*, that the fish which swallowed the Prophet *Jonah*, was of that species of *shark* which Naturalists, from it's rough, sharp teeth (*απο των καρχαρων οδοντων*), have denominated *carcharias*, and *lamia* from it's monstrous swallow, (*απο το σχειν μασαν λαμνον*.) Our Blessed Lord observes, Luke xi. 30, that *Jonas* was a sign to the Ninevites; and it may be worth remarking, that the

same of that Prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of *Hercules*' escaping alive out of the fish's belly, which is alluded to by *Lycophron*, who calls *Hercules*,

Τρισπην λωντος, δι' ουτος γυνθεις
Τριτωνος κερκαριου κυνης κινου.

That fam'd three-nighted lion, whom of old
Triton's carcharian dog with horrid jaws
Devour'd. _____

That is, says *Bochart*, whom the *canis carcharius* or *shark* sent by *Neptune* swallowed up.

Thus the poet not only agrees with the scripture account of *Jonah* as to the time his hero remained entombed, but even mentions the very species of fish by which it is most probable that the Prophet was swallowed. *Aeneas Gazæus*, however, calls the fish which devoured *Hercules*, as the LXX and St. Matthew do that which swallowed *Jonah*, *Κητος*. 'Ὅσπερ καὶ Ἡρακλῆς ἀδεται, διαφθεύσας τῆς νύκτος, ἐφ' ἧς ἐπλεῖ, ὅτε ΚΗΤΟΤΕ καταποθῆναι καὶ διασωθῆναι. As *Hercules* also is reported, when he was shipwrecked, to have been swallowed by a (*κητος*) *whale*, and yet to have been saved." The reader may see more on this subject in *Bochart*, vol. iii. 742, &c. in *Vossius De Orig. & Progr. Idol. lib. ii. cap. 15*, and in *Grotius De Verit. Relig. Christ. lib. i. § 16*, Not. 106.

ΚΗΦΑΣ, α, ὁ. Chald. and Syr. כֶּפֶס a stone or rock, from Heb. קָפָה, plur. כְּפָפִים properly hollow rocks, rocky caverns, Job xxx. 6. Jer. iv. 29.

Cephas, or rather *Kephas*, ὁ ἐρμηνεύεται *Petros*, which is interpreted, in Greek namely, or is equivalent to, *Petros*, saith St. John, ch. i. 42, or 43. And what is *Petros*? Our translators render it a stone, and *Leigh Crit. Sacr.* says, "*Petros* doth always signify a stone; never, a rock." *Longinus*, however, *De Sublim. § xxxv.* uses *Petros*; for the large stones or rocks (*scopulos*), as *Virgil* calls them, *Æn. iii. lin. 57.*) thrown up by mount *Ætna*. And *Dionysius Halicarn.* Περσ Συρτερ. § xx. p. 166, edit. *Upton*, applies

* See *Bochart*, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the *Universal History*, vol. x. p. 554, Note B. 8vo. edit. "The word here used (*Mat. xii. 40.*) signifies no more a whale than any other large fish that has fins; and there is one commonly known in the Mediterranean by the name of the *carcharias* (read *carcharias*) or *lamia*, of the bigness of a whale, but with such a large throat and belly as is able to swallow the largest man whole. There was one of this kind caught within these thirty years or more on the coasts of *Portugal*, in whose throat, when stretched out, a man could stand upright." So *Mons. Pluche*, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the bodies of men half-eaten, sometimes whole and entire." *Nature Displayed*, vol. iii. p. 140, small edit. And *Kolben* mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and it's gullet so wide, that it may easily be believed he can swallow a full-grown man." *Nat. Hist. of the Cape*, p. 194.

plies both *πετρας* and *πετρα* to the *huge stone* or *rock* which *Sisyphus* was condemned to roll up-hill*. And to these applications of *Πετρος* agrees the declaration of our Saviour to *Simon*, Mat. xvi. 18, *Thou art Πετρος, and upon this Πετρα Rock, will I build my church*—Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time (see under *Εβραϊς*), and probably used the same term כֶּפֶץ or כְּמָכָה (as the Syriac version does) in both parts of the sentence. But, in representing his words in Greek, the masculine N. *Πετρος* seems to have been chosen as more proper for the name of a *man*, than the feminine N. *Πετρα*. The name *Κηρας* occurs John i. 42, or 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κεχωρος, κ. η. from *κεως* the same, and this from the Heb. כָּבֹה to *make hollow*, the initial כ being dropped, as it is in כָּבֹה (in regim. קָבֹה) a *vaulted chamber*, a *belly* or *paunch*, and in כָּב a *cub*, a *measure of capacity*, Hebrew derivatives from the same root כָּבֹה.

An hollow vessel, a chest, an ark. In the N. T. it is used for the ark of Noah, Mat. xxiv. 38, & al.—for the ark of the covenant, placed in the Holy of Holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. אֲרוֹן, Exod. xxv. 10, & al. freq. in the former to כָּבֹה, Gen. vi. 14, & al. freq. *Lucian* in *Timon*. tom. i. p. 59, speaking of *Deucalion's* flood, calls the *ark* wherein he was saved, in like manner *κεχωριον*.

KIΘAPA, ας, η.

A harp. occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2, xv. 2. The Greek name may be derived either from Heb. כָּתַר to *surround*, on account of the † orbicular or round shape in which, we are told, *harps* were at first made; or rather from the Chaldee כֶּרֶךְ, which *Theodotion* constantly renders by *κithara* in all the texts wherein it occurs, namely, Dan. iii. 5, 7, 10, 15.

* See Bp. Pearce's Note on Mat. xvi. 18, to whom I am obliged for the passages from *Longinus* and *Dionysius*.

† See Bp. Chandler's Vindication of the Defence of Christianity, vol. I. ch. i. p. 50, and comp. Heb. and Eng. Lexicon in כֶּרֶךְ.

Κιθαριζω, from *κithara*.

To harp, play upon a harp. occ. 1 Cor.

xiv. 7. Rev. xiv. 2. "The repetition of

three or four words related in their origi-

nal and sound (says the elegant *Black-*

wall) is sometimes to be met withal in

the sacred and common classics. If φω-

την κιθαριζων κιθαριζων εν ταις κιθα-

ραις αυτων in St. John, and αστεις ασ-

τειας αστων ων ημετησαν—αμαρτωλοι

αστεις in St. Jude (ver. 15.) sound dis-

agreeable and grating to an over-curious

ear, the same offense must be taken at

τελεως αις τελετας τελεμενος τελεος ον-

τως γινεται in the sublime † *Plato*, and

at that passage in the clean and polite

§ *Xenophon*, δι παιδες ακουσις τας δικας

δικαιως δικαζομενας εδοκην μανθανειν δι-

καιοτητα." Sacred Classics, vol. i. p.

182. To the instances *Blackwall* has

produced, we may add from *Menander*,

p. 274, edit. Cleric. Δωλφ γενομενω,

Δηλε, δαλευει, φοβω; from *Plato* Apo-

log. Socrat. § 23, edit. Forster, Ο μαν

ελαττω τετς τε αλωνος αλωνα αλωνιζο-

μενος; from *Xenophon's* Memor. Socrat.

lib. iii. cap. 5. § 20, || δικαιοτερον τας

τε δικας δακαζοντας; and from *Isocrates*

ad Demon. cap. 15, μηδε τας χαριτας

αχαριστως χαριζομενος. But one of the

most remarkable of this kind of repeti-

tions to be found in any Greek writer is

that cited by *Weistein* on 1 Pet. ii. 21,

from *Plato's* Protagor. p. 227. D. edit.

Ficin. Ωστε δι γραμματισται τοις μητω

δεινοις γραφειν των παιδων υπογραφαντες

γραμμας τη γραφιδι ετω το γραμματιον

διδουσι, και αναλειςτοι γραφειν κατα

την υφηγησιν των γραμματων ως κ. τ. λ.

In which short passage we may observe,

that *γραφειν* and it's derivatives are re-

peated no less than *eight* times. These

examples from the best Greek writers

should make *true* critics modest in cen-

suring the supposed inelegance of such

passages of Scripture as Jude ver. 15,

† "Phred. 249, lin. 28, 29, edit. Ser. and Steph."

§ "Cyporod. lib. viii. p. 338, lin. 18, 19. Græc.

Oxon." p. 514, edit. Hutchinson, 8vo.

|| So *Plautus* in the Prologue to *Amphitruus*, lin.

42, &c. introduces *Mercury* saying,

Nam juste ad justis justus sum orator datus.

Nam injusta ab justis impetrare non decet:

Justa autem ab injustis petere, insipientia est.

See M. Casaubon De Ling. Heb. p. 57—62.

Rom.

Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient *Attic* one. For had they been so, would such an eloquent writer as *Plato*, and such a mellifluous one as *Xenophon*, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

"The sound is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music.

Κιθαρῶδης, *κ, δ*, from *κιθαρα* a harp, and *ῶδης*, for *αἰδός*, a singer, which from *αἰδῶ* to sing, which see under *Αἰδω*.

One who sings to the harp on which he plays, a singer to the harp. So *Ammenius*, *κιθαριστῆς μὲν ἔστιν ὁ μόνον ψαλ- λων· κιθαρῶδης δὲ ὁ ᾄδων καὶ ψαλλων*.

Κιθαριστῆς is one who only plays, *κιθαρῶδης* one who both sings and plays." occ. Rev. xiv. 2. xviii. 22.

KINNAMOMON, *κ, το*, from the Heb. *קִנְמֹן* the same, to which it answers in the LXX of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and which is from the V. *קִנְיָן* (in Arab.) to emit a strong smell. *Cinnamon*. What is now so named is a second and inward bark of an aromatic tree called *canella zeylanica*. occ. Rev. xviii. 13.

Herodotus, lib. iii. cap. 3, observes, that the Greeks learned the name *κινναμωμον* from the *Phenicians*; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from *Bochart*, vol. i. 713:

קַשְׁשׁוּ, *Κασσία*, Cassia.

קַנָּה, *Καννα*, Canna, Cane.

קַמְרִי, *Μυρρίνη*, *Εὐλ.* (aliter *Σμύρνη*) *Myrrha*, *Myrrh*.

קַלְבָּנִי, *Λιβανός*, Libanus, Olibanum.

קַלְבָּנִי, *Χαλβανή*, Galbanum.

קַלְבָּנִי, *Αλοή*, Aloe.

קַרְדֵּן, *Νάρδος*, Nardus, Nerd, spike-nard.

קַיָּפֶר, *Κυπρός*, Cyprus.

קַיָּפֶר, *Νιτρώσον*.

Κινδυνεύω, from *κινδυνός*.

To be in danger, or in extreme danger. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 40, 27. On this last text *Raphelius* remarks, that *κινδυνεύω* is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by *Plato* and *Demosthenes*. See also *Wetstein*.

Κινδυνός, *κ, δ*.

A danger, peril, so called as *κινεῖν δύναμενος* able to move, or because *κινεῖ τας οδύνας* it moves, excites anguish, says *Minter*. occ. Rom. viii. 35. 2 Cor. xi. 26.

Κινεῶ, *ω*, from *κινω* to go, (from Heb. *קָנָה* to tend), and * *κινω* to move, (from Heb. *קָנָה* the same.)

I. To move, stir. occ. Mat. xxiii. 4. *Κινεῖμαι*, *εἰμαι*, pass. To move or be moved. occ. Acts xvii. 28.

II. To move, agitate, wag, as the head. occ. Mat. xxvii. 39. Mark xv. 29.

III. To move, remove. occ. Rev. ii. 5. vi. 14.

IV. To move, excite, as sedition. occ. Acts xxiv. 5. *Κινεομαι*, *εἰμαι*, pass. To be moved, be put into commotion or tumult. occ. Acts xxi. 30. The profane writers use the V. in the same sense. See *Wetstein* and *Kypke*.

Κινησις, *ισ*, att. *σις*, *ῆ*, from *κινεω*.

A moving, motion, commotion. occ. John v. 3.

—**ΚΙΣ**. A numeral termination denoting (like the Latin—ies) times, and frequently postfixed in this sense, as in *ἑπτάκις* seven times, *πολλάκις* many times, *ποσάκις* how many times, how often? It may not improbably be derived from the Heb. *קָנָה* to reckon, count.

Κλαδός, *κ, δ*, from *εκλαδον*, 2 aor. of *κλαίω* to break.

A branch, properly a small branch or twig, which is easily broken. So *Theophrastus* informs us, *Hist. Plant. lib. i. cap. 2*, *κλαδὸν δὲ καλεῖται τὸ βλαστῆμα, τὸ ἐκ τῶν τῶν ἀρτεμωνῶν φύει, εἰς ὅσον μάλιστα τὸ ἐπὶ τῶν*. They call by the name of *κλαδός* the shoot which springs from these larger branches, and generally that of the same year." Mat. xiii. 32. xxiv. 32. Rom. xi. 16, 17, (where the

* For this seems the primary and leading sense of this Greek root. See *Dammi Nov. Lexic. Græc.* col. 1559.

Apostle

Apostle alludes to the etymology of *κλαδος*,) & al.
ΚΛΑΖΩ, or **ΚΛΑΩ**, from the Heb. *לחל* to loose, loosen, or *לחל* to weaken, dissolve. To break, as bread. To shew the exact propriety of this expression it may be proper to observe, that bread among the Jews was made in thin cakes, not in loaves, as with us. Mat. xiv. 19. xv. 36. Acts ii. 46, & al. See *Kypke* on Acts. It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. To break bread sometimes implies, though it does not strictly denote, the celebration of the Eucharist, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bp. *Pearce*, in his Note on Acts xx. 7, observes, that "in the Jewish way of speaking, to break bread is the same as to make a meal; and the meal here meant seems to have been one of those which were called *ασπαι*, love-feasts. Such of the Heathens as were converts to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the Heathen cities; *απο των ιερων δι πτωχοι ζωσι*, the poor are supported by the sacrifices, says the old Scholiast on *Aristophanes*, Plut. ver. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ασπαι*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the Heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion."
Κλαω, 1st fut. *κλαυσω*, from *κλαω* to break, because the voice of persons weeping is ever and anon broken and interrupted with frequent sobbings, says *Mintert*. But may not *κλαω* be as probably deduced from the Heb. *לחל* or *לחל* the voice, according to the expression in Gen. xxi. 16. xxvii. 38, *He lift up his voice and wept*, or in Gen. xlv. 2, *והוא קולו בבכי*, And he gave forth (uttered) his voice in weeping?
I. Intransitively, To weep, wail. Mat. xxvi.

75. Mark v. 39. On John xi. 31, see *Harmer's Observations*, vol. iii. p. 458.
II. Transitivity, To bewail, lament, weep for. Mat. ii. 18. Rev. xviii. 9. With *επι* and a dative following, *To weep over*. Luke xix. 41. With *επι* and an accusative, *To weep for*. Luke xxiii. 28.
Κλασις, *ιος*, att. *εως*, *η*, from *κλαζω* or *κλαω* to break.
A breaking. occ. Luke xxiv. 35. Acts ii. 42. Comp. under *Κλαζω*.
Κλασμα, *ατος*, *το*, from *κεκλασμαι* perf. pass. of *κλαζω* or *κλαω* to break.
A piece broken off, a fragment. Mat. xiv. 20, & al.
ΚΛΑΩ, see **ΚΛΑΖΩ**.
Κλαυθμος, *υ*, *ι*, from *κλαω*, *κλαυσω*, to weep. The *υ* is inserted as in *βαθυς* a step, from *βαω* or *βαινω* to go.
A weeping. Mat. ii. 18. viii. 12, & al.
Κλεις, *ειδος*, *η*, (whence accus. plur. *κλειδαν*, by syncope *κλεις*,) from *κλειω* to shut.
A key. But in the N. T. it is only used figuratively. Mat. xvi. 19. Our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven*. "As Stewards of a great family, especially of the royal household, bore a key, probably a golden one (as the lords of the bed-chamber do), in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power, (comp. Isa. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the Stewards of the mysteries of God. 1 Cor. iv. 1. "Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned *."
The key of knowledge, Luke xi. 52, is the means of acquiring it. † It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tables into his coffin

* Doddridge.

† See Grotius and Camero in Pole Synops. on the place.

because

because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.

The keys of *hades* and *death*, or rather—of *death* and *hades* (see *Wetstein's* Var. Lect.) Rev. i. 18, denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the *Orphic Hymn* to *Pluto*, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλωτων, ὃς κατεχὲς γαίης ΚΑΗΙΔΑΣ ἀπασης,
Πλωτόδοτον γένειν βροτῶν καρπὸς ἰστανται.

Pluto, who hast the keys of all the earth,
Enriching mortals with the yearly fruits.

Hence *Pluto* and his wife *Proserpine* (who also in the *Orphic* style, *καρπὸς ἀναπεμπ' ἀπὸ γαίης*, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in *Daubuz* on Rev. ix. 1, and in *Wetstein* on Rev. i. 18.

The key of *David*, Rev. iii. 7, alludes to the promise made to *Ἐλῆκίμ*, Isa. xxii. 22, (comp. 2 K. xviii. 18,) and imports the unlimited power of Christ in his household the church. See *Vitringa* on Rev. iii. The key of the pit of the abyss, Rev. ix. 1, is power or permission to open it, comp. *Φρεαρ*, as the key of the abyss, Rev. xx. 1, is power to shut it.

The above cited are all the passages of the N. T. in which the N. occurs.

In the LXX this N. answers to the Heb. קָהַם the same, an instrument of opening.

ΚΛΕΙΩ, from the Heb. כָּלַם to restrain, to which the compound κατακλείω answers in the LXX of Jer. xxxii. 3.

I. To shut, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13.

II. To shut up a person. Rev. xx. 3.

III. To restrain, repress. 1 John iii. 17, Κλείω τα σπλάγχνα αὐτά, restraineth his bowels, i. e. his compassion. Comp. Σπλαγχνίζω.) This is an *hebraical* phrase used Ps. lxxvii. 9, or 10, יִסְתֶּר—יָסֵר, which the LXX render by συνέχευ—τες

αὐκτιμῶς, restrain his tender mercies, Eng. Translat.—shut up—The heaven is said κλεισθῆναι, when it is restrained from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. כָּשַׁם הַשָּׁמַיִם דָּעַר, Deut. xi. 17. 1 K. viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συνέχειν τὰς ἐρανας, to restrain the heavens.

Κλεμμα, ατος, το, from κεκλεμμαι perf. pass. of κλέω to steal.

A theft. occ. Rev. ix. 21.

Κλεος, εος, υς, το, from κλεω or κλειω to celebrate with the voice, which is plainly from the Heb. לָרַח הַבּוֹיִם.

Glory. occ. 1 Pet. ii. 20.

Κλεπτης, ος, δ, from κλεπῶ.

A thief. See Mat. vi. 19. John x. 1, 8, 10. 1 Cor. vi. 10. 1 Thess. v. 2, 4.

ΚΛΕΙΠΩ, q. καλυπῶ to hide, conceal, says *Mintert*; but may it not be better derived immediately from the Chald. קָהַם, which likewise denotes covering? Theft implies secrecy, and is frequently performed under cover of the night. See 1 Thess. v. 2. 2 Pet. iii. 10, and comp. Job xxiv. 16, 17.

Thus *Horace*, Epist. II. lib. i. lin. 32,

Ut jugulent homines surgunt de nocte latrones.

Rogues rise before 'tis light to kill and thieve.

CRÆSCH.

So the Latin *latro* a thief may be from Heb. כָּלַם to hide, conceal.

To steal, thieve. Mat. vi. 19. John x. 10, & al. freq.

Κλημά, ατος, το, from κλαω to break. Comp. Κλαδός.

A small branch, twig, or shoot, particularly of the vine, which is easily broken. See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that *D'Arvicus* particularly mentions vine-twigs as used in Palestine for fuel in dressing their food. See *Harmer's* Observations, vol. i. p. 262, and Bp. *Louth* on Isa. xxvii. 11. It is used in the LXX for Heb. מִלְּךְ the long dangling shoots of the vine. Ezek. xvii. 6, 7, 23. xix. 11.

Κληρονομῶ, ω, from κληρονομος.

To inherit, obtain for an inheritance, properly by lot, as the Children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp.

(Comp. Pa. xxxvii. 11, in Heb. and LXX.) Mat. xix. 29. Heb. i. 4, 14. vi. 12.

Κληρονομία, ας, ἡ, from κληρονομος.

An inheritance, properly by lot. (Comp.

Κληρονομία.) See Mat. xxi. 38. Luke

xii. 13. Acts vii. 5. As the inheritance of

the earthly typified that of the heavenly

Canaan, so the latter is often called κλη-

ρονομία. Acts xx. 32. Eph. i. 14. v. 5.

Heb. ix. 15, & al.

Κληρονομος, ος, δ, from κληρος a lot, and ναιμι to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. See Mat. xxi. 38.

Mark xii. 7. Luke xx. 14, where the

scene is laid in Canaan, which was thus

divided to the Israelites, (comp. Κληρο-

νομος;) hence applied to the heirs of the

heavenly Canaan. Rom. viii. 17. Gal. iv.

7. Tit. iii. 7. Heb. vi. 17. Jam. ii. 5.

II. It is applied to Christ, who is appointed Heir, and Possessor, and Lord of all

things. Heb. i. 2, Κληρονομον, τῶν ὅλων,

Κυριος, Heir, that is, Lord," says Chry-

sostom. Comp. Mat. xxi. 38, &c.

ΚΛΗΡΟΣ, ος, δ, plainly from the Heb. לַחֵץ a lot, to which this word frequently answers in the LXX.

I. A lot, the stone or mark itself, which was

cast into the urn or vessel. So Hesychius,

κληρος· τὸ βαλλομενον εἰς τὸ λαχεῖν.

Mat. xxvii. 35. Acts i. 26, & al. All

the words in Mat. xxvii. 35, between

κληρον towards the beginning, and κλη-

ρον at the end of the verse, are omitted

in very many MSS, and are accordingly

rejected by Wetstein and Griesbach; but

*Michaelis, notwithstanding, thinks they

ought to be retained, and accounts for

their having been dropped in so many

copies by the singular circumstance that

κληρον immediately precedes, and im-

mediately follows, the omitted words—

a circumstance very likely to occasion

such a mistake in transcribing.

The method of casting lots among the

Greeks in the time of Homer may be very

clearly collected from Il. iii. lin. 315,

316, 324, 325. Il. vii. lin. 175, 176,

181—183. Il. xxiii. lin. 861. Odys. x.

lin. 206, namely the lots of the several

parties, properly marked or distinguished,

were put into some vessel, as, for

* Introduction to N. T. vol. i. p. 273, edit.

Marsh, which see.

instance, an helmet; this was violently

shaken by one who turned away his face,

and whose lot soever first leaped out,

and fell upon the ground, he was the

man chosen or preferred on the occasion.

Comp. Num. xxxiii. 54. It appears also

from the passages cited by Weistien† on

Mat. xxvii. 35, that the Trojans and Ro-

mans used the same method in casting

lots: And among the Jews "there might

(as Bate has observed, Crit. Heb. under

לך) be several ways of casting lots, one

of which seems to be by casting the lots

into a vessel by Prov. xvi. 33, כִּי כִּי

לִפְנֵי הָאֵל, the lot is cast into the lap,

bosom, or midst, i. e. of the urn, or other

vessel. From the above cited passages of

Homer we may also observe the sacredness

of lots among the Heathen, and their

belief that the disposal of them, however

seemingly fortuitous, belonged to Jove.

II. A lot, allotment, part, or share. Acts i.

17, 25. viii. 21.

III. An inheritance. Acts xxvi. 18. (Comp.

Acts xx. 32.) Col. i. 12. Comp. Κλη-

ρονομία.

IV. Κληροι, οι, 1 Pet. v. 3, seems to denote

these distinct congregations of Christians

(comp. Deut. iv. 20. ix. 29,) which fell

to the lot, as it were, of different Pastors.

See Wolfius, Doddridge, and Macknight.

Κληρω, ω, from κληρος.

To take or choose by lot. Thus the V.

active is used by Aristophanes, and the

mid. by Demosthenes. See Elser on the

place. Κληρομαι, υμαι, pass. To be

taken properly by lot. So it is applied

by the LXX, 1 Sam. xiv. 41, for Heb.

נָלַק was taken. And in this view it

seems used in Eph. i. 11, the only pas-

sage of the N. T. wherein it occurs,—

in whom και εκληρωθημεν we (Jews) also

were taken, as it were, by lot.

Κλησις, ιος, att. εως ἡ, from κκλησαι

2 pers. perf. pass. of κκληω, or obsol.

κκληω to call.

I. A calling. See Rom. xi. 29. 1 Cor. i.

26. Eph. iv. 1, 4.

II. A calling, condition, employment. 1 Cor.

vii. 20.

Κλητος, η, ον, from κκληται 3 pers. perf.

pass. of κκληω, or obsol. κκληω to call.

Called. Mat. xx. 16. Rom. i. 1, 6.

† To which we may add Horace, Ode iii. lib. 2.

lin. 23, and Ode i. lib. 3. lin. 16.

Κλιτατος,

Κλιβανος, σ, δ. It is generally supposed to be formed from the Attic *κριβανος*, λ being substituted for ρ. And *κριβανος* signifies *an oven to bake bread in*, from *κρι* *barley* (see under *Κριθη*), of which bread was often made in ancient times, and *βανος* *fire, a furnace*, a plain derivative from Heb. *בצק* *to try*, as metals by fire. Zech. xiii. 9, & al. *An oven.* occ. Mat. vi. 30. Luke xii. 28. Comp. under *Χερτος*.

Κλιμα, ατος, το, from *κλινμαι* perf. pass. of *κλινω* to *incline*, *decline*.

I. *A climate*, in the ancient geography, i. e. * "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. **Κλιματα, τα.** *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in *Josephus De Bel. lib. iv. cap. 7. § 2*, we have *τα αλλα της ιουδαιας κλιματα*, the other *tracts* or *parts* of *Judea*."

Κλινη, ης, η, from *κλινω* to *recline*, *lie*; so the Heb. *מטה* *a bed*, from the V. *נשן* to *incline*, *recline*; and the Lat. *lectus* from the Greek *λεγω* to *lie down*; whence also, by the way, the German *liegen*, Saxon *liegan*, Scottish *lig*, and Eng. *lie*.

A bed, or couch, where men *recline* or *lie*. Mat. ix. 2, 6. Mark vii. 4. & al. Luke xvii. 34, *Δυο επι κλινης μιας*: "This regards *rich men*: *two men lying upon one couch*; at supper, I suppose." Markland, in Append. to *Bowyer's* Conject.

Κλινιδιον, σ, το. A diminutive from *κλινη*. *A little bed, a couch.* occ. Luke v. 19, 24. This word is used likewise by *Dionysius*

Halicarn. Plutarch and *Aristophanes*, cited by *Wetstein*.

ΚΑΙΝΩ, from the Heb. *כרע* *to bend, bow down, crouch, or couch*, the *ר* being softened into *λ*, (as in *Μακελλον* from *מכר*), and the *υ* retaining nearly it's *nasal* sound.

I. *To recline, lay, lay down*, occ. Mat. viii. 20. Luke ix. 58. See *Suicer Thesaur.* in *Κεφαλη* III.

II. *To bow down, decline.* occ. Luke xxiv. 5. John xix. 30.

III. Spoken of the day, *To decline.* occ. Luke ix. 12. xxiv. 29. *Κεκλινεν η ημερα*. This expression is used by the LXX for the Heb. *ונשן היום*, *the declining of the day*, Jud. xix. 8, and (according to some copies) for the Heb. *רפה היום*, *the giving way, yielding, of the day*, namely to the evening or night. Jud. xix. 9. The Greek phrase plainly denotes *the day's* or *daylight's* going off towards the west. *Herodotus*, lib. iv. cap. 181, has the similar expression, *ΑΠΟΚΑΙΝΟΜΕΝΗΣ της ημερας*, *the day declining*." So the best Latin writers say, *die inclinatio*, and *die inclinatio* in *vesperam*. See *Wetstein* on Luke ix.

IV. *To cause to give way, discomfit, put to flight, rout* an army. occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus *Homer*, *Il. v. lin. 37*, *Τρωας δ' ΕΚΑΙΝΑΝ Δαναοι*, *The Greeks routed the Trojans*." So *Josephus De Bel. lib. vi. cap. 2. § 6*, *Μηδ' εταροι βεβαιως ΚΑΙΝΑΝΤΕΕς τας εταρους*, *Neither of them entirely routing the others*."

Κλισια, ας, η, from *κεκλισια*, 2 pers. perf. pass. of *κλινω*.

I. *A place where men recline or lie down, a tent.* Thus applied in the profane writers, particularly in *Homer*.

II. *A company of persons reclining.* occ. Luke ix 14. So *Κλισια* is used by *Josephus*, *Ant. lib. xii. cap. 4. § 11*, for *a distinct company reclining at meat*.

Κλοπη, ης, η, from *κεκλοπα*, perf. mid. of *κλεπω* to *steal*.

Theft. occ. Mat. xv. 19. Mark vii. 22.

Κλυδων, ωνος, δ, from *εκλυδον*, 2 aor. of *κλυω* to *wash, wash away*, which see under *κατακλυω*.

I. *The raging of the sea, a tempest.* occ. Luke viii. 24. The LXX use it *Jon. i. 4.*

* New and Complete Dictionary of Arts, &c. in CLIMATE. See also *Kail's Astronomy*, Lect. 19.

i. 4, 12, for the Heb. *יָצַח* a tempest. Comp. ver. 11.

II. *A wave, surge, billow.* occ. Jam. i. 6.

Κλυθιζομαι, from *κλυθαι*.

To be agitated, tossed to and fro, as by the waves of the sea, fluctuate, or fluctuari *amino*. occ. Eph. iv. 14. Comp. Jam. i. 6. The LXX have used it in the same sense, Isa. lvii. 20. So *Aristophanes*, cited by *Wetstein* on Eph. ΚΑΤΑΘΝΙΖΟΜΕΝΟΣ *ακ τω ποθε*, being tossed to and fro by his desire." See also *Elsner* and *Alberti*.

Κρηθω, from *κρωω* to cut, scrape, scratch, tickle, and this from the Heb. *קָרַח* to eat into, corrode, as fire.

I. *To scratch, rub.*

II. *To tickle, make to itch*; whence passive *κρηθομαι* to *itch*. occ. 2 Tim. iv. 3. *Wetstein* and *Wolfius* cite from *Plutarch* De Superstit. tom. ii. p. 167, B. Μουσικην φησιν ο Πλατων—ανθρωποις η τρυφης ενακα και ΚΝΗΣΕΩΣ ΟΤΩΝ δοθηναι—*Plato* says, that music was given to men not to indulge their luxury, or tickle their ears—"

ΚΟΔΡΑΝΤΗΣ, *κ, δ.* Latin.

A word formed from the Latin *quadrans*, —*tis*, which (from quatuor *four*) denotes a Roman coin, made of brass or lead, which was the fourth part of an *as*, and equal in value to about three-fourths of our farthing. *Plutarch*, in his Life of Cicero, tom. i. p. 875, C. edit. *Xylamari*, says, Το δη ΛΕΠΤΟΤΑΤΟΝ τω χαλκω νομισματος ΚΟΔΡΑΝΤΗΝ ηκαλον, The smallest piece of brass money they (the Romans) called a *quadrans*. And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St. Mark, ch. xii. 42, mentions a still smaller coin current in Judea in our Saviour's time, called a *λεπτον*, two of which, he says, made a *quadrans*,—δύο λεπτα, δ εστι ΚΟΔΡΑΝΤΗΣ, according to the reading of all the copies. Nor will a comparison of Luke xii. 59, with Mat. v. 26, prove, as the late learned *Bowyer* thought, that when St. Mark wrote, the *Κοδραντης* or *Quadrans* was the *Asserion* or *Mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evi-

dently proverbial, why might he not use the name of one coin in the one, and of another coin in the other; just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? occ. Mat. v. 26. Mark xii. 42.

Κοιλια, *ακ, η*, from *κοιλος* *hollow*, which from Heb. *כָּל* to comprehend, contain, or from *כָּל* to confine, shut up.

I. The belly of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19.—of a fish, Mat. xii. 40. In John vii. 39, it denotes the inmost part, heart, mind, or soul of man. See *Doddridge*, *Spearman's* Letters on LXX, p. 245, *Randolph*, On the Prophecies, &c. cited in the N. T. p. 31, and his View of our Saviour's Ministry, p. 193, and comp. Heb. and Eng. Lex. in *ισλ* I.

II. The womb. Mat. xix. 12. Luke i. 41. John iii. 4, & al freq.

Κοιμωω, *ω*, from *κειμαι* to lie down.

I. To cause to lie down to sleep. Thus applied in *Homer*, *Odys.* iii. lin. 397, Comp. *Odys.* xii. lin. 372. It is also used for laying asleep, II. xiv. lin. 236, ΚΟΙΜΗΣΟΝ μοι Ζηνος—οσσε, literally, lay me Jove's eyes asleep."

II. *Κοιμαομαι*, *ωμαι*, Pass. To be laid down to sleep, to sleep, be asleep, Mat. xxviii. 13. Luke xxii. 45. John xi. 12.

III. To be or fall asleep in death, to sleep the sleep of death. Mat. xxvii. 52. John xi. 11. Acts vii. 60. 1 Cor. xv. 51. & al. In the LXX it is used in the last as well as in the second sense for the Heb. *נָחַם* to lie. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. *Estius* observes on 1 Cor. vii. 39, that "sleeping is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes." This is an excellent remark; for sleeping implies waking; of which the Heathen Poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death. Thus *Moschus*, *Idyll.* iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

B b

ΑΗΜΙ;

Ἀμμος δ' ἢ μέγας, καὶ κατὰ τὴν ἡλικίαν αὐτοῦ,
 Ὅσοι πρὸς τὴν θάλασσαν ἀπὸ τοῦ πύργου
 Εὐδοκίης Εἴς ΜΑΛΛΑ ΜΑΚΡΟΝ, ΑἴΤΕΡΜΟΝΑ, ΝΗ-
 ΓΡΕΤΟΝ ὕπνου.

But we, or great, or wise, or brave,
 Once dead, and silent in the grave,
 Senseless remain; one rest we keep,
 One long, eternal, unawaken'd sleep.

So *Catullus*, lib. i. 5.

Solus occidere & redire possunt:
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

The sun that sets again will rise,
 And give the day, and gild the skies;
 But when we lose our little light,
 We sleep in everlasting night.

Baker's Medulla.

Homer, II. xi. lin. 241, says of a hero who
 was slain,

—Κοιμησάτο χαλκίον ὕπνον.

—He slept a *brass* sleep.

So *Virgil*, *Æn.* x. lin. 745, 6.

Omni dura quies oculos, & ferreus urget
Somnus, in æternam clauduntur lumina noctem.

An *iron sleep* o'erwhelms his swimming sight,
 And his eyes close in *everlasting night*.

But on the contrary it was doubtless
 with a view to the joyful hope of a *resur-*
rection both of body (see *Mat.* xxvii. 52,) and
 soul, that the departed saints in the O. T. as
 well as in the New, are said to *fall asleep*,
 to *sleep*, to *sleep with their fathers*, &c.
 And the Christians, says *Swicer*, *Thesaur.*
in Κοιμητηριον II. because they believe the
resurrection of the dead, and will have death
 rather styled *κοιμῆσις* and *ὕπνος* than *θάνατος*,
 call burying-places *κοιμητήρια*, i. e. *dormi-*
tories, or places designed for *rest and sleep*.
 To which purpose he cites from *Chrysostom*,
Δια τοῦτο καὶ αὐτοὺς ὁ τοπὸς ΚΟΙΜΗΤΗΡΙΟΝ
ὠνομασται, ἵνα μαθῇς ὅτι δι τῆς λειψάνου καὶ ἐνταυθα
κειμενοὺς καὶ ταφῆσιν, ἀλλὰ ΚΟΙΜΩΝΤΑΙ καὶ
καθεύδουσιν. From the Greek *κοιμητήριον*
 we have the Latin *cæmeterium*, French
cimetière, and Eng. *cemetery*, for a bury-
 ing-ground.

Κοιμησις, 105, att. *σως*, ἡ, from *κοιμασμαι*.
A lying down, or taking rest, in sleep.
 ccc. *John* xi. 13.

Κοινος, ἡ, ov. *Varinus*, says *Mintert*, de-
 rives it from *κειω* to lie, q. τοῖς πᾶσι
προκειμενος, lying open to all; rather,

adds he, from the Heb. כָּנָס *to collect*,
gather together.

I. *Common, belonging to several, or of which*
several are partakers. occ. *Acts* ii. 44.
 iv. 32. *Tit.* i. 4. *Jude* ver. 3, where, says
Macknight, "The salvation preached
 in the Gospel, is called *commun*, because
 it belongs equally to all who believe; to
 the Gentiles as well as to the Jews; to
 men of all nations and conditions."
Comp. *Tit.* i. 4.

II. *Common, profane, unclean, polluted, de-*
filed; spoken of the hands, occ. *Mark*
 vii. 2, (where the Evangelist explains it
 by ἀνιστοῖς ἀνέσπασεν) —of meats, occ.
Acts x. 14. (*Comp.* ver. 28.) xi. 8. *Rom.*
 xiv. 14. *Comp.* *Heb.* x. 29. *Κοινος*
 seems to be used in this sense, because
 some things, and especially some meats,
 which were *common* to other nations,
 were, either from the law or from tradi-
 tion, *avoided* by the Jews as *polluted and*
unclean. (See *Pole Synops.* on *Mark*
 vii. 2.) We do not, however, find the
 adjective thus applied by the LXX, but
 in 1 *Mac.* i. 47, 62. So *Josephus* *Antiq.*
 lib. xi. cap. 8. § 7, has ΚΟΙΝΟΦΑΓΙΑΣ
 for eating *unclean* meats; and lib. xiii.
 cap. 1. § 1. τὸν ΚΟΙΝΟΝ βίον for the
heathenish manner of living. This ap-
 plication of the word is, I think, *hellenis-*
tical, or peculiar to the *grecizing Jews*
 (*comp.* *Κοινω*); though I am well
 aware, that a passage is produced from
Lucian to prove it agreeable to the style
 of the pure Greek writers. That writer,
De Mort. Peregr. tom. ii. p. 764, treat-
 ing of the Christians, after observing that
 they worship Christ, and live according
 to his laws, subjoins, Καταρροῦσιν ἐν
 ἀπαντὶν ἐξίσως, καὶ ΚΟΙΝΑ ἡγανταί.
 They despise all things equally, and
 think them *common*." But one can hardly
 suppose he here means to accuse the
 Christians of thinking *all* things *unclean*;
 he rather seems to refer to their con-
 tempt of the good things of this world,
 and to their *boundless liberality* to each
 other. *Comp.* *Acts* iv. 32, and see more
 in *Alberti* on *Acts* x. 15.

Κοινω, ω, from *κοινος* *common, unclean*,
 which see.

• See *Kypke* and *Campbell's* Preface to *Mark*, p.
 120.

I. To

I. *To communicate, impart.* Thus used in the profane writers.

II. In the N. T. *To make common or unclean, to pollute, defile.* Mat. xv. 11. Acts xxi. 28. Heb. ix. 13. Rev. xxi. 27, & al. Comp. Κοινός II.

III. *To pronounce or call common or unclean.* occ. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and hellenistical idiom. Thus the Heb. כָּסַם, and LXX *μασάω*, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. טָהַר and LXX *καθαρίζω*, properly *to cleanse, for pronouncing clean*, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. *καθαρίσεν* in the two fore-cited passages of the Acts.

Κοινωνῶ, ω, from κοινωνός.

To communicate.

I. With a Dative of the Thing, *To communicate, partake, participate, be a partaker in or of.* occ. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John ver. 11. So with a Genitive. occ. Heb. ii. 14.

II. With a Dative of the Person, *To communicate, distribute, impart to.* occ. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15.

Κοινωνία, ας, ῖ, from κοινωνός.

I. *A partaking, participation,* 1 Cor. x. 16. Phil. iii. 10.

II. *A communion, fellowship, society.* Acts ii. 42. 1 Cor. i. 9. 2 Cor. vi. 14. Gal. ii. 9. Philem. ver. 6.

In Eph. iii. 9, almost all the MSS, six of which ancient, for *κοινωνία* have *οικονομία*, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. *Mac-knight*.

III. *Communication, distribution, alms-giving.* Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4.

Κοινωνικός, η, ον, from κοινωνία.

Ready or willing to communicate, or impart, liberal. occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein.

Κοινωνός, ο, δ, ῖ, from κοινωνοῦ to partake.

I. *A partaker.* occ. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. ver. 17, "a partaker of thy affection." *MacKnight*.

II. *A partner, companion.* occ. Luke v. 10.

1 Cor. x. 20. (*connected with demons*)

2 Cor. viii. 23. Heb. x. 33.

Κοιτῆ, ης, ῖ, from κοιτάς 3 pers. of κοιμάω to lie.

I. *A bed.* occ. Luke xi. 7; particularly the *marriage-bed.* occ. Heb. xiii. 4. *Plutarch*, cited by *Wetstein* on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ τὴν γεννησάντος, *to defile his father's bed.* So *Josephus*, Ant. lib. ii. cap. iv. § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ τὴν σὴν ἐβελήσαντα, *attempting to defile thy bed.*"

II. It is used as a modest term for *impure embraces or whoredom.* occ. Rom. xiii. 13. where our translators well render it *chambering.* *Kypke* cites *Pindar* Pyth. xi. 39, and *Euripides* Hippolyt. lin. 154, using it in the same sense as St. Paul.

III. Κοιτῆ εἶναι, *To have, retain, or conceive seed,* occ. Rom. ix. 10. The LXX frequently use κοιτῆν σπέρματος, *concupitum seminis*, for the Heb. שִׁכְבָּה דָּר, see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20, κοιτῆ denotes *the seed itself*, answering to the Heb. שִׁכְבָּה, whose ideal meaning from the V. שָׁכַב to lie corresponds to that of κοιτῆ from κοιμάω.

Κοιτῶν, ὧνος, δ, from κοιτῆ.

A bed-chamber. occ. Acts xii. 20. Comp. under Εἶς I. 5.

Κοκκινός, η, ον, from κοκκός a grain.

Scarlet, of a scarlet colour, so named because this colour was dyed with what was anciently called κοκκός βαφικῆ the *dying grain*, which *Dioscorides* describes as *δαυμός μικρός φεγγανώδης, ὡς προσκαίρται δι κοκκοῦ ὡς φακοί*, a small dry twig to which the grains adhere like lentils." But these grains, as a great author observes on *Solinus*, are within full of little worms (or maggots), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *Alkermes*; whence the French *cramoisi*, and Eng. *crimson*. *Kermes* is a name still well known among us, and is nothing but the *coccus* of the *berry-bearing ilex*, or *holm oak*; a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the dyers in scarlet find-

ing it as valuable in their way, as the physicians in theirs*." Mat. xxvii. 28. Heb. ix. 10, & al.

In the LXX κοκκινός generally answers to the Heb. עֵשֶׂת צָהָב or עֵשֶׂת חֶמֶד, i. e. maggot or insect-colour double dyed, or double dyed maggot or insect-colour, which might confirm the above interpretation of κοκκινός, if indeed it needed confirmation.

ΚΟΚΚΟΣ, α, δ.

A grain, of mustard seed, Mat. xiii. 31. & al.—of corn, John xii. 24. 1 Cor. xv. 37; perhaps so called on account of it's roundish form, from the Heb. כֶּרֶךְ a circle, a sphere.

ΚΟΑΖΩ, ομαι, Mid. from the Heb. כָּלַם to restrain. This derivation is confirmed by observing, that the Greek κολαζω, is sometimes applied by the profane writers in the sense of restraining or repressing, as may be seen in *Scapula*.

To punish. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζόμενος is used for κολασθησόμενος to be punished hereafter, as ch. iii. 11, λυόμενων for λυθησόμενων. So ἀνίλεγομενον for ἀνιλεχθησόμενον, Luke ii. 34; ἀποφοριζόμενον for ἀποφορισόμενον, Acts xxi. 3; κατάρτυμεν for καταργηθησόμεν, 2 Cor. iii. 7. *Wolfius* on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from *Thucydides* συμφέρουσα in the sense of what will profit.

Κολακεία, ας, ἡ, from κολακεω to flatter, which from κολαξ, ακος, a flatterer, and this the Greek Etymologists derive from κολλασθαι to stick to, adhere, (to hang on, as we say,) or from κολον food, meat, for which parasites flatter; but κολαξ may be much better deduced from the Heb. כָּלַם to smooth, flatter.

Flattery, adulation. occ. 1 Thess. ii. 5.

Κολασίς, ιος, att. έως, ἡ, from κολαζω to punish.

I. Punishment. occ. Mat. xxv. 46.

II. Torment. occ. 1 John iv. 18, where see *Elsner*, *Wolfius* and *Wetstein*, and comp. *Kypke*.

* The reader, for further satisfaction, may consult *Bochari*, vol. iii. p. 624, *Brooke's Nat. Hist.* vol. iv. p. 81, &c. *New and Complete Dictionary of Arts in Kermes*, and especially *Mons. Goguet's Origin of Laws*, &c. pt. ii. b, 2. ch. 2. art. 1. p. 106. edit. Edinburgh.

Κολαρίζω, from κολαρος a blow, which from κολαπσω to strike, beat, and this from the Heb. or Arabic כָּלַץ to impel; whence the N. fem. plur. כָּלַצוּ some instruments for breaking or cutting wood to pieces, axes, hammers, or the like. See *Heb. and Eng. Lexicon* in כָּלַץ.

I. To buffet, to strike with the double fist; for so the word properly signifies, as *Theophylact* informs us on Mat. xxvi. Κολαρίζειν εἰς τὸ δια τῶν χειρῶν πλῆγεῖν, συγκαμπόμενων τῶν δακτύλων, καὶ ἵνα ἀφελεσερον εἴπω, δια τῶν γροθῶν κονδολίζειν. Κολαρίζειν means to strike with the hands, the fingers being clenched, or to speak more briefly, to buffet with the fist. occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20.

II. To afflict, depress. occ. 2 Cor. xii. 7. So *Chrysostom* explains it by ταπεινωσις depression, κακωσις affliction, and refers 1 Cor. iv. 11, to the same meaning. See *Suicer Thesaur.* in Κολαρίζω.

Κόλλω, ω, from κόλλα glue, which from the Heb. כָּלַם to restrain, confine.

I. To glue, glue together, though I know not that the Verb is ever found strictly in this sense; but *Wetstein* cites from *Athenæus* χαλκὸν κολλησαντα soldering brass; and *Scapula* gives us κολλᾶν σιδηρον, to solder iron; and from the medical writers κολλᾶν τραυμάτα, to conglutinate wounds, i. e. to reunite the divided parts.

II. Κόλλαομαι, ωμαι, Pass. governing a Dative, To cleave or adhere to. Luke x. 11. Comp. Rom. xii. 9. 1 Cor. vi. 16.

III. Pass. governing a Dative, To be joined, or join oneself to, or associate oneself with. Luke xv. 15. Acts v. 13. xvii. 34, & al. So *Suicer* and *Wetstein* cite from *Plutarch*, δει μὴ ραδίως—ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΕΝΤΙΓΧΑΝΟΤΕΙ. One must not rashly join oneself with those one meets with." See *Suicer Thesaur.* on this word. In the LXX the word is often used in the same view, and generally answers to the Heb. כָּרַב.

Κολλούριον, or, as some MSS read, κολλυρίον, α, το, from κωλυω to restrain, and ῥεω a flux, running, or ῥεω to flow.

A collyrium, a topical remedy applied to the eyes to repel sharp humours. occ. Rev. iii. 18.

Κολλούριον is used by *Galen*, and other Greek writers cited by *Wetstein*.

Κολλυ-

Κολλυβις, *ς, δ*, from κολλυβος *a small coin*. (So the Schol. on *Aristoph. Pace*, lin. 1199, explains κολλυβς by εἶδος εὐτελὲς νομισματος.) And κολλυβος may be from the Heb. קָלַב, which occurs not as a verb, but as a N. fem. plur. קָלַבִּים denotes some instruments of breaking or cutting. See *Κερμα*.

A money-changer, one who changes money of greater value into that of less. occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in *Suicer Thesaur.* and *Wetstein* on Mat. xxi. 12.

Κολοβω, *ω*, from κολοβος *maimed, cut off*, which from Heb. קָלַב *to cut, break, or the like*. See under *Κολλυβις*.

I. To cut off. In this it's proper sense it is used by the LXX, 2 Sam. iv. 12, for the Heb. קָרַב.

II. To cut short, shorten. occ. Mat. xxiv. 22. Mark xiii. 20. See *Wetstein* on Mat. where *Chrysostom*, cited by *Suicer*, explains *εἰ μὴ ἐκολοβώθησαν κ. τ. λ.* by *Εἰ ἐπὶ πλεον ἐκρατήσεν ὁ πολέμος Ῥωμαίων ὁ κατὰ τῆς πόλεως ἅπαντες αὐ ἀπωλοντο δι' Ἰουδαίους*. If the war of the Romans against the city [of Jerusalem namely] had continued longer, all the Jews would have perished."

ΚΟΛΠΟΣ, *ς, δ*. *Mintert* deduces it from *κοίλος hollow*, or *καλυπῖω to cover*.

I. The bosom. occ. John i. 18. xiii. 23. Luke xvi. 22, 23, where comp. Mat. viii. 11; and observe, that in the *Treatise on the Maccabees*, ascribed to *Josephus*, but probably written by a converted Jew, § 13, the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, *ὅτι ὡ γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδεξονται εἰς τὸΤΟΤΕ ΚΟΛΠΟΤΕ αὐτῶν*, for then Abraham, Isaac, and Jacob will after our death receive us into their bosoms."

II. A loose cavity or hollow formed by the doubling of a robe or garment, q. d. *a lap*. occ. Luke vi. 38,* where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Psal. lxxix. 12. Isa. lxxv. 6.

* See *Piscator* in *Pole Synops.* and *Doddridge* on the place.

Jer. xxxii. 18. In the three last texts the LXX in like manner have *κολπος*. *Raphelius* and *Wetstein* cite *Herodotus* and *Polybius* using *κολπος* in the same sense, to whom *Kypke* adds *Josephus*, *Platarch*, *Arrian*, and *Appian*.

III. A bay, a creek. occ. Acts xxvii. 39. *Homer* uses *κολπος* in this sense, Il. ii. lin. 560, where *Eustathius* explains it by *θαλασσα ὑπο ακρωθῆσιον περιεχομένη, a sea inclosed by promontories*. *Strabo* and *Themistius* also, cited by *Wetstein*, apply the word in the same manner.

Hence Eng. *A gulph*.

ΚΟΛΤΜΒΑΩ, *ω*, from the Heb. קָלַב *to be light*, and *מָב*, Greek *βᾶω to go*.

To swim. occ. Acts xxvii. 43. It is used also by *Achilles Tatius*, cited by *Alberti* and *Wetstein*. *Ενιοι δὲ ΚΟΛΤΜΒΑΙΝ πειρωμένοι, Some trying to swim."*

Κολυμβηθῶ, *ας, ῃ*, from κολυμβᾶω.

A bath for swimming or bathing. So *Josephus* applies the word in the remarkable story of *Herod the Great's* drowning the young high-priest *Aristobulus*. Ant. lib. xv. cap. 3, § 3. So *De Bel.* lib. i. cap. 22, § 2. See also *Bp. Pearce's Miracles of Jesus vindicated*, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11, The LXX have frequently used this word for the Heb. בָּרַח *a pool*.

ΚΟΛΩΝΙΑ, *ας, ῃ*. It is plainly the Latin colonia in Greek letters, which from *colonus an husbandman*, a N. derived from the verb *colo to cultivate*, and this from the Heb. כָּלַל *to perfect*.

A colony. "† *Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from *Rome*, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." "† *Colonies* were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the *Roman colony of Philippi* are called *Romans*, as being freemen of *Rome*.

Κομαῶ, *ω*, from κομη.

To have long hair, *comatus sum*, *comatus* alo. occ. 1 Cor. xi. 14, 15.

† *Kennet's Antiquities*, b. iv. ch. 18.

† *Lardner's Credibility of Gospel Hist.* t. i. ch. 2. p. 145.

B b 3

ΚΟΜΗ,

KOMH, $\eta\varsigma$, $\eta\alpha$ from the Heb. קָמַח to rise.
The hair of the head, the hair which arises from the head. occ. 1 Cor. xi. 15.

KOMIZO, from the Heb. קָמַץ to grasp.

I. To bring, as in the hand, afferro. occ. Luke vii. 37.

II. **Komizomai**, Mid. To receive to oneself, or into one's hand, as it were, as Abraham did Isaac from the dead, occ. Heb. xi. 19, (where see *Raphelius*, *Wetstein*, and *Mucknight*)—or as a person does his money, which had been intrusted to others, occ. Mat. xxv. 27, where see *Wetstein* and *Κυρκε*.

III. Mid. To receive to oneself, as a recompense, whether of good, occ. Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, occ. Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, occ. Heb. x. 36. xi. 39. On 2 Cor. v. 10, *Kypke* remarks, that κομισσάσθαι is often spoken of rewards and punishments. He cites *Demosthenes* and 3 Mac. i. 3. Observe κομισσάσθαι , κομισσάσθαι , κομισσάσθαι , are from the 1st fut. mid. Attic. κομισμαί for κομισσάσθαι .

Κομψότερον, Neut. Sing. of κομψότερος , the comparative of κομψός elegant, neat, trim, which from the Heb. כָּסַח to trim the hair, or from כָּסַח a female circular ornament.

It is used as an Adverb, *More elegantly*. Also, *Better in health*. occ. John iv. 52. So in *Arrian*, *Epictet*. lib. iii. cap. 10. **KOMΨΩΣ EXEIN** is applied to one who is recovering from a fever. See *Raphelius*.

Konia, ω , from κόνη or κόνη , which is frequently found in *Homer*, and in that Poet, I believe, constantly signifies *dust*, as Il. ii. lin. 150. Il. xi. lin. 151; but the succeeding Greek writers use it for *chalk*. *Konia*, in it's primary sense of *dust*, may be very naturally derived from κνῶω or κνῶω to rub off, abrade, comminute. Comp. under *Koniopros*.

To whiten, make white by smearing with chalk and water, to white-wash. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text Dr. *Shaw** observes, that "as all the different sorts of tombs and sepulchres (among the *Moors*) with the very walls likewise of their respective cupolas and enclosures, are constantly kept clean, white-washed, and beautified,

* *Travels*, p. 219, 220, 2d edit.

they continue to illustrate those expressions of our Saviour where he mentions the garnishing of the sepulchres, Mat. xxiii. 29; and ver. 27, where he compares the Scribes, Pharisees, and hypocrites to whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." Comp. *Harmer's Observations*, vol. iii. p. 449.

In Acts xxiii. 3, St. Paul calls the high-priest Ananias, a whitened wall, "alluding to the beautiful outside of some walls which are full of rubbish and dirt within†," says *Doddridge*; in whose excellent note on this passage may be seen how justly *Ananias* deserved this character, and how remarkably the Apostle's prophecy of God's smiting him was fulfilled in his destruction, related by *Josephus*, De Bel. lib. ii. cap. 17. § 6, 9.

Koniopros, α , δ , (q. κονίς $\epsilon\rho\tau\eta$) from κονίς dust (which from κνῶω or κνῶω to rub off, abrade, from Heb. קָנַח to eat, consume, as fire), and πρω to excite, raise.

Dust. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23, where comp. 2 Sam. xvi. 13, and see *Harmer's Observations*, vol. iv. p. 202.

Konazō, from κονός labour, fatigue.

I. To cease through extreme fatigue, or being spent with labour.

II. To cease, as the wind. So *Herodotus* applies κονᾶσθαι to the wind, lib. vii. cap. 191. η $\alpha\lambda\lambda\omega\varsigma$ $\kappa\omega\varsigma$ $\alpha\upsilon\tau\omicron\varsigma$ ($\alpha\upsilon\epsilon\mu\omicron\varsigma$ namely) $\epsilon\theta\epsilon\lambda\omicron\omega\text{N}$ $\epsilon\kappa\omicron\pi\iota\alpha\varsigma\epsilon$, or otherwise it ceased of it's own accord." occ. Mat. xiv. 32. Mark iv. 29. vi. 51. The LXX apply it to the stormy sea, *Jonah* i. 11, 12, for Heb. פָּרַח to be calm, still;—to the waters of the deluge, Gen. viii. 1, for יָבַשׁ to abate, and ver. 8, 11, for הָלַךְ to be light, alleviated;—to the plague, Num. xvi. 48, 50, for יָבַשׁ to be restrained;—to the fire of the Lord, Num. xi. 2, for יָבַשׁ to sink.

Koneros, α , δ , from κονίωμα , which see under *Konō* II.

Vehement lamentation, properly such as

† To this day, in the eastern countries, they sometimes build their walls of clay or unburnt bricks, and then plaster them over. And at *Isbahan* this is said to be done with a plaster of fine white stone. See *Heb.* and *Eng. Lexicon* under כָּסַח I, and *Bp. Lowth's* Note on Isa. xxx. 13.

in

is accompanied *with beating the breast*,
planctus. occ. Acts viii. 2.

Κορυ, ης, η, from κορυα perf. mid. of
κορην.

A smiting, slaughter. occ. Heb. vii. 1.

Κοριαυ, ω, from κορος labour, fatigue.

I. *To toil, labour even to great fatigue and weariness.* Mat. vi. 28. Luke v. 5. 1 Cor. iv. 12. 2 Tim. ii. 6. It is applied to Ministers of the word, 1 Cor. xv. 10. xvi. 16. Gal. iv. 11, & al.

II. *To be fatigued or spent with labour.* occ. John iv. 6.

III. *To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law.* occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟΗΟΣ, ο, δ. The Lexicons deduce it from κορυα perf. mid. of κορην to strike; but perhaps it may be better derived immediately from the Heb. כף the palm of the hand, with which men labour, according to that of the Apostle, Eph. iv. 28. ΚΟΗΙΑΤΩ, *αψαζομενος το ασαδον ΤΑΙΣ ΧΕΡΕΙΝ*, Let him labour, working that which is good with his hands." Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2, in Heb.

I. *Labour, travail.* 2 Cor. xi. 23, 27. 1 Thess. ii. 9. iii. 5. Comp. 1 Thess. i. 3. Heb. vi. 10. Rev. xiv. 13.

II. *Trouble, disturbance, uneasiness.* So, Κορον or κορυς, *απεχειν*, to give trouble or uneasiness to, to trouble, disturb, negotium facesso; for which the Greek writers generally use the phrase *απαλατα απεχειν*. See Alberti on Mat. xxvi. 10, and Addenda, p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15, ΠΡΑΓΜΑΤΑ ΜΟΙ ΜΗ ΠΑΡΕΧΕ, Don't trouble me." Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38, p. 837, Τοις γαρ μηροισ το παν βαρος επιπικτον ΚΟΠΟΤΕ ειως ΠΑΡΕΧΕΙΝ. For the whole burden lying upon the thighs is apt to produce fatigue." And a little after, "Walking on hard ground ΠΑΡΕΧΟΤΕΙ ΚΟΠΟΤΕ fatigues the muscles and sinews of the legs." See Dupont on Theophrast. as above. Mat. xxvi. 10. Luke xviii. 5, & al.

Κορια, ας, η, from κορος dung, filth, which perhaps from Heb. כפר to cover,

as denoting what is usually concealed from view,

Filth, dung, a dunghill, manure. occ. Luke xiii. 8. xiv. 35.

ΚΟΠΤΩ.

I. *To cut off or down.* occ. Mat. xxi. 8. Mark xi. 8. The V. in this sense seems most naturally deducible from the Heb. *כר* to cut off, or *קצר* to crop, by transposition.

II. *Κορτομαι*, Mid. *To strike or beat oneself*, particularly one's breasts, with the hands in lamentation, so to lament, wail, plangere. *Beating the breasts* is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, II. xviii. lin. 30, 31, (comp. lin. 50, 51.)

—Xipor δὲ παραι

Ξαθηα παλαιστω

—With their hands

All beat their breasts.

Which is, as usual, copied by Virgil, *Æn.* i. lin. 485,

—Tunsa pectora palmis.

—With their hands

Beating their breasts.

So in Ovid,

Plangere nuda meis conabar pectore palmis.

Then with my hands my breasts I strove to beat.

See more to this purpose in Wetstein on Luke xviii. 13. In this latter sense, then, the V. may be derived from *κ* the palm of the hand. It is used intransitively, Mat. xi. 17. xxiv. 30,—with the preposition *εν* following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52, where however the prep. *εν* or *δια* seems understood. Comp. Luke xxiii. 27.

ΚΟΡΑΞ, ατος, δ, from *κραξω* to cry out, according to some; but it rather seems a name formed by an onomatopœia from the croaking of the raven, or cawing of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟΑΞ. A raven, or crow. occ. Luke xii. 24.

Κοραξιν, το, from *κορος* a young man, a youth, stripling, which perhaps from the Heb. *קצר* to move, agitate, by reason of the activity of that age. So the Heb. *קצר* a young man or woman, is from the V. *קצר* to move briskly, agitate.

B b 4

A damsel.

A damsel. Mat. ix. 24. Mark vi. 22, & al. *Kopaviov*, though condemned as a bad word by the old grammarians, *Phrynichus*, *Thomas*, and *Pollux*, is yet several times used by *Lucian*, and frequently by *Arrian*, *Epictet*, as may be seen in *Wetstein* on Mat. ix. 24. Comp. also *Kypke*.

KOPBAN. Heb.

Corban, ὁ ἐστὶ δωρον, which is a gift, says St. Mark, i. e. an offering dedicated to God. So *Josephus*, Ant. lib. iv. cap. 4, § 4, explains *κορβαν*, δωρον δε τετο σημαίνει, this signifies a gift, or offering.* And in this sense the Heb. נ. קרבן (from קרב to approach, and in Hiph. to offer, present,) is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δωρον. occ. Mark vii. 11.

KOPBANAS, α, δ.

The sacred treasure, or treasure dedicated to God, and destined to sacred uses. So *Josephus* expressly tells us, the sacred treasure among the Jews was called *Corbonas*, τον ἱερον θησαυρον, καλεται δε KOPBONAS. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קרבנא or קרבנא, which from the Heb. קרבן. Comp. *Kop-bar*. occ. Mat. xxvii. 6, where the Syriac version, for *Kopbarav*, has קרבנא בית.

KOPENNTMI.

To satiate, satisfy. Pass. To be satiated, satisfied, properly with food. occ. Acts xxvii. 28. 1 Cor. iv. 8.

Kopenvum, may be derived either from *κοπος* satiety, abundance, or rather immediately from the Heb. קר the light, the great agent which produces plenty and abundance to the earth and it's inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of a horn (comp. *Kepas*) inverted and pouring out fruits, and that, both on the * coins of the Romans, and in the descriptions of their Poets. Thus *Horace* Carm. Sæcul. lin. 59, 60,

"Appareteque brata pleno
Copia cornu.

Plenty with her full horn appears."

And Lib. i. Ode xvii. lin. 14, &c.

"Hic tibi Copia
Manabit ad plenum lenigno
Ruris honorum opulenta cornu.

* See Addison's Dialogues on Medals, and Spence's Polymetia, p. 146.

Here shalt thou rural blessings know,
Which from *Plenty's* horn shall flow."

Again, Epist. xii. lin. 28, 29, lib. 1.

"aurea fruges

Italix pleno defundit Copia cornu.

Plenty pours out her fruits from loaded horn."

Hence we may in some measure account for the LXX having rendered הַפֶּה קר, the name of one of Job's daughters (Job xlii. 14.) by the words *Αμαλθαιας κερας*. הַפֶּה קר may mean the horn inverted. *Αμαλθαιας κερας* is the horn of *Amalthæa*, which was the name of the goat feigned to have nursed Jupiter in his infancy. Thus *Callimachus*, Hymn. in Jov. lin. 48, 49.

Συ δ' ὠθησας πιοντα μαζην

Αἰῶς Αμαλθαιας.

Thou drew'st at the swelling teat of that fam'd goat,
Kind *Amalthæa*.

Whose horn was thenceforth said to have "the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called the horn of plenty." (*Boysc's Pantheon*, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אמנת a nurse, with נ postfixed after the Phenician manner. See *Bochart*, vol. ii. 630.

KOPOS, s, δ, from the Heb. כר, to which it several times answers in the LXX.

A Cor, † "the largest measure of capacity among the Jews, whether for solids or liquids, (1 K. v. 11.) It was the same as the homer, Ezek. xlv. 14;" so equal to ten baths, (Gr. βαται), or to about 75 gallons 5 pints English. occ. Luke xvi. 7,

Korpeu, ω, from *κοπος* order.

I. To order, set in order. See Mat. xii. 44.

Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. ער to set in order. And *Homer*, Odyss. vii. lin. 13. has δεφρον EKOΣMEI prepared supper.

II. To adorn, garnish: occ. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. v. Rev. xxi. 2, 19. Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to repair and adorn the

† See Heb. and Eng. Lexicon in כר III.

monuments

monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ τὸν τὰρον (see *Kypke*), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΝΗΜΑ; so *Xenophon*, *Hellen.* lib. 6. cited by *Raphelius* and *Wetstein*, whom see, as also *Elsner* and *Wolfius* on the place. To the passages they have produced I add from *Josephus*, *Ant.* lib. xiv. cap. 11, § 4, that *Phasaël τὰρον ΕΚΟΣΜΕΙ τῷ πατρὶ, adorned a monument for his father.*"

III. To trim, as a lamp. occ. *Mat.* xxv. 7.

Κοσμικός, ἡ, ον, from κόσμος the world.

Worldly, relating to this world. occ. *Tit.* ii. 12. *Heb.* ix. 1, "a tabernacle made on earth, and of earthly materials." *Clark.*

Κοσμος, ο, δ, ἡ, from κόσμος order.

Orderly, decent. occ. 1 *Tim.* ii. 9. iii. 2. The expressions in 1 *Tim.* ii. 9. are very similar to those of *Epictetus*, *Enchirid.* cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ καὶ ΑΙΔΗΜΟΝΕΣ ἐν ΣΩΦΡΟΣΥΝῃ.

Κοσμοκράτωρ, ορος, δ, from κόσμος the world, and κρατος power, authority.

A ruler of this world. occ. *Eph.* vi. 12, where it is spoken of evil spirits. *Comp.* *John* xii. 31. xiv. 30.

The Scholiast on *Aristophanes*, cited by *Wetstein*, applies this word to *Sesanchosis*, king of Egypt, as *emperour of the world*: Σααχωσις ὁ βασιλεὺς τῶν Αἰθιπῶν, ΚΟΣΜΟΚΡΑΤΩΡ γένοντες—

ΚΟΣΜΟΣ, ο, δ, from the *Heb.* כּוֹסֵם to trim, as the hair. *Comp.* the use of the V. κοσμεω, *Mat.* xxv. 7.

In the Greek writers it denotes order, regularity, ornament.

I. An adorning, ornament. occ. 1 *Pet.* iii. 3.

II. The world, the whole frame of the material heaven and earth, so called from its admirable regularity and beauty. So *Aristotle*, lib. i. *De Mundo*, defines Κοςμος, σύστημα ἐξ οὐρανοῦ, καὶ γῆς, καὶ τῶν ἐν ταῖς περιεχομένων φύσεων λεγεται δὲ ἑτέρως ΚΟΣΜΟΣ, ἡ τῶν ὄλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ—a system composed of the heaven and the earth, and of the beings contained in them; otherwise, the order and beautiful arrangement of the

universe is called Κοςμος." And *Philo* *tarch De Placit.* *Phil.* lib. ii. cap. i, says that Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὄλων περιοχὴν, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ. *Pythagoras* was the first who called the system of the universe κοσμος, from the order observable in it." And in this the Latins imitated the Greeks, as *Pliny* observes, *Nat. Hist.* lib. i. cap. 4. "Quem κοσμον Græci nomine ornamenti appellaverunt, nos a perfectâ absolutâque elegantia, mundum. What the Greeks called κοσμος by a name denoting ornament, we, from it's perfect and complete elegance, denominate mundus." And before him *Cicero* (in *Timæo*, § 10, edit. *Olivet.*) Hunc hac varietate distinctum bene Græci κοσμος, nos lucentem mundum nominavimus. *Mat.* xxiv. 21. (*Comp.* *Gen.* i. 1.) *John* xvii. 5. *Acts* xvii. 24. *Rom.* i. 20. On *Jam.* iii. 6. *comp.* under *Ourw* 2.

III. The earth. *Mat.* iv. 8. (*Comp.* *Luke* iv. 5.) *Mat.* xiii. 38. *Mark* xiv. 9. *Luke* xii. 30. *Comp.* 2 *Pet.* ii. 5. iii. 6.

IV. The world, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. *John* iii. 16, 17. vi. 33. xii. 47. xiv. 31. *Rom.* iii. 19. It is spoken hyperbolically of a great number of persons, as *le monde* in French, and the world in Eng. *John* xii. 19. *Comp.* *John* vii. 4. xviii. 20.—of the Gentiles, as opposed to the Jews. *Rom.* xi. 12.—of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. *Rom.* iv. 13, where see *Macknight*.

V. The wicked part of the world, which constitutes the larger number of mankind. *John* vii. 7. xv. 18, 19. xvi. 20. xvii. 14. *Rom.* xii. 2. 1 *Cor.* xi. 32. 1 *John* iii. 1, 13. iv. 5. *Comp.* 1 *John* ii. 15. v. 19.

VI. The things of this world, as riches, honours, pleasures, &c. 1 *Cor.* vii. 31. *Gal.* vi. 14. *Comp.* 1 *John* ii. 15, 16.

ΚΟΤΜΙ.

Arise, *Heb.* and *Syr.* קומ, 2 pers. fem. imperat. of the V. קומ to arise. occ. *Mark* v. 41.

ΚΟΤΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos,—odis, a keeper, a centinel, and this from curo, to take care, and sto

to

to stand, q. d. one who stands upon guard. Further, the V. *curo* seems to be from the N. cor the heart (which from the Greek καρ, see under Καρδια), and sto to stand, from the Greek saw, sw, which see under ἵστυμι.

A watch, or guard, of soldiers. Stockius observes, that Virgil in like manner uses the Latin custodia for the soldiers themselves, *Æn.* ix. lin. 166, 7,

————— Noctem custodia ducit
Insomnem ludo.

The guard in pastime spends the sleepless night.

So *Cæsar*, cited by *Wetstein*, "dispositis in vallo custodiis, having posted guards in the trenches." occ. *Mat.* xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history*; and *Josephus*, *Ant. lib.* xx. cap. 4, § 3, and *De Bel. lib.* ii. cap. 12, § 1, informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticos of the temple at the solemn feasts.

Κοφίτω, from κοφός light, which from Heb. כפר to haste, hurry, or from פקד to skip. To lighten, make light or less heavy. occ. *Acts* xxvii. 38. The LXX apply it in like manner to a ship for the Heb. כפר to lighten. *Jon.* i. 5. So *Polybius*, cited by *Raphelius* and *Wetstein*, ΕΚΟΤΦΙΣΑΝ τας ναυς.

Κοφίρος, ε, δ, so called αὐτὸς τῆς κοφότητος, from it's brightness, or from κοτῶ to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for κοφίρος, has constantly used קרעק, "Cave autem credas, &c. But do not imagine, says *Vossius* (*Etymolog. Latin.* in *COPIRUS*), that this word is from the Syriac קרעק. For, on the contrary, the Syrians took this, like many other words, from the Greeks."

A wicker basket, † properly of a cer-

* See *Macknight* and *Campbell* on *Mat.* xxvii. 65.

† "Erāt autem cophinus non quivis calathus seu corbis, sed certe cujusdem mensuræ, ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, κοφίρος, cophinus (imo cophinus seu corbis certe mensuræ), item. mēnura genus." *Duport*, in *Theophrast. Eth. Char.* cap. iv. p. 282, edit. *Needham*.

tain measure or capacity. *Mat.* xix. 20, & al. It seems probable that each of our Lord's Apostles carried his basket with him. The Jews in other countries made great use of these κοφίροι, as appears from *Juvenal*, who mentions them as a kind of badge of that people, *Sat.* iii. lin. 14,

Judæis, quorum cophinus fœnumque supollen.
The Jews equipt with baskets and with hay.

And *Sat.* vi. line 541, he speaks of a fortune-telling Jewess,

————— Cophino fœnque relicto,
Leaving her basket and her hay.

On which passages *Grotius* (on *Mat.* xiv. 20.) observes, that "the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the *Aricinian* wood, at ten miles distance from the city, furnished with their baskets, and with hay to serve them for a bed;" but rather, I think, (according to the late Mr. *Madan's* learned and sensible Note on *Sat.* iii. line 14, in his *New and Literal Translation* of *Juvenal*, which see)—to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets, as much hay as would serve for a bed to lie on. *Dryden* renders the former line above quoted,

By banish'd Jews, who their whole wealth can
lay
In a small basket, on a wisp of hay.

"In these baskets or little panniers, adds *Grotius*, they used to carry along with them bread." *Mat.* xvi. 9. *Mark* viii. 19.

ΚΡΑΒΒΑΤΟΣ, ε, δ. The Greek derivations assigned to this word seem very forced: It may more probably be deduced from the Heb. כרר to wrap, agreeably to the phrase of covering their feet when they lay down to sleep at noon. See *Jud.* iii. 24. *Comp.* *Ruth* iii. 7. 1 *Sam.* xxiv. 3.

A couch. It denotes a mean kind of bed, such as the ancients used to repose themselves

selves on at noon, grabatus; or perhaps a mattress*. The Syriac version renders it by ܨܬܐ, Mark ii. 4. Acts v. 15, & al. "The Greek grammarians, says Kypke, reject, as vulgar and inelegant, the word κραῖστος, which denotes a meaner kind of bed. Phrynichus, for instance, Σκιμψος λέει, ἀλλὰ μὴ κραῖστος. Say Σκιμψος, but not κραῖστος. Nor can it be denied that greater elegance has been sometimes sought in the word σκιμψος. Thus, according to Sozomen, Hist. Eccles. lib. i. cap. 11. Spyridon severely reprov'd Triphyllius bishop of Ledri on this account: Ἐπιβραμεις Τριφυλλίος διδάξει το πλῆθος, πῶς το ῥήτον ἐκεῖνο παραλείνεις ἐν μέσσοις ἐδῆσε, το, ἀρὸν σε τὸν κραῖστος καὶ περιπατεῖ, σκιμψοδα ἀντὶ τὸ κραῖστος, μελαβαλὼν το ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀναγκάσας, εὖ σὺς, εἶπεν, ἀμεινων τὸν κραῖστος εἰρηκόλος, ὅτι ταῖς αὐτῆς λέξεσιν ἐπαισχυνῇ κεχρησθῆναι. Triphyllius being asked to preach to the people, and having occasion to quote that text, Take up thy κραῖστος and walk, changed the word κραῖστος into σκιμψοδα. At which Spyridon being provoked, Are you better, says he, than he who said κραῖστος, that you are ashamed of using his words†? The word κραῖστος however certainly occurs in approved authors. I shall not repeat the passage in Pollux's Onomast. lib. x. cap. 7, nor that in Arrian, Epictet. lib. iii. cap. 22, [p. 317, 318.] where κραῖστος occurs. These have been anticipated by Schwarzius and by Georgi, Hierocrit. p. 127. I add from Arrian, Epictet. lib. i. cap. 24. p. 145. —ὡς τὸν ΚΡΑΒΒΑΤΟΝ ἐν πανδοχείῳ. Ἄν ἐν ὁ πανδοχεὺς ἀποθανῇ ἀπολωπῇ σε τῆς ΚΡΑΒΒΑΤΟΤΕ:—as a bed at an inn. If then the landlord dies, will he leave you the beds? Consult also Heupelhus." Thus Kypke. Comp. Wetstein on Mark.

ΚΡΑΖΩ, from the Chald. ܕܪܐ to cry aloud, proclaim.

To cry, cry out or aloud, exclaim. See Mat. viii. 29. ix. 27. xiv. 26. Acts vii. 57. Gal. iv. 6. (comp. Rom. viii. 15.) Luke

xix. 40. (comp. Hab. ii. 11.) Jam. v. 4. (comp. Gen. iv. 10.)

Κραιपालη, ης, ἡ, from κρα the head (an abbreviation of καρηνον, which see under Κρανιον), and παλλω to agitate.

I. Properly, A head-ache, a shooting pain, or confusion, of head, arising from intemperance in wine or strong liquors. So Hesychius, Κραιपालη, ἡ ἀπο χθιζης μεθης κεφαλαλγια. Κραιपालη denotes the head-ache occasioned by yesterday's drunkenness."

II. Surfeiting, excessive or intemperate drinking or eating. occ. Luke xxi. 34. See Wetstein.

The LXX have used the V. κραιपालω in the sense of being drunk, for the Heb. ܕܪܐ, Isa. xxix. 9; and for the Heb.

ܕܪܐ to exult, be agitated, Ps. lxxviii. 65.

Κρανιον, ο, το, from κρανον the head, which from καρηνον the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167. & al. and this, I apprehend, from the Heb. ܕܪܐ a horn.

A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English Calvary, from the Latin calvaria a skull. occ. Luke xxiii. 33. Comp. Γολγοθα.

Κρασπεδον, ο, το, so called, q. κρεμασμενον εις πεδον, hanging down to the ground.

A tassel of tuft of the garment which the Jews in general, and our blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs.

In the LXX it answers not only to the Heb. ܕܪܐ the border, extremity, Deut. xxii. 12. Zech. viii. 23, but also to ܕܪܐ the flower-like tuft which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These flowers were a very proper and striking emblem of the irradiation or emission of light;

* See Heb. and Eng. Lexicon in ܕܪܐ XIV. and xv.

† But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

light*; and upon them they were commanded to put, Num. xv. 38, a complicated lace, כתר, of blue or sky-colour, an emblem of the Spirit, taken from its azure appearance at the extremity of the system. Was not the command, therefore, for their wearing such flowers on the borders of their garments, teaching them, in symbolical language, that they were to consider themselves as clothed with the Sun or Light of Righteousness (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having put on Christ the divine light (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should walk as children of light, Eph. v. 8, putting on the New Man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should walk in the spirit, Gal. v. 16, 25, being adorned with the complicated graces (see Gal. v. 22, 23.) of which he is the Author to Believers? Comp. Num. xv. 39, 40.

Κρατος, α, ον, from κρατος strength.

Strong, mighty, powerful. occ. 1 Pet. v. 6.

Κραταιω, ω, from κρατος.

To strengthen, make strong. Κραταιομαι, πασι, pass. To be strengthened, to be or grow strong. occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16.

Κρατω, ω, from κρατος strength.

I. *To lay strong or fast hold on, to hold fast.* Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11, where Kypke cites from Achilles Tatius, lib. v. p. 309, ἡ μὲν ἐπεχειρεῖ με ΚΡΑΤΕΙΝ ἐκεῖ κοιμῶθησόμενον. She endeavoured to retain me, to sleep there."

II. *To hold fast, hold, detain.* Acts ii. 24.

III. *To hold fast, maintain, retain.* Mark vii. 3, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. Rev. ii. 13, 14, 15, 25.

IV. *To lay hold on or take.* In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10, and Doddridge there.

V. *To hold*, as in the hand. Rev. ii. 1.

VI. *To obtain.* Acts xxvii. 13. Polybius, as cited by Raphelius, several times uses κατακρατειν της προθεσεως for obtaining one's purpose; but Wetstein produces the

very phrase. ΕΚΡΑΤΗΣΑΜΕΝ ΤΗ ΠΡΟΘΕΣΕΩΣ, from Gaken. Comp. Heb. vi. 18, on which latter text Raphelius says, that κρατῆσαι τιος means competere alicujus rei fieri, ea potiri, to become possessed of any thing, to obtain it; and cites Acts xxvii. 13, and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used.

VII. *To hold, restrain.* Luke xxiv. 16, where see Kypke.

VIII. *To retain, not to remit*, as sins. John xx. 23.

Κρατισος, η, ον. Superlative of κρατος strong, mighty, powerful (used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.), which from κρατος strength.

Most strong or powerful. In the N. T. it is used only as a title of respect or dignity, most excellent. occ. Luke i. 3, (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25.

Κρατος, σος, ας, το, most probably from κρας, ατος, το, a horn, which is also an emblem and symbolical name of strength. See under Κρας.

Strength, power. Eph. i. 19, & al.

Εν τω κρατει της ισχυρος, Eph. vi. 10.

The like phrase occurs in the LXX of Isa. xl. 26, for the Heb. כח אמת. Comp. Job xxi. 23. Dan. iv. 30, or 27.

Kata κρατος, Acts xix. 20, *According to strength or power*, i. e. powerfully, mightily. This phrase is used in the best Greek writers. See Wetstein and Kypke.

Ποιειν κρατος, Luke i. 51, *To exert strength, to perform a mighty act*, or perhaps to gain the victory, as κρατος is often used in the profane writers.

Heb. ii. 14. Τον το κρατος εχοντα τα θανατου, τετεστι τον Διαβολον, Him who had the power of death, that is, the Devil. For (as saith the Book of Wisdom, ch. ii. 23, 24.) through envy of the Devil came death into the world. Comp. John viii. 44. In Heb. ii. 14, "τον εχοντα is the participle of the imperfect, and is rightly rendered him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning—and a liar and

* See Heb. and Eng. Lexicon in γλ I. II. V.

and the father of it, John viii. 44.—It is observable that the power of death ascribed to the Devil is called *κράτος*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." *Mac-knight*. Compare the Rev. William Jones's excellent *Lectures on the Figurative Language of Scripture*, p. 450. In the profane writers, *Τὸ κράτος ἐξαιν τινος*, is often used for having political power or authority over. Thus *Herodotus*, lib. iii. cap. 69. *ΤΟ ΠΕΡΣΕΩΝ ΚΡΑΤΟΣ ΕΧΟΝΤΑ*, Having the command of or supreme authority over the Persians." Ib. cap. 142. *ΘΕΣ ΣΑΜΟΤ ΜΑΧΑΡΔΙΟΣ—ΕΙΧΕ ΤΟ ΚΡΑΤΟΣ*. *Mæandrius* had the government of Samos." See more instances in *Raphelius* and *Wetstein*.

Κραύσσω, from *κραύω*.

To cry, cry out. Mat. xii. 19. xv. 22. John xi. 43, & al.

Κραυή, ης, ἡ, from *κραύω* perf. mid. of *κραύω* to cry out.

I. A cry, or crying out. occ. Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. occ. Heb. v. 7. Rev. xxi. 4.

II. A clamour. occ. Acts xxiii. 9. Eph. iv. 31.

Κρεας, σαος, Ion. *σαος*, att. *σας*, as it were from *κείρω* to cut, says *Mintert*; but it may perhaps be better deduced immediately from the Heb. *כרת* to cut, which is particularly applied to cutting up meat in a banquet, a sense in which I do not find that the Greek *κείρω* is ever applied.

Flesh, flesh-meat. It seems properly to denote flesh as used for food, which is its most common sense in the profane writers, particularly *Homer*, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13.

Κρείσσω, ονος, ὁ, καὶ ἡ, καὶ τὸ κρείσσω, from *κρείω*.

Better. occ. 1 Cor. vii. 9, 38. Phil. i. 23.

Κρείων, ονος, ὁ καὶ ἡ, καὶ τὸ κρείων. An irregular comparative from *κράτος* strong (which see under *Κρατίζος*), q. *κραιων*.

I. Stronger, more powerful, superiour, or better in strength. Comp. Heb. i. 4. Thus frequently used in the profane writers.

II. Better, more excellent. 1 Cor. xi. 17. xii. 31, & al.

III. Better, more profitable. 2 Pet. ii. 21.

IV. Better, more favourable. Heb. xii. 24. *KPEMAΩ*, ω, and *KPEMAMAI*, Mid. of obsol. *KPEMHMI*. This V. is perhaps compounded of the Heb. *נ* as *if*, as it were, and *נָסַע* to elevate, lift up.

I. To hang, suspend. occ. Mat. xviii. 6. Acts xxviii. 4.

II. To hang, as upon a cross, to crucify. occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. *Pearson* on the Creed, art. iv. observes, that both *Diodorus Siculus* and *Arrian* use *κρεμαίνω* in like manner for crucifying; and so doth *Josephus*, De Bel. lib. vii. cap. 6. § 4. The phrase *κρεμασαι ἐπὶ ξύλης* is *hellenistical*, and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. *נָסַע עַל עֵצ*.

III. *Κρεμασθαι ἐν*—Mat. xxii. 40, signifies either to hang in, i. e. contained in, or to hang, depend, upon. The former interpretation is embraced by *Whitby*, who says the expression "is a metaphor taken from the custom mentioned by *Tertullian*, of hanging up their laws in a public place to be seen of all men; and it imports, that in the precepts here mentioned is compendiously contained all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression *κρεμασθαι ἐν* denotes to hang or depend upon, agreeably to the Latin idiom. *Cassander* and *Grotius*, to whom we may add our Eng. Translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar Latin phrase, *pendere in*, from *Cicero's* Oration against *Piso*, § 41, edit. *Olivet*: "*An tu mihi—dicere audeas* (non) *in tabellis paucorum judicum, sed in sententiis omnium civium famam nostram fortunamque pendere?* Darest thou object to me, that our fame and fortune depend not on the tablets of a few judges, but on the opinions of all our fellow-citizens?" *Stockius* further observes, that no passages similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: For I cannot apprehend that the phrase *απρασθαι ἐκ* to hang from, which is used by *Plato*, *Plutarch*, and *Iamblichus* (see *Elsner*, *Wolfius*, and *Wetstein*), for depending upon, is parallel to *κρεμασθαι ἐν*. And in *Arrian*, *Epictet.* lib.

lib. ii. cap. 16. p. 215, edit. *Cantab.* ΚΡΕΜΑΣΘΑΙ ΕΚ, not—EN, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation.

Κρηυρος, s, ð, q. κρηυαμερος hanging. So *Ovid. Metam. lib. xiii. lin. 525,*

Imminet æquoribus scopulus—

A cliff o'er-hangs the deep.

A steep place, a precipice hanging over the ground below. Homer generally uses it for the bank of a river, as *Il. xxi. lin. 175, 200, 234, 244;* which is frequently undermined, and hangs over the water. So the Poet describes the Trojans, when pursued by Achilles, as hiding themselves under the banks of the river Xanthus, *Il. xxi. lin. 26, Πρωσσον υπο ΚΡΗΜΝΟΤΕ.* occ. *Mat. viii. 32. Mark v. 13. Luke viii. 33.*

Κριθ, ης, η.

Barley, so called from κρινω to separate, because the grains of this corn grow separate from each other in the ears. occ. *Rev. vi. 6.*

Κριθιρος, η, or, from κριθ.

Made of barley, barley. occ. *John vi. 9. 13.*

Κριμα, αλος, το, from κρινω to judge.

I. A solemn judgement, judicial trial. *Acts xxiv. 25. Heb. vi. 2.—a judicial sentence. Rom. ii. 2, 3. Comp. Rom. v. 16.*

II. A private judgement, or pronouncing a private sentence, or opinion. *Mat. vii. 2.*

III. A being adjudged or sentenced to punishment, condemnation, damnation. *Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2, & al.*

IV. The execution of judgement, punishment. *Mat. xxiii. 14. Mark xii. 40. Jam. iii. 1. 1 Cor. xi. 29, see the three following verses.*

V. A judicial or legal contest, a law-suit. occ. *1 Cor. vi. 7.*

VI. Judicial authority, power of judging. *Rev. xx. 4.*

ΚΡΙΝΟΝ, s, ro.

A lily, a well-known species of flower. *Mintert* derives it from κρινω separate, because it's leaves are separate or distinct from each other: But how is this circumstance more peculiar to the lily than

to many other kinds of flowers? I would, therefore, rather deduce it immediately from the Heb. קָן, as denoting the light which these flowers reflect in such a strong and lively manner, that even Solomon in all his glory was not arrayed like one of these. So the lily is called in Heb. שושן and שושנה, from (ww) it's six leaves, or rather from (ww) it's vivid colour or whiteness*. occ. *Mat. vi. 28. Luke xii. 27.*

ΚΡΙΝΩ, from the Heb. קָן † denoting the light, according to that of the Apostle, *Eph. v. 13, All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light. Comp. John iii. 20, 21.*

I. To judge, try, in a solemn or judicial manner. Spoken of men, *John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6.—of Christ, God-man, 2 Tim. iv. 1. Compare Luke xix. 22.*

II. With an Accusative, To judge, regulate, rule. This seems an hellenistical sense of the V. in which the LXX use it for the Heb. פָּ, as in *Gen. xlix. 16. Dan. ix. xi. xxi. shall judge his people as one of the sceptre-bearers of Israel.* So in *Mat. xix. 28. Luke xxii. 30,* the promise to the Apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. *Comp. Παλιγγενεσία.*

III. To judge, pass sentence, or give one's opinion in a private manner. *Mat. vii. 1, 2. Luke vi. 37. John viii. 15.*

IV. To judge, discern, form a mental judgement or opinion. *Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.*

V. To judge, think, esteem. *Acts xvi. 15. xxvi. 8. Comp. Acts xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5, in which last text κρινω denotes preferring one to another. (See *Raphelius.*)* So in *Xenophon, Memor. Socrat. lib. iv. cap. 4. § 16,* where *Socrates*, having observed that it was a law among all the States of Greece, that the citizens should swear *δμνομεναι* to

* See Heb. and Eng. Lexicon under ww.

† Whence also the Latin cerno to discern, see; which the learned reader needs not be informed was anciently pronounced kerno. See *Littleton's* and *Ainsworth's* Dictionaries on the letter C.

agree,

agret, he adds, "I suppose this is done *οχ' ουτως τας αυτας χορευς* KPINΩΣΙΝ *οι πολιται*, not that the citizens should prefer the same dances, nor that they should commend, *επαινωσιν*, the same musicians, nor that they should choose, *αιρωται*, the same poets," &c. Thus also *Menander*, p. 230, lin. 245, edit. *Cleric*.

Δυ' τούτ' α' KPINAI τον γαμιν μιλλοντα ετι,
Ετοι προσην οψεν, η χρεσεν τρεπον.

"There are two things of which he who means to marry must choose or prefer (one), either a pleasing countenance, or good morals."

VI. *To judge proper, determine.* Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25, & al. *Κακρια*, I have decided, or determined. 1 Cor. v. 3. It implies a *first resolution or determination*, and is thus used in the profane writers, especially several times by *Arrian*, *Epictet*. II. cap. 15. See *Wetstein*.

VII. *To adjudge to punishment, condemn.* John iii. 17, 18. vii. 51. Acts xiii. 27, & al.

VIII. *To furnish matter or occasion for condemnation, to condemn in this sense.* Rom. ii. 27. Comp. *Karaxpinw* II.

IX. *Κρινομαι*, Pass. *To be judged*, i. e. to be brought or called into judgement, to be called in question, in *jus vocari*. Acts xxiii. 6. xxiv. 21. xxv. 6. *Κρινομαι* is used in the same sense both by *Lysias* and *Demosthenes*. See *Wetstein* on Acts xxiii. 6.

X. *Κρινομαι*, Mid. and Pass. *To be judged*, i. e. to enter into a judicial contest with, to implead, sue. 1 Cor. vi. 1. With a Dative following. occ. Mat. v. 40;—with the Preposition *μετα* with. occ. 1 Cor. vi. 6.

XI. *Κρινοσθαι εν*, *To be judged by*. occ. 1 Cor. vi. 2. This phrase is by no means merely *hebraical* or *hellenistical*, but is often used in the Greek writers, as may be seen in *Wetstein*.

Κρισις, *ios*, att. *σως*, η, from *κερπειναι* 2 pers. perf. pass. of *κρινω* to judge.

I. *Judgement.* John v. 22, 30. vii. 24. viii. 16. Comp. John xvi. 11. Spoken of the final judgement. Mat. xii. 36, 41, 42, & al. freq.

Κρισιν ποσιν, *To pass judgement or sentence.* John v. 27. Jude ver. 15. This

expression is thus applied in the best Greek writers. See *Raphelius*, *Wetstein* and *Kypke* on Mat. and *Macknight* on Jude.

Κρισις βλασφημος or *βλασφημιας*, *A reproachful or railing judgement or sentence.* occ. 2 Pet. ii. 11. Jude ver. 9. See *Wolffus* and *Macknight*.

II. *Judgement, justice.* occ. Mat. xxiii. 23. Comp. Mat. xii. 20.

III. *Judgement of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. It also implies the punishment consequent on condemnation. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment.* John iii. 19.

V. *A particular court of justice among the Jews*, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as it's jurisdiction extended, and punished criminals by strangling or beheading. occ. Mat. v. 21, 22. The learned reader may do well to consult on this subject *Raym. Martin*, *Pugio Fid.* pt. ii. cap. 4, § 4, and *Voisin's Notes*.

Κριτηριον, s, το, from *κερπειναι* 3 pers. perf. pass. of *κρινω* to judge.

I. *Judgement, the act or authority of judging or determining.* occ. 1 Cor. vi. 2. So *Lucian*, Bis. *Accusat.* tom. ii. p. 331. *Ουδεν ηγχιαις* KPITHPION *αληθες* *ειναι*. He thinks no judgement is true."

II. *A judicial contest or controversy, a lawsuit.* occ. 1 Cor. vi. 4.

III. *A judgement-seat, a tribunal, a court of judicature.* occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. *דון*, (comp. *Theodotion* in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by *Diodorus Siculus*, and *Polybius*. See *Wetstein*.

Κριτης, s, δ, from *κρινω* to judge.

A judge. See Mat. v. 25. xii. 27. Luke xviii. 2. Acts x. 42. xiii. 20.

Κριτικος, η, ον, from *κρινω* to judge, discern. *Able to discern, a discernor.* occ. Heb. iv. 12.

KPOTO. *Eustathius* thinks it formed by an *onomatopœia* from the sound; others derive it from *κερας* a horn, q. *κρπω* to strike with the horn. I know not whether it

it may not be more probably deduced from the Heb. *קָרַב* to meet.

To knock, as at a door, of which only it is spoken in the N. T. Luke xiii. 25. Acts xii. 13, & al. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7.

Κρυπτός, η, ον, from *κρυπναι*.

Hidden, secret. See Mat. vi. 4, 6. x. 26.

Rom. ii. 29, where comp. Ps. li. 6, or 8.

1 Pet. iii. 4. *Κρυπτή*, ης, ἡ, fem. agreeing with *χωρά* place understood, but used as a N. substantive for a subterranean place or vault, "Crypta, testudo subterranea, locus abditus et cameratus." Hederic's Lexic. edit. Morell, 1766. occ. Luke xi. 33.

ΚΡΥΠΤΩ, by transposition, from *כָּפַר* to cover, or from *קָבַר* to bury, see Mat. xiii. 35, 44. Herodotus uses *γῆ ΚΡΥΠΤΕΙΝ* hiding in the earth, for burying. lib. i. cap. 140.

I. To hide, conceal. Mat. v. 14. Luke xviii. 34. xix. 42. John viii. 59. xix. 38. So Mat. xiii. 44, *ἐκρύψε* concealed, said nothing of it, "concealeth the discovery." Campbell.

II. To lay up, reserve. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, *φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου*, to eat of the hidden manna, or rather, of the manna laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now laid up, reconditus, in heaven (comp. Col. iii. 3, in Greek,) and which was typified by the manna laid up in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see Vitranga and Johnston on Rev.

Κρυσαλλίζω, from *κρυσαλλος*.

To shine like crystal. occ. Rev. xxi. 11.

Κρυσαλλος, ο, ὁ, from *κρυος* (which from Heb. *קָרַב*) cold, and *σέλλομαι* to concreate.

I. Ice, water concreated by cold. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8, in Wisd. xvi. 22, and Eccles. xliii. 20, or 24.

II. Crystal, so called from its resemblance to ice. occ. Rev. iv. 6. xxii. 1.

So the Heb. *קָרַב* signifies both ice and crystal, and *κρυσαλλος* in the LXX an-

swers to that word in the former sense, Job vi. 16, and in the latter, Ezek. i. 22.

Κρυφή. It seems properly the dative fem. of *κρυφος* secret, from *κρυπναι* to hide, and is used adverbially for *ἐν κρυφῇ χωρᾷ* in a secret place.

In secret, in private. occ. Eph. v. 12, where the Apostle probably alludes to the abominable impurities secretly practised by the Heathen in their religious mysteries. See Whilby's and Doddridge's Note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8, and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.

The LXX use *ἐν κρυφῇ* in the same sense, Ps. cxxxix. 15. Isa. xlv. 19. xlviii. 16.

ΚΤΑΟΜΑΙ, *κτῶμαι*, perhaps from the Heb. *קָנָה* the infinitive of *קָנָה* to hold, possess, acquire (dropping the *י*), to which the V. *κταομαι* generally answers in the LXX.

I. To acquire, prepare, provide. occ. Mat. x. 9.

II. To acquire by money or a price, to purchase with money. occ. Acts viii. 20. xxii. 28. i. 18, *ἐκλήσατο* purchased, i. e. was the occasion of purchasing (comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10.

III. To possess. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where Raphaelius shews, that *ανακτασθαι τας ψυχας* is used by the Greek writers, particularly Polybius, for refreshing or recovering the souls of men spent in fatigue, and thence interprets *ἐκλήσατο τας ψυχας υμῶν* in St. Luke by keep, possess, or keep in possession (as it were) of your souls. But Campbell (whom see) renders the words *ἐν τῇ*, &c. Save yourselves by your perseverance, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that *ἐκλήσατο* is here equivalent to the fut. *ἐκλήσασθε* ye shall preserve, which is indeed the reading of the Alexandrian and three other MSS, and favoured by the ancient Syriac and Vulgate versions. To shew that the phrase *ἐκλήσασθαι τας ψυχας* is not an hebraism, Kypke cites from *Lygias*, ΤΑΣ ΨΥΧΑΣ

ΨΥΧΑΣ ἀλλήλων, **ΚΕΚΤΗΘΕΝΑΙ** to preserve the lives of others."

Κτήμα, αλος, το, from κτήμας or κσκήμας perf. of κλασμαι.

I. A possession. occ. Mat. xix. 22. Mark x. 22.

II. Particularly, An immovable possession, an estate in land. occ. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22.

Κήνος, σος, σς, το, from κλασμαι to possess, just as the Heb. קָנָה, to which κήνος generally answers in the LXX, is used for cattle, from the V. קָנָה to possess.

I. A beast of burden. occ. Luke x. 34. Acts xxiii. 24.

II. Κήνεα, η, τα, Cattle, beasts for slaughter. occ. 1 Cor. xv. 39. Rev. xviii. 13.

Κτήτωρ, ορος, ο, from κσκήλαι 3d pers. perf. of κλασμαι.

A possessor. occ. Acts iv. 34.

ΚΤΙΖΩ, either from κλαω—ομαι to possess, or immediately from the Heb. קָנָה the infin. of קָנָה to possess, acquire, get, (dropping the י) to which verb κτιζω answers in the LXX of Gen. xiv. 19, 22. Prov. viii. 22. Jer. xxxii. 15.

In Homer it signifies to found a city or habitable place (see II. xx. lin. 216. Odyss. xi. lin. 262.); but in the N. T.

I. To create, produce from nothing. Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the *Heathen Greeks had any notion of creation, properly so called, so had they no word to express it.

* "There was among the Heathen Natural Philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but they all agreed in this, that the matter of the world was unproduced: They never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr. Ellis's excellent Enquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13, p. 278, &c. vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

II. To form out of pre-existent matter. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2, in the Heb.

III. To make, compose. Eph. ii. 15.

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κτίσις, ιος, att. σως, η, from κτιζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15.

II. Formation, structure. occ. Heb. ix. 11.

III. A creature. Heb. iv. 13.

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see Macknight.

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. Κτιζω IV.

VI. Ανθρωπινῃ κτίσει, 1 Pet. ii. 13, is in our Translation rendered *ordinance of man*, so Martin's French *établissement humain*, and is supposed to refer only to the magistrates immediately afterwards mentioned †, and to their being invested with political power, which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. But perhaps *πασῇ ἀνθρωπινῇ κτίσει* in 1 Pet. ii. 13, might be more justly translated, *to every human creature*, as *πασῇ τῇ κτίσει*, without *ἀνθρωπινῇ*, signifies Mark xvi. 15. Col. i. 23. comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by *לכלהו בני אנושא* to all the sons of men. And on this interpretation the sense of St. Peter's injunction will be, *Submit yourselves to every human creature, according to your respective relations to them.* He begins with that of subjects to kings and governors, to whom he particularly enforces obedience, because the Jewish converts to Christianity were by the Heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were some-

† Just as the Romans say *creare consulem*, to create a consul; *creare regem*, to create a king. Phædrus, lib. i. fab. 30. Livy, lib. i. cap. 35.

times really, inclined to rebellious principles. At ver. 18, he enjoins the submission of servants to their masters, and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13.

Κτίσμα, *ατος, το*, from *κτίζω* perf. pass. of *κτίζω*.

A creature. occ. 1 Tim. iv. 4. Jam. i. 18. Rev. v. 13. viii. 9.

Κτίσης, *ς, δ*, from *κτίζω*.

A creator. occ. 1 Pet. iv. 19.

Κυβία, *ας, ῆ*, from *κυβεῖω*, to play at dice, so to cheat, deceive, (thus Arrian, Epictet. ii. 19. Τι—*τας* ἄλλας *ΚΤΒΕΤΕΤΕ*; why do ye cheat others?") from *κυβος* a cube or die, which Eustathius derives from *κυπῶ* to bend or tend downwards, as dice are usually cast; but perhaps it may be better deduced from the Heb. כָּק *to mark with a hole or dent*, the *י* being dropt, as usual.

I. *A playing at dice*, so used by Athenæus in Wetstein on Eph. iv. 14.

II. *Slight, cheating, artifice, or dexterity*, such as is frequently employed by gamblers with dice. So Theodoret on the place. *Κυβίαν τὴν πανουργίαν καλεῖ, Παισινται δὲ ἀπὸ τῆς κυβεῖν τοῦ ὀνόματος ἰδιὸν δὲ τῶν κυβεῖν τὸ τῆς κακίης μελαφρεῖν τὰς ψυχὰς, καὶ πανουργίᾳ τὸ πωλεῖν.* The Apostle calls *craft* *κυβία*, which is a N. formed from *κυβεῖω* to play at dice: Now gamblers of this sort use to move the dice to and fro, and to do this *craftily*." occ. Eph. iv. 14, where see Elener and Wetstein.

Κυβερνήσις, *ιος, ἄτ*, *εως, ῆ*, from *κυβερναω* to govern, which from Heb. בָּרַר *to be strong*; whence as נָס *a master*, מְנַלְלָה *a mistress*; whence also the Latin *guberno*, &c. French *gouverner*, and Eng. *govern*, &c.

Government, direction. occ. 1 Cor. xii. 28; where Theophylact explains *κυβερνήσεις* by *τοῦ κυβερνᾶν, ἧτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν, governing, or managing the affairs of the brethren.*"

Κυβερνήτης, *ς, δ*, from *κυβερναω*, which see under *Κυβερνήσις*,

The steersman, pilot, or master of a ship.

"* *Κυβερνήτης* the master or pilot had the care of the ship, and government of the seamen therein, and sat at the stern to steer; all things were managed according to his direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called *κυβερνήτικη τέχνη*."

Τίς γὰρ ἐστὶν ἐν τῇ κυρίῳ; ΟΚΤΒΕΡΝΗΤΗΣ. Who is master in the ship? The pilot." Says Arrian, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17.

This word is often used in the profane writers (see Wetstein on Acts), and in like manner the V. *κυβερναω*, and the Latin *guberno* and *gubernator*, usually refer to the managing or steering of a ship.

Κυκλοῦν, Adv. from *κυκλος* a circle, with the syllabic adjection *θεν* denoting from or at a place.

Around. It is joined with a Genitive. occ. Rev. iv. 3, 4. v. 11.—used absolutely. occ. Rev. iv. 8.

ΚΥΚΛΟΣ, *ς, δ*, from the Heb. לָלַךְ *something turning round, a wheel*, *י* being softened into *κ* (as in *κυλιω* from *לָל*), and the former *י* dropt.

A circle. In the N. T. it is used only in the Dative case, adverbially, *κυκλῶ*, for *ἐν κυκλῶ*, round, round about, around, Mark iii. 34. vi. 6, & al. *Τὸς ΚΥΚΛΩΙ ἀγρεύς*, Mark vi. 36. So Xenophon, *τὰς ΚΥΚΛΩΙ χωρὰς*; and Plutarch, *τὰς ΚΥΚΛΩΙ πόλεις*. See more in Wetstein. *ΚΥΚΛΩΙ τὸ θρόνον*, round about the throne, Rev. iv. 6. So Wetstein on Rev. v. 11. cites from Xenophon, *ΚΥΚΛΩΙ τὸ στρατοπέδον round about the camp.*"

Κυκλω, *ω*, from *κυκλος*.

To encircle, surround. occ. Luke xxi. 20. John x. 24. Acts xiv. 20. Heb. xi. 30. Rev. xx. 9.

Κυλισμα, *ατος, το*, from *κυλισμαι* perf. pass. of *κυλιω*.

A rolling, wallowing. occ. 2 Pet. ii. 22, where Kypke cites from Arrian, Epictet. lib. iv. cap. 11. p. 423. *Ἀπελθε, καὶ κοίρω διαλεγε, ἐν ΕΝ ΒΟΡΒΟΡΩΙ μὴ ΚΤΑΙΗΤΑΙ.* Go, and argue with a hog not to roll in the mire."

ΚΤΑΙΩ, from the Heb. לָלַךְ *to roll, to*

* Potter's Antiquities of Greece, vol. ii. b. 2. ch. 19.

which

which this verb, when used in the LXX, generally answers.

To roll. Κυλισμαι, Pass. or Mid. To roll, wallow. occ. Mark ix. 20.

ΚΥΛΛΟΣ, η, ον, probably from the Heb. לָקַע crooked, distorted.

Having any, or even all, the limbs crooked, distorted, luxated, contracted. Thus Kypke on Mat. at large explains the word on the authority of Hippocrates, who even applies it to a short or distorted ear. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43.

ΚΥΜΑ, αλος, το, from the Heb. קוּם to arise; so the Eng. a surge is from the Latin surgo to arise.

A wave, a billow. See Mat. viii. 24. Jude ver. 13.

Κυμβαλον, ο, το, from κυμβος hollow, which from κακυμμαι perf. pass. of κυπλω to bend.

A cymbal, a concavo convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1, where see *Laske, Doddridge, Wetstein, and Macknight*.

The LXX use this word frequently for the Heb. מַלְחִיחַ, and more rarely for עֲלִיעֵזֶר.

ΚΥΜΙΝΟΝ, ο, το.

Cumin, a kind of herb. It is plainly derived from the Heb. name כִּמְן, which is from the V. כָּמַח to be hot, on account of the warm qualities of this plant. occ. Mat. xxiii. 23.

Κυναριον, ο, το, a diminutive from κυων, κυνος, a dog.

A cur, a whelp, catellus. It is a term of greater contempt than κυων, and is thus applied by *Arrian, Epictet. lib. ii. cap. 22*.

ΚΥΝΑΡΙΑ υδατος ειδες σαινοντα κ. τ. λ.; Did you never see curs wagging their tails, &c.?" Our blessed Lord, speaking as a Jew, applies this name to the *Heathen*, who might but too justly be so called on account of their many impurities and abominations. Comp. *Kuvv II.* and see *Wetstein* on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28.

ΚΥΤΙΩ, from the Heb. כָּךְ to bend.

To bend, stoop down. occ. Mark i. 7. John viii. 6, 8. So *Theophrastus, Ethic. Char. cap. 24*. ΚΑΤΩ ΚΕΚΤΦΩΣ, *Stooping downwards, or holding down his head, and Lucian Amores, tom. i. p. 1060.*

Κυρια, ας, η, from κυριος a lord.

A lady. occ. 2 John ver. 1, 5.

Κυριακος, η, ον, from κυριος.

Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.)

Rev. i. 10. So *Ignatius* uses κυριακην for the Lord's day. Ad Magnes, § 9; and this is the usual name of Sunday with the subsequent Greek Fathers. The Saxon cypce, Scottish kirk, and our Eng. church, are from the same Greek word κυριακη, q. d. the Lord's house.

Κυριευω, from κυριος a lord, master.

To have or exercise rule or authority over, to rule over, q. d. to lord it over. Luke xxii. 25. Rom. vi. 9, & al.

ΚΥΡΙΟΣ, ο, ο. *Plutarch* informs us, that

Κυρος, the name of Cyrus, who in the O. T. (Isa. xlv. 28. xlv. 1.) is called כּוֹרֶשׁ, did in Persic signify the Sun*. This name then seems an evident corruption of the Heb. חַמַּס the Sun, i. e. the solar orb or fire: and as the Sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of † מֶלֶךְ the King, and † בַּעַל the Ruler, Lord, so from the same word חַמַּס may, I think, be deduced the Greek κυρος authority, κυριος lord, and even the verb κυρω to exist; for it was a heathen tenet, that the Sun was Self-existent. Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3. calls him Αὐτοφυῆς Self-born.

I. It imports property or possession, and is spoken of men.

A lord, master, in respect of a servant or slave. Eph. vi. 5, 9. Col. iii. 22, & al.

A master, or owner of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33, &c.

Applied by a wife to her husband, 1 Pet. iii. 6; where see *Campbell's Prelim. Dissertat. p. 304, &c.*

It is also a title of the Roman Emperour,

* Speaking of the name Κυρος or Cyrus, he observes, απο το ηλιου γινισθαι φασι' ΚΥΡΩΝ γαρ καλειν Περσαι τον ΗΛΙΟΝ. They say it is taken from the Sun; for the Persians called the Sun, Kuros." *Plutarch in Artaxers, tom. i. p. 1012, A.* So, long before him, *Ctesias* in Persic. Excerpt. cap. 48. τὸ ἥλιον το σωμα αὐτου απο του ΗΛΙΟΥ ΚΥΡΩΝ. See *Vitringa Observat. Sacr. lib. i. cap. 8. § 14.*

† See Heb. and Eng. Lexicon under מֶלֶךְ II. and בַּעַל III.

πειν, ἀπεχεσθαι βρωμάτων, forbidding to *eat*, (commanding) to *abstain from meats*; where a word *contrary* in sense to *πάλυνσιον* is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 3. Luke v. 39, where see *Kypke*. Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of *Horace*, quique *every one* is to be supplied in the third line, instead of *nemo no one* in the first. So *Cicero De Fin.* lib. ii. cap. 8. "Recte ergo is negat unquam bene cœdasse Gallonium; recte miserum. Therefore 'he (*Lælius*) justly *denies* that Gallonius ever supped well; and justly (*affirms*) that he was miserable." And *Grotius* cites from *Phædrus*, lib. iv. fab. 17, lin. 31, a phraseology very similar to that in 1 Tim. iv. 3, "Non veto dimitti, verum cruciari fame. I do not *forbid* them to be dismissed, but (*I command* them) to be tortured with hunger." Compare *Terence*, *Andria*, act. iii. scen. 5, lin. ult.

"Namque hocce tempus præcavere mihi me, haud te ulcisci sinit.

For the time (*obliges*) me to take care of myself, and does not *suffer* me to punish thee." See *Madame Dacier's* Note. See more in *Pole Synopa*, where *Beza's* citation from *Homer*, Il. xii. lin. 267, 268, has a near relation to the present purpose;

ἄλλον μολιχχίαις, ἄλλον ἑρίοις ἐπιστίζει
ΝΕΙΚΟΝ.—

"One they *encouraged* (for some such word as *ἄρπυρον*, *ἐκλευσον*, or the like, says the learned *Damm*, is to be understood) with kind, another they *reproved* with harsh words." I add, that in the polished *Dionysius Halicarn.* we have an ellipsis resembling that of *Horace* above referred to. Μηδεις ὑπολαμβάνειω με ἀλθεω, δι. κ. γ. λ.—δε—αὐσας μαθεω. Let no one suppose me ignorant that &c.—but let him hear and learn." De *Structura Orationis*, sect. xxvi. p. 246, edit. *Upton*. I conclude with an example from *Plato Apol. Socrat.* § 18. edit. *Forster*, Νυν εν, ω Ἀνδρες Ἀθηναιοι, ΠΟΛΛΟΤ ΔΕΩ σγω ὑπερ ἑμαυτις ἀπολογισθαι—ἀλλ' ὑπερ ὁμων—Now there-

fore, O Athenians, I am *far from apologizing* on my account, but (*I apologize*) for your sakes—"

ΚΩΜΗ, ης, ῆ, from the Heb. כּוּמָה to arise. A town, a village. Mat. ix. 35. x. 11, & al. freq.

Κωμοπολις, ιος, att. εως, ῆ, from κωμη a village, and πολις a city.

A town. It seems properly to denote a larger kind of town, superiour to κωμη a village, though inferior to πολις a city. occ. Mark i. 38, where see *Josephus De Bel.* lib. iii. cap. 3. § 2. cited by *Kypke*.

ΚΩΜΟΣ, ο, ὁ.

Comus, The God of Feasting and Revel-ling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כּמּוֹש Chemosh, the abomination of the *Moabites* and *Amorites*. See, inter al. Num. xxi. 29. Jud. xi. 19, 24, and Heb. and Eng. Lexicon under כּמּוֹש.

Jerome on Isa. xv. 4, tells us, that in *Nabu* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phegor*. But however this may be, there can be little doubt, but that part of the religious services performed to *Chemosh*, as to *Baal-Peor*, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kinds.

II. *Revelling, lascivious feasting with songs and music*. In this sense also the word is frequently used by the profane writers. According to *Hezychius*, Κωμοι are ἀσολγη αἰμαλα και πορνικα, συμποσια-και ωδαι, lascivious and obscene ballads, drunken songs; or as *Theophylact*, τα των μεθυονων μεθ' ὕδρεων αἰμαλα, the abusive songs of drunkards; and *Zonaras* explains the verb κωμαζειν by το μελα αυλων και κιθαρας, και ωδων, τον οινον πινει, drinking wine with the music of flutes and of the harp, and with songs. See more in *Swicer Thesaur.* under Κωμος, and in *Wolfius* and *Wetstein* on Rom. xiii. 13. occ. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.

In *Wisd.* xiv. 23, the idolaters are described as ἑμμανις ΚΩΜΟΤΕ ἀγωνις, making mad revellings; and 2 Mac. vi. 4, informs us, that during the persecution of *Antiochus*, the Temple was filled

C c 3

ασωτιας

αἰσῶτας καὶ ΚΩΜΩΝ with riot and revellings. See *Arnald* on *Wisd.*

From the oriental כמס, or immediately from the Greek V. κωμᾶζειν to revel, is derived the Latin *comessor* or *comissor*, &c. of the same import.

ΚΩΝΩΨ, ωρος, δ, η̃.

A gnat, a species of insect. occ. *Mat.* xxiii. 24. *Bochart* shews (vol. iii. 564.) from *Aristotle*, *Plutarch*, &c. that by κωνωψ is properly meant a kind of insect that is bred in the lees of wine, and that everafter lives on acids, avoiding sweets. *Mintert* derives the word from * κωρος a cone, and ωψ the face, on account of it's sharp or conical snout. Some perhaps may rather choose to deduce it from the Heb. כנף a wing, or from כן a kind of insect, and η̃ψ to fly, q. d. a winged or flying insect.

ΚΩΦΟΣ, η, ον, perhaps from the Heb. קפף

* Which from the Heb. כנס to collect, for a cone is gradually contracted or collected, as it were, to a point.

† See *Exod.* viii. 16, 17, 18. Ps. cv. 31, and *Heb.* and *Eng.* Lexicon under כ VII.

to shut, to shut up, or from כסף to cover, overlay; for deafness often arises from obstructions.

I. Properly, Deaf, deprived of the sense of hearing. *Mat.* xi. 5. *Mark* vii. 37. *Luke* vii. 22. And because they who are naturally deaf are also dumb, (see *Mark* vii. 32.) Hence

II. Dumb, unable to speak. *Mat.* ix. 32, 33. xii. 22. xv. 31. *Luke* xi. 14.

The word seems to denote both deaf and dumb, *Luke* i. 23; and it is plain from ver. 62, that *Zacharias* had lost his hearing as well as his speech. See *Wolfius* and *Doddridge*.

III. Making dumb, occasioning dumbness. occ. *Mark* ix. 25. *Luke* xi. 14. *Comp.* *Mark* ix. 17. Many adjectives, both in Greek and Latin, are applied likewise in a transitive sense. So in *Homer*, II. iii. lin. 246, Οἶνον ΕΤΦΡΟΝΑ, cheerful, is used instead of cheering, wine; in *Virgil*, *Georg.* ii. lin. 127, felicitis mali means the happy-making apple; and in *Juvenal*, *Sat.* xiii. lin. 27, divitis Nili is the enriching Nile.

Λ.

Α Α

Λ, Lambda. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, α denotes ten, and x twenty, so the small λ denotes the third decad or thirty. In the old Cadmean alphabet it corresponded to the Hebrew or Phenician Lamed in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

ΑΑ.

A particle used in composition, and denoting intensesness, very much, exceed-

Α Α Γ

ingly, or the like; so it may not improbably be derived from the Heb. לם to join, add.

Ααγγαυ, from the obsol. λαγω the same, which from the Heb. לקח to take, receive.

I. To obtain. occ. *Acts* i. 17. 2 *Pet.* i. 1. Thus it is used not only by the LXX, 1 *Sam.* xiv. 47, for the Heb. לך to take; but likewise by *Homer*, *Odyss.* xx. lin. 282, Ισθν. (μοίραν namely) ὡς αὐλοῖς ἀπὲρ ΕΛΑΓΧΑΝΟΝ, a part of the banquet equal to what they themselves had gotten. On this occasion we can hardly suppose there was any drawing of lots.

II. To obtain by lot. occ. *Luke* i. 9. The Jewish

Jewish writers inform us in the *Mishna*, that the various offices of the several Priests and Levites in the daily service were determined by *lot*. See *Pole Synops.* and *Wetstein* on the text.

III. To cast lots. occ. John xix. 24.

Λαβρα, Adv. from *λαβω*, Doric *λαθω*, to lie hid. See under *Λανθανω*.

Privately, secretly. occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37.

In Mat. i. 19. *Wetstein*, whom see, explains *λαβρα* by *without acquainting the witnesses* of his divorce from Mary, with the reason of it, namely her supposed adultery.

In John xi. 28. *Markland*, in *Bowyer*, joins *λαβρα* with *επεισα*, that is, *whispering her*. So *Nonnus*.

Λαίλαψ, *αρος*, *η*. The most probable derivation seems to be from *λα* or *λιαν* very much, and *λαπλω* to lick or LAP up, as wolves do water in drinking (see *Homer*, II. xvi. lin. 161.); for a whirlwind violently licks up, as it were, the dust and all light bodies in it's way. *Λαπλω* may not improbably be derived from Heb. *לָבַב* to librate, move to and fro, or from *לָבַב* to turn aside.

A whirlwind, a hurricane, a violent storm. *Aristotle* De Mundo, cap. 4, explains the word by *ανεμεν βιασιν και εις λευανον κατωθεν ανω*, a violent whirlwind moving from beneath upwards; *Hesychius* by *ανεμεν συσροη μελα υετα*, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by *Homer* and *Lucian*. See *Wetstein* and *Kypke* on Mark.

ΛΑΚΕΩ, or **ΛΗΚΕΩ**. *Mintert* says it is related to Chald. *לָכַח* to be struck, broken; but I cannot find, that the Chald. V. is used in this latter sense. *Λακσω* seems to be a word formed from the sound, like *clack*, *crash*, &c. in Eng.

I. *Homer* applies it to the crashing of bones when struck with a battle-axe, II. xiii. lin. 616, *ΛΑΚΕ δ' οσσα*, the bones crashed;—to the sound of a shield when struck through with a spear, II. xx. lin. 277,—*ΛΑΚΕ δ' ασπις υπ' αυτης*.

II. To break or burst with noise. occ. Acts i. 18, where see *Wetstein*.

Λαλιζω, from the Adv. *λαξ* with the heel, calce, which *Eustathius* deduces from *ληξω*, the 1st fut. of *ληλω* to leave off, as

being the extremity of the leg; but it may perhaps be better derived from the Heb. *לָךְ* to go, walk; whence also the Latin *calco* to tread, and *calx* the heel. To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under *Κεληρον* I.

The simple V. occurs not in the LXX, but the compound *απολαλιζω* is used in that version for the Heb. *עָבַד* to kick up, Deut. xxxii. 15.

ΛΑΛΕΩ, *ω*, from the Heb. *לָלַח* to cry out, yell, howl. *Mintert* observes, "that in the profane writers *λαλειν* and *λαλειν* differ; *λαλειν* signifying to speak with premeditation and prudence, but *λαλειν* to speak imprudently and without consideration; whence *λαλειν αριστος*, *λαλειν αδυνατωτατος*, is applied to him who lets his tongue run, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the * sacred writers." It may, nevertheless, serve to confirm the derivation of *λαλειω* above given. "This verb, adds *Mintert*, is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed."

I. To speak, used transitively, Mat. ix. 18. x. 19, & al. freq.—intransitively, Mat. ix. 33. xii. 34. Mark i. 34, & al. freq. It is applied to God, John ix. 29. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.

In Heb. xi. 4, the *Alexandrian* and eleven later MSS read *λαλει*, which reading is followed by the *Vulg.* and both the *Syriac* versions, and received into the text by *Griesbach*.

II. To speak in answer. John xix. 10.

III. To tell, command. Acts ix. 6. x. 6; but observe that in this last verse all the words from *ερος* to *ποιειν*, inclusive, are omitted in four ancient and very many later MSS, in both the *Syriac* versions, and in the *Complutensian* edition; and they are accordingly rejected as spurious by *Wetstein* and *Griesbach*; and *Michaëlis*, *Introduct.* to N. T. v. ii. p. 271, edit. *Marsh*, says they are "nothing more than a Greek translation, which *Erasmus* himself made from the Latin; and this interpolation, though not found in a single Greek MS, has been transferred to our modern editions."

* Comp. however, *Λαλια* II.

IV. *To speak, preach, publish.* Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2, & al. Comp. Mat. xxvi. 13. Heb. ix. 19.

V. *To tell, announce, report.* Luke ii. 17, 18. *Λαλία*, ας, ῆ, from *λαλέω*.

I. *Speech.* occ. John viii. 43.

II. *Talk, prate, prattle.* occ. John iv. 42. where it seems to imply *contempt*. Comp. Eccclus. xxxii. 4, or 6.

III. *Speech, manner of speech, dialect.* occ. Mat. xxvi. 73. Mark xiv. 70.

ΛΑΜΑ, Heb.

For what? why? Heb. מַה, which from לָ for, and מַה what? occ. Mat. xxvii. 46.

Λαμβάνω, from the obsolete ληβω (which see), as *μανθάνω* from *μαθω*, *λαίχανω* from *ληχω*, *λανθάνω* from *ληθω*, *λυμπανω* from *λειπω*.

To take, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al.

II. *To receive.* Mat. x. 8. xix. 29. xx. 7.

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25.

IV. *To take, or receive money*, in the sense of *making gain*. 2 Cor. xi. 20, *Εἰ τις λαμβάνει, ἀπ' ὅμων* namely, *if a man make gain of you*. Thus it is interpreted by the learned *Elser*. Out of the instances produced by him and *Wetstein* of the like use of *λαμβάνω* by the profane writers, I shall only cite from *Aristophanes*, *Equit.* lin. 863. *Καὶ σὺ ΛΑΜΒΑΝΕΙΣ ἡν τὴν πόλιν παρατήης*. So you *make a gain* when you disturb the city;" and from *Xenophon*, *Cyropæd.* II. τὸ ΛΑΒΕΙΝ ἐνέκx καὶ κερδαναι ποιεῖσιν, they do it for the sake of *receiving money* and *gaining*." *Wolfius*, however, after mentioning this interpretation, rather prefers another, which explains *λαμβάνειν* by *getting a person into one's power*, and *making him subservient to oneself*. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers.

V. *To take*, as a woman, in marriage. Mark xii. 19, 20, 21, 22. Thus applied also by *Polybius* cited in *Raphelius*, and by *Xenophon* in *Wetstein*.

VI. *To take upon oneself*, *suscipere*. Phil. ii. 7.

VII. *To take, receive*, as an office. Acts

i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5.

VIII. *To receive, admit*, as a person into one's house. 2 John ver. 10. Comp. John xix. 27.

IX. *To receive, entertain, embrace.* Mat. xiii. 20. Mark iv. 16. John i. 12. xii. 48. xiii. 20.

X. *To take*, i. e. *procure* and *carry*, *assume*. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3.

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. 1 Cor. ix. 24, 25, & al.

Λαβεῖν διαδοχῶν, *To receive, or have for a successor, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. Rev. vi. 4.

XIV. *To seize*, as fear, astonishment. Luke x. 26. vii. 16. It is applied in like manner by the Greek writers. See *Wetstein*.

XV. *To catch, take in*, as we say, implying deceit, 2 Cor. xii. 16. So *Wolfius* and *Wetstein* (whom see) cite from *Sophocles* in *Philoctet.* lin. 100, ΔΟΛΩΝ Φιλοκίτην ΛΑΒΕΙΝ, *to catch Philoctetes by an artifice or guile*." So *Virgil*, *Æn.* ii. lin. 196, *capti dolis*.

XVI. *To take, assume.* John iii. 27. Heb. v. 4. Rev. xi. 17, where see *Vitranga*.

XVII. *To be desirous of receiving, to need, or be ambitious of.* See John v. 34, 41, 44.

XVIII. *Λαβεῖν ἀρχήν*, *To take a beginning, to begin.* Heb. ii. 3. This phrase is used in the same sense by *Polybius*, *Ælian*, and others of the Greek writers, as may be seen in *Raphelius* and *Wetstein*.

XIX. *Λαμβάνειν ὑποσώπον*, *To accept the person*, i. e. *to respect one man more than another out of regard to some external circumstances.* occ. Luke xx. 21. Gal. ii. 6. This is an *hellenistical* phrase used by the LXX for the Heb. כְּחַסְדּוֹ in two senses; 1st, *To accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2dly, *To accept it with undue or partial favour*, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Eccclus. xxxv. 19. xlii. 1. Comp. Θαυμάζω II.

ΛΑΜΜΑ, Heb. The same as ΛΑΜΑ, which see. occ. Mark xv. 35, where see *Wetstein*.

ΔΑΜΠΑΞ,

ΛΑΜΠΑΣ, *αδος*, ἡ, from the Heb. **לָמַד**, for which the LXX have constantly used this word. *Mis* is inserted, as usual, before *ω* and *β*, not only in the Greek derivatives, *λαμπας*, *λαμπω*, *λαμπισσω*, but also in the Chald. **למל** and Syriac **ܠܡܠܐܐ** a lamp. **למל** in *Jonathan Ben Uzziel's* Targum on Exod. xx. 2, 3, is used like the Heb. **למל** in Gen. xv. 17. Exod. xx. 18. And observe, that though *γ* or *δ* is dropped in the nom. sing. of the Greek *λαμπας*, it appears in the oblique cases, *λαμπαδος*, *λαμπαδι*, *λαμπαδα*, &c. In general it denotes something burning and shining brightly.

I. A torch. Rev. viii. 10. So the Romans sometimes called a *cumet*, fax a torch, or fax caelestis a heavenly torch. See *Daubuz*. Comp. John xviii. 3, and *Φανος*.

II. A lamp. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See *Harmer's* Observations, vol. iv. p. 430, 1. On Mat. xxv. 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with torches or lamps. Thus *Homer*, II. xviii. lin. 491, &c.

—Σὺ τῇ μὲν βα γαμῇ τ' ἴσαν, ἡλασιναι τε
Νυμφας δ' ἐκ Σαλαμῶν, δαΐδον ὑπολαμπόμεντων,
Ἥρην δ' ἀπὸ αἴθρῃ, πάλιν δ' ὕμνους ὀρίσας.

Here sacred pomps and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.

POPE.

So the Messenger in *Euripides'* *Helena*, lin. 728, &c. says to *Helen*, that he remembers the lamps or torches he carried before her and *Menelaus* at their wedding.

Νῦν ἀναμνησάμενοι σὺν τῇ ὕμνῳ παλιν,
Καὶ ΛΑΜΠΑΔΩΝ μνηστῆριθ', ὡς τιταραοῖς
Ἰσκαίς προχαζῶν παρῆλθον· σὺ δ' ἐν ἑρμῇ
Σὺν τῷδε Νυμφῇ δαμῇ· ἡλικίᾳ ὀδῶσι.

Now do I recollect your bridal-day,
The lamps I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends: The trumpets and drums go before them, and they are lighted by a mul-

titude of *massals*, which are a kind of flambeaus.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those *massals* already mentioned are kept ready for their arrival, besides those that accompany them, and go before the *palanquin* *."

This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands' houses in the evening by the light of torches, is too well known to be insisted on. See *Kennet's* Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by *Wetstein* on Mat. xxv. 1.

Λαμπρος, *α*, *ω*, from *λαμπω* to shine.

I. Shining, resplendent, bright, clear. occ. Rev. xii. 1, 16. Comp. Acts x. 30.

II. White, bright, dazzling. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So *Homer*, speaking of a *χιτών* or inner garment, says, *Odys.* xix. lin. 234, **ΛΑΜΠΡΟΣ** δ' ἦν ἡλιος *ὥς*, it was bright, or white, like the sun." *Λαμπρος* seems to signify white with peculiar propriety; since, as the Naturalist well knows, whiteness arises from the composition of the luminous rays of all the other colours.

III. Splendid, white, candidus. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So *Wetstein* on Luke xxiii. 11. cites from *Plutarch* ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ; and from *Diodorus Siculus*, ΕΣΘΗΤΑΣ ΛΑΜΠΡΑΣ. See also *Wolfius*, Bp. *Pearce*, and *Campbell* on this text.

Λαμπρότης, *της*, ἡ, from *λαμπρος*.

Splendour, brightness. occ. Acts xxvi. 13.

Λαμπρος, Adv. from *λαμπρος*.

Splendidly. occ. Luke xvi. 19. So an old comic writer in *Menandri* and *Philem.* Reliquiæ, p. 208, lin. 65, edit. *Claric.* **ΛΑΜΠΡΟΣ** γὰρ ἐνίοι ζωσιν—For some live splendidly—

Λαμπω, from *λαμπας*, which see.

To shine, emit or give light. occ. Mat.

* Agreement of Customs between East-Indians and Jews, Artic. xvii. p. 68, edit. London, 1708.

v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6.

Αανθανω, from **αανω**, or **αλβω**, which see.
I. *To be hid.* occ. Mark vii. 24. Luke viii. 47.

II. *To be hidden, unknown to.* occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So *Demosthenes* and *Plato*, cited by *Wetstein* on ver. 5, **Μηδε τωθ' ΤΜΑΣ ΑΑΝΘΑΝΕΤΩ**, *Neither be ye ignorant of this.* Heb. xiii. 2, **ΕΛΑΘΟΝ τινες ξενισαντες αγγελους**, *Some have entertained angels without knowing it.* In the Greek expression there is an ellipsis of the pronoun **εαυτους** after **ελαθον**, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. **αανθανω** or **αλβω** with a participle is very common in the purest Greek writers. See *Alberti* and *Raphelius*, the latter of whom observes, that the pronoun is sometimes expressed, as by *Xenophon* in his *Economics*, **Ταυτα τοιουν ΕΛΕΛΗΘΕΙΝ ΕΜΑΤΤΟΝ επισαμνος**. Truly *I knew not* that I understood these things." So *Plato*, cited in *Hoogveen's* Note on *Vigerus*, De Idi-otism. cap. v. sect. 8, reg. 3. **ΕΛΑΘΟΜΕΝ ΗΜΑΣ ΑΥΤΟΤΕ παιδων υδαν διαφεροντες**. *We knew not* that we differed nothing from children." See other instances in *Wetstein* on Heb.

Ααξευτος, η, or, from **ααξεω** to cut or hew stone, which from **λαας** or **λας** a stone (perhaps from the Heb. **תל** to join, unite, on account of the strong cohesion of it's parts), and **ξω** to scrape, chip, hew, which see.

To hew in stone, hew out of a rock. occ. Luke xxiii. 53. Comp. **λατομεω**.

ΑΑΟΣ, υ, δ. Some deduce it from **λας**, **λαος**, a stone, referring to the fable of stones being changed into men after *Deucalion's* flood; others from **λαυνω** or **lawo** to enjoy, because men are formed for the enjoyment of each other's society. *Eustathius* in Il. i. from **λα** very much, and **αυω** to sound, because δ **λαος** πολυφωνος, a people makes a great sound." All these derivations seem very forced; **λαος** may rather be deduced from the Heb. **תל** to join, associate, as **δμος** a people (which see) from **δω** to bind.

I. *A people, a nation, a number of men joined together by the common bands of society.* See Luke ii. 10, 31, 32.

II. *The common people, the multitude.* Mat. xxvi. 5. xxvii. 64. Luke i. 10.

III. It is spoken of the *Society of Christians*, or of the *Christian Church*. Mat. i. 21. 1 Pet. ii. 9, 10.

In the LXX this word most commonly, and that in a great number of places, answers to the Heb. **עם** a people, the radical notion of which word is in like manner to associate.

Λαρυγγξ, υς, γος, δ.

The throat, properly the *larynx*, that is, says *Galen* in *Scapula*, the upper part and entrance of the *aspera arteria*, or wind-pipe. It may be derived either from **λα** very much, and **ρησνυμι** to break, on account of the rough, uneven texture of the larynx; or from **λα** very much, and **ρυνω** to flow, referring to the lubricating fluid discharged from the ocula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name guttur may be in like manner from gutta a drop, or from the Greek **χυηρ**, which from **χυω** to pour forth. *Martinus* deduces the reason of both the Greek and Latin names from the throat's pouring forth words; but this seems less natural. occ. Rom. iii. 13. **Λαλομεω**, ω, from **λας** a stone (which see under **Ααξευτος**), and **τελομα** perf. mid. of **τεμνω** to cut.

To hew stones. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. **צוה** to hew. And answering to the same Heb. word, it also denotes, in that version, to hew out in stone or rock, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. Pearson on the Creed, Art. IV. Note, and *Shaw's Travels*, p. 264. occ. Mat. xxvii. 60. Mark xv. 46.

Λαλρηια, ας, η, from **λαλρηω**.

I. *Service.*

II. *Religious service, worship.* occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6.

ΑΑΤΡΕΤΩ, from **λα** very much, and **τρεω** to tremble (which see), according to that of the Prophet, Mal. i. 6. *If I be a master, where is my fear?* and of the Apostle, Eph. vi. 5. *Servants, be obedient to them that are your masters, according to*

to the flesh, with fear and trembling, *τρομος*.

I. To serve, be a servant, in a civil sense. Thus it is used in the profane writers.

II. To serve, in a religious sense, to worship, and that whether God, Mat. iv. 10. Luke i. 74. ii. 37,—or creatures, Rom. i. 25. Acts vii. 42.

III. It is particularly spoken of performing the Levitical service. Heb. viii. 5. ix. 9. x. 2. xiii. 10.

Λαχαινω, *σ, το*.

An herb, so called, say the Greek Etymologists, from λαχαινω to dig, because the earth is digged in order to it's cultivation: But may we not as probably derive it, with Martinus, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. *רִנָּה* green, fresh, not withered, and so deduce the V. λαχαινω from λαχαινω? occ. Matt. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2, where see *Blacknight*.

ΛΕΓΕΩΝ, *ονος, δ*. Latin.

A legion, a particular division or battalion of the Roman army. This word is plainly formed from the Latin legio, which from lego to collect or choose, and this from Heb. *קָבַץ* to take.

* The Roman legion, in the time of our Saviour, probably consisted of about four thousand two hundred foot, and three hundred horse. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53, where our Saviour seems to allude to the number of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word *Λεγων*, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. *Ασπας, τριαρις, περικυρας, εκτραορδιανρις, κενυριωνας, δεκαριωνες*, lib. vi. p. 468—472, edit. Paris 1616.

ΛΕΓΩ, from the Heb. *אָמַר* meditation, study.

I. To say, speak, or utter in words. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45, & al. freq.—in asking, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1, & al.—in answering, Mat. ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37, comp. under *Ερω* I, and Campbell on Mat. xxvii. 11. I add from Arrian Epictet.

* See Kennet's Roman Antiquities, pt. ii. book 4, ch. 5 and 6.

lib. ii. cap. 4. Ουκ εστιν αι γυναικες κοιναι φυσει; ΚΑΙΓΩ ΛΕΓΩ. Women are not common by nature? I say so too.

II. Transitivity, with an Accusative, To speak of, or concerning. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, Whitby cites Plato using λεγω with an Accus. in the same manner; and Kypke shews that this application of the V. is common in the Greek writers. Comp. Luke ix. 31.

III. To say, command, give in charge. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. Rom. xii. 3. Thus it is often used in the Greek writers. See Elmer on Luke vii. 14, and Raphelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. lib. i. cap. 4. ΛΕΓΩ αυτω αυτεθεν πορευεσθαι εις οικον. I charge him to go directly home."

IV. Λεγω, To call, name. Luke xx. 37. Λεγωμαι, Pass. To be called, named. Mat. xxvi. 3, 14, 36, & al. freq. The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, A place called Golgotha, in Hebrew namely, *ος εστι λεγουμενος*, which is called, or means, in Greek, *κρανις τοπος*, the place of a skull. Thus John xx. 16. *Rabboni*, *ο λεγεται*, which is called, i. e. in Greek, *διδασκαλα*, master. So John iv. 25.

VI. It is applied to writings, *Η γραφη λεγει*, The scripture saith. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphelius on Mark xv. 28, ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ *ταδε*, and ΓΡΑΜΜΑΤΑ ΕΛΕΓΕΝ. So Herodotus, lib. i. cap. 124. Herodian, lib. vi. cap. 6, edit. Oxon. Comp. Luke i. 63. 2 K. x. 1, 6, in LXX.

VII. Λεγειν εν εαυτω, To say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. For the reason of this phrase, which appears to have been sometimes used by the Greeks (see Wetstein on Mat.), compare under *Ερω* II.

ΛΕΓΩ.

To gather, collect, choose, or take out. The V. in this view seems a plain derivative from the Heb. *קָבַץ* to take, and though not used in the N. T. it is here inserted on account of it's derivatives.

Λειμμα,

Λαίμμα, αἷος, το, from λαίμμαι perf. pass. of λαίνα to leave.

A remnant, residue, remainder. occ. Rom. xi. 5.

ΛΕΙΟΣ, α, ον, from the Heb. חָלַם *smooth*. Smooth, even, level, plain. occ. Luke iii. 5. So Homer, Odyss. iii. lin. 103, ΛΕΙΗΝ 'ΟΑΟΝ.

ΛΕΙΠΩ, perhaps from the Heb. הָלַץ to faint, fail in this sense, ελκω.

I. To fail, be wanting, desum, deficio. occ. Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamme, Ant. lib. xv. cap. 7, § 6. Το δ' ἐπιεικής ΕΛΕΙΠΕΝ ΑΤΤΗ. But meekness was wanting to her."

II. Λειπῶμαι, Pass. To be deficient in, or destitute of. In the N. T. it either governs a genitive of the thing, or is followed by the preposition *σν*. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers. See Raphaelius and Wolfius on Jam. i. 4, and Wetstein on Jam. i. 5.

III. Λαίρω, To leave. It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives; and in this sense may be deduced from the Heb. חָלַץ to turn aside, or הָלַץ to pass away.

Λαίρουσιν, ω, from λαίρωσιν, which see. To minister publicly, in sacred offices.

occ. Acts xiii. 2. Heb. x. 11. So Josephus de Bel. lib. ii. cap. 17, § 2, mentions τας κατὰ τὴν λατρίαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service."

—in works of charity. occ. Rom. xv. 27.

Λειτουργία, ας, ἡ, from λειτουργός.

A public ministration, ministry, or service, whether in sacred offices, in which sense it is often used in Josephus, see Wetstein. occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy*, *liturgical*.

Λειτουργικός, η, ον, from λειτουργός. Performing public service, ministering publicly. occ. Heb. i. 14.

Λειτουργός, ο, ὁ, from * λαιτός publick

* Λαίτω ἐκαλεῖτο ὁπυλαῖον τοῦ δήμου. The ancients called what was public *λαίτω*, says Ulpian cited by Wetstein on Luke i. 63.

(which from λαός, attic. λῶς, a people), and ἔργον a work, office.

A public officer or minister. It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, occ. Phil. ii. 25.—of the fire as ministering to Jehovah, occ. Heb. i. 7. The correspondent Heb. word to λειτουργός in Ps. civ. 4, is מְשִׁיבִים ministers; and in the LXX this N. often answers to the Heb. מְשִׁיבִים waiting or attending upon, from the V. מָשַׁב. Comp. under Ἀγγελός V.

ΛΕΝΤΙΟΝ, ο, το.

A towel, a napkin. It is formed from the Latin *lintheum*, which denotes any *linen cloth*, from *linum flax, linen*, which see under Λινον. Λεντιον, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5.

ΛΕΠΙΣ, ἰδός, ἡ. The Greek Etymologists derive it from λαίρω to take off the bark, scales, or &c. but I should rather deduce the verb from the noun, which seems a derivative from the oriental חָלַץ or חָלַץ, which in Chald. and Syriac signifies to join close together (q. d. to lap) and perhaps had also the same meaning in Heb. A scale. occ. Acts ix. 18.

Λεπρα, ας, ἡ, from λείπτω a scale, which see.

The leprosy. A foul cutaneous disease, appearing in dry white thin scurfy scales or scabs, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 12.—The eastern leprosy was a most filthy and loathsomedistemper (Num. xiii. 10, 12.), highly contagious, so as to infect and seize even garments (Lev. xiii. 47, &c.), and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of sin both original and actual, may be seen in Lev. ch. xiii. and xiv, where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious sin is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying

sanctifying and healing influences of the Holy Spirit on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name *Λεπτα* seems to have been given to this distemper on account of those *thin white scales* (*λεπίδες*) which usually appeared on the bodies of the leprous, and with which they were sometimes so over-spread as to look like snow. See Exod. iv. 6. Num. xii. 10. 2 K. v. 27; in which texts, though there is in the Hebrew no word for white, yet I am persuaded that it was designed to compare the leprosy to snow, as well on account of the whiteness as the flatness of its scales. Herodotus, lib. i. cap. 138, mentions the *λεπραν* as a disease among the Persians in his time, and calls it also *λευκην* the white scab. The passage deserves to be transcribed: 'Ὅς ἂν δὲ τῶν ἀσῶν ΛΕΗΡΗΝ ἢ ΛΕΤΚΗΝ ἔχῃ, εἰ πολλὸν ἔτος οὐ κατερχεται, εἰς συμμίσθεται τοῖσι ἀλλοῖσι Περσῶσι· φασὶ δὲ μὴν εἰς τὸν ἥλιον ἀμαρτανόλη τι ταύτ' ἔχειν. Whoever of the citizens has the leprosy or white scab does not enter into the city, nor keep company with the other Persians. And they say he is afflicted with this disease for some offense against the sun.' Hippocrates* calls the *Λευκη*, or white leprosy, *φαινικὴ νόσος* the Phenician disease; and Celsus† mentions two kinds of leprosy by the names of *Ἀλβος* and *Λευκη*, both which appellations import whiteness, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in Turkey in Asia, that he has seen several leprous persons in those parts whose faces looked quite white, or to use his own comparison, like the hoar-frost. See more in Heb. and Eng. Lexicon under *נָּחַל* I.

Λεπρος, *ε*, *δ*, from *λεπτα*.

A leper, a person diseased with the leprosy.

Mat. viii. 2. x. 9, & al.

Λεπτός, *ε*, *τὸ*, from *λεπτός* small, which from *λενω* to fail.

A mite, the smallest coin in use among the Jews, in our Saviour's time, equal to half a *κοδραντῆς* or Roman quadrans, and

consequently to about $\frac{1}{2}$ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under *Κοδραντῆς*.

Λευῖτης, *ε*, *δ*, from *Λεωῖ*, Heb. לֵוִי, *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.

A Levite, one of the tribe of *Levi*, and so by birth a Minister of the Temple. occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευῖτικος, *η*, *ον*, from *Λευῖτης*.

Levitical, of the Levites, or of the Tribe of *Levi*. occ. Heb. vii. 11.

Λευκαίνω, from *λευκός*.

To whiten, make white. occ. Mark ix. 3. Rev. vii. 14.

Λευκός, *η*, *ον*, according to Eustathius and the Etymologist, from *λευσσω* to see, look, because things of a white colour are conspicuous or easily seen. The verb *λευσσω* itself is often used by Homer, as Il. i. line 120, & ul. and may be derived from *λῆς* a lion, on account of his sharp sight, which is plainly from the Heb. לָהֵב the same.

White. Mat. v. 36, as the light, Mat. xvii. 2. So Homer, Il. xiv. lin. 185, *ΛΕΤΚΟΝ δ' ἢ ἩΕΛΙΟΣ ὥς*—as snow, Mat. xxviii. 3. as wool, Rev. i. 14.—as fields a little before harvest, John iv. 35. So Ovid, Metam. lib. i. lin. 110,

Nec renovatus ager gravidis canebat aristas.

The field untill'd look'd white with bending corn.

Λαών, *οντος*, *δ*. The ancient Grammarians, with whom the learned Bochart, vol. ii. 715, concurs, derive it from *λαύσσω* to see (of which under *Λαυός*), or from *λαω* to behold, or view attentively; whence *αλαός* blind. *Λαω* may be either from the Heb. לָהֵב, which, as a particle, sometimes denotes the adhesion or attention of the mind to an object, or from the Chaldee לָהֵב see, behold.

A lion, so called from his sharp sight; for he is, say Bochart and Manetho, *ἐξυδερκεστάτον θηρίον*, a most sharp-sighted beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature: But it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his

* Prothetic. lib. ii. sub. fin. Galen, Explicat. Ling. Hippocrat. See Scheuchzer, Phys. Sacr. on Lev. xiii.

† De Medicin. lib. v. cap. 28, § 19.

† This is particularly remarked by Kolben, Nat. Hist. of the Cape, who says he had often heard it.
way.

way. Hence that question in the prophet *Amos*, ch. iii. 8, *The lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar 'till he beholds his prey, and is just going to seize it. This appears from *Amos* iii. 4. *Isa.* v. 29. *Ezek.* xxii. 25. *Comp. Ps.* civ. 21. *Jer.* ii. 15, and see *Bochart*, vol. ii. 729.

- II. Figuratively, *A very powerful and cruel man, a tyrant.* occ. 2 *Tim.* iv. 17. In which passage St. Paul seems particularly to allude to the prophet *Daniel's* miraculous deliverance. Compare also *Ps.* xxii. 21, or 22. xxxv. 17. lvi. 5.

* *Eusebius*, *Chrysostom*, *Theodoret*, *Ecumenius*, *Theophylact*, and the ancient Christian writers, in general, interpret the lion mentioned by the Apostle to mean that monster of cruelty, *Nero*, the Roman emperor. But *Clemens Romanus*, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said, concerning St. Paul, that *μαρτυρησας επι ΤΩΝ ΉΓΟΤΜΕΝΩΝ δι'ως απηλλαγη απο το κοσμου*, having suffered martyrdom under the governors he thus departed out of the world," our learned Bp. Pearson † was of opinion, that by the *των ηγομενων* there mentioned were meant the two prefects of the prætorian guards, *Ligellinus* and *Sabinus*, who, during *Nero's* absence in Greece, were governors of the city under *Helius*, whom *Nero* had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by the lion in 2 *Tim.* iv. 17, the Apostle intended this *Helius*. The accurate Dr. *Lardner* however has very ably and at large defended the ancient opinion, that by the lion St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his *History of the Apostles and Ecan-*

gelists, chap. xviii. § 7, which he may also find in the 2d vol. of *Theological Tracts* published by Bp. *Watson*, p. 432. *Comp. p.* 272, 277, 285; and I shall only further observe, that as St. Paul calls *Nero*, the lion, so *Marsyas*, *Agrippa's* freedman, in *Josephus*, Ant. lib. xviii. cap. 7, § 10, gives *Tiberius* the same appellation, and informs his master of that emperor's death by telling him, *τεθνηκεν* 'O ΑΕΩΝ the lion is dead." *Comp. Apocryphal Esth.* ch. xiv. 13.

- III. In *Rev.* v. 5, Christ, on account of his victorious resurrection from death, is called the Lion of the Tribe of *Judah*, in allusion to *Jacob's* prophecy, *Gen.* xlix. 9.

ΑΗΒΩ. It may be from the Heb. *אכל* a lion or lioness, who take or seize their prey in a remarkable manner (see *Bochart*, vol. ii. 738, & seqt.); or perhaps from the oriental *הב*, which in Chaldees and Syriac signifies to join close together, fasten, *I. A. P.* See Targum on *Exod.* xxxvi. 10, 18. *Lam.* ii. 20, 22, and *Castell.* Lexic. in *הב*.

In *Homer* this V. generally signifies, to take hold on with the hand, or hands, i. e. to fasten or lap the hands upon. See *Dammi Lex.* col. 1419, &c. Hence *To take*. In the present tense it is obsolete, but hence in the N. T. we have perf. Attic. *ειληφα* (for *λεληφα*) 2 aor. *ελαζον*, subjunct. *λαζω*, infin. *λαζειν*, particip. *λαζων*, 1 fut. mid. *ληψομαι*. See under *Λαμβανω*.

Ληθη, ης, η, from *ληθωμαι* to forget (in *Homer*), mid. of *ληθω* to lie hid. See *Λανθανω*.

Forgetfulness, oblivion. occ. 2 *Pet.* i. 9, *Ληθην λαμβανειν*, or *λαζειν, πινος*, to forget a person or thing. This phrase is used in the same sense by *Josephus*, and frequently by *Ælian*. See *Welstein* and *Kypke*.

ΑΗΘΩ, Doric. ΛΑΘΩ. This, like the Latin *lateo*, is plainly from Heb. *שחב* to hide.

To lie hid, be hidden. This V. is often used by *Homer*, and in 2 aor. occ. *Mark* vii. 24. *Luke* viii. 37. *Heb.* xiii. 2. See *Λαθανω*.

ΑΗΝΟΣ, *ς, η*.

- I. The large vessel in which the ancients used to tread their grapes, a wine-press. May not *ληγος*, therefore, be a compound of

* See *Bochart*, vol. ii. 771, and *Suicer Thesaur.* in *ΑΗΩΝ* III.

† *De Serie & Success. Romæ Episc. Diss.* i. cap. 8. § 9.

of the Heb. ^ל for, and ^ל to press, or ^ל wine? The LXX frequently use *ληνος* for the Heb. ^ל or ^ל properly the wine-press, or vessel where the grapes were pressed by treading. And it occurs figuratively, Rev. xiv. 19, 20. xix. 15.

II. "• The cavity under the wine-press, in which the vessel was fixed, and which received the liquor pressed from the grapes," the lake, lacus. For the correspondent word in Mark xii. 1, is *ὕποληνιον*. occ. Mat. xxi. 33. In this sense *ληνος* in the LXX often answers to the Heb. ^ל.

Ληρος, *σ, δ*. *Eustathius* derives *ληρος* from *λα* very much, and *ρω*, *ρω*, to speak. An idle tale. occ. Luke xxiv. 11.

Λησις, *σ, δ*, from *λελησις* 3 pers. perf. pass. of *ληίζω* to prey, which the Greek Grammarians derive from *ληίς* or *λεία* prey; but perhaps the V. *ληίζω* should rather be deduced immediately from *λῆ* a fierce kind of lion, and the Greek nouns be derived from the V. and not vice versa.

A robber. See Mat. xxi. 13. xxvi. 55. xvii. 38. John x. 1, and *Campbell's* Prelim. Dissertat. p. 574, and *Eloner* and *Wolfius* on Mat. xxi. 13.

ΛΗΧΩ, from Heb. ^ל to take, get. To obtain, obtain by lot, cast lots. An obsolete V. whence in the N. T. we have 2d aor. *λαχων*, &c. See under *Λαλ-χανω*.

Ληψίς, *105*, att. *σως*, ^η, from *λεληψαι* 2 pers. perf. pass. of *λαμβάνω* or *ληίζω* to receive. A receiving. occ. Phil. iv. 15.

ΛΙΑΝ, Adv. from *λα*, the same, or immediately from the Heb. ^ל to join, add. Very much, exceedingly, very. Mat. ii. 16. iv. 8, & al. *ὑπερ λιαν* Very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, *των ὑπερ λιαν* *Αποστόλων*, the very chiefest Apostles, as our Eng. translation well renders it. occ. 2 Cor. xi. 5, xii. 11. So *Longinus* De Sublim. sect. xxxiii. uses *τοις λιαν* *πλοῖσις* for vast riches.

ΛΙΒΑΝΟΣ, *σ, δ*, from the Heb. ^{לבן} the same, which from ^{לבן} white. Frankincense, Olibanum, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of

a whitish colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See *Wetstein* on Mat. ii. 11.

Λιβανώλος, *σ, δ*, or *λιβανώλον*, *σ, το*, from *λιβανός*.

A vessel to fume incense in, an incense-vessel, a censer. occ. Rev. viii. 3, 5. Comp. *Θυμιατήριον*. I do not find that the Greek writers ever use this word for any thing but the frankincense itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. ^{לבנה}.

ΛΙΒΕΡΤΙΝΟΙ, *ων, δι*.

This has been supposed to be a name formed from the Latin *Libertini*, which denotes the sons of freed-men, or of those who were once slaves, but afterwards set free; though in the † latter writers *Libertinus* is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by *Tacitus*. Annal. lib. ii. cap. 85, expressly called *Libertinigenis*, of the *Libertine* race, may be seen proved in *Doddridge's* Note, and more fully in *Lardner's* Credibility, &c. vol. i. book i. chap. 3. § 4. occ. Acts vi. 9, where see also *Wolfius*. "But it is to be observed, says *Bp. Pearce* (whom I abridge), that with these *Libertines* the *Cyrenians* and *Alexandrians* are here joined, as having one and the same synagogue for their public worship. And it being known that the *Cyrenians* (chap. ii. 10.) lived in Libya, and the *Alexandrians* in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas* in his Lexicon saying upon the word *Λιβερτινοί*, that it is *ονομα τῶ ἔθνους*, the name of a people; and in a Latin Tract published with *Optatus's* Works, mention is made of *Victor, Episcopus Ecclesie Catholice Libertinensis*. From these two passages it appears there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτινοί*, *Libertines*, when Christianity prevailed there;—in the reign of the Roman emperor *Hono-*

† See *Suetonius* in *Claudio*, cap. 24. *Ainsworth's* Dictionary in *Libertinus*, and *Francis's* Note on *Hierche's* Sat. vi. lin. 6. lib. 1.

• See *Doddridge*.

rius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there."

Λιθαζω, from λιθος a stone.

To stone, " * to pelt, beat, or kill with stones." John x. 31. Acts xiv. 19. Heb. xi. 37, & al.

Λιθινος, η, ον, from λιθος.

Stone, made of stone. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20.

Λιθοβολω, ω, from λιθος a stone, and βεβηλα perf. mid. of βαλλω to cast.

To stone, i. e. either to pelt, or kill, with stones. Mat. xxi. 35. xxiii. 37. Mark xii. 4. John viii. 5. Acts vii. 59, & al.

Λιθω, σ, δ, or η. *Mintert* deduces it from λαν and θω placing firmly, but perhaps it may be so called from it's remarkably regular position in strata, as the Heb. לִיָּת a stone, from לָבַט to build.

I. A stone. Mat. iv. 3. vii. 9, & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5.

II. A precious stone. Rev. iv. 3. It is joined with τιμιος precious, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. ver. 11.

Λιθοσφαιρος, σ, δ, η, from λιθος a stone, and σφαιρω to strow.

This word is properly an adjective, Paved with stone, and is thus generally used by the Greek writers (see many instances in *Wetstein*); but they sometimes apply it substantively, as in the Evangelist, for A pavement of stone, a stone-pavement. occ. John xix. 13. In the LXX it answers to the Heb. פָּצְצָה a pavement, 2 Chron. vii. 3. Esth. i. 6; and to פָּצְצָה paved, Cant. iii. 10. Comp. Γαζζαθα.

Λικμαιω, ω, from λαν καμειν toiling much.

I. To winnow corn, separate it by the wind from it's husks and chaff. Thus Homer uses the word, Il. v. lin. 500,

Ὡς δ' ἀνιμος ὄχθος φορεῖ λίαν; κατ' ἀλῶας
ἀνέμῳ ΔΙΚΜΩΝΤΕΩ.

As from the floors the wind dispels the chaff,
Whilst men are winnowing.——

* Johnson.

So *Xenophon*, *Oeconom.* cited by *Raphelius* on Mat. iii. 12, *Ex τέρῳ δὲ καθάρσαν τον σίτον ΔΙΚΜΩΝΤΕΕ*. After this we will cleanse the corn by winnowing." And thus the LXX use it, Isa. xli. 16, for the Heb. זָרָה; but in Ruth iii. 2, it is applied, for the same Heb. word, not to the corn, but to the threshing-floor. Comp. Eccles. v. 9; and as to the ancient method of winnowing, see below under Πύρον and Heb. and Eng. Lexicon in פָּרָה VI. and פָּרָה IX.

II. To grind to powder, and dissipate, to shatter, "facio ut in minutissimas partes dissiliat, contero & comminuo, ut instar palearumparticulæ minutissimæ dispergantur, contritum in minutissimas partes ceu paleas dispergo†." Thus also the word is used by *Theodotion*, Dan. ii. 44, to which the texts in the Evangelists refer ‡ for the Chald. כִּסְפוּ to consume, destroy. occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

Οἶσι θεοῦ ἀλῶσι μύλοι, ἀλῶσι δὲ λίπτα.

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable to the Christian doctrine (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.) and, as such, well worthy the reader's serious consideration.

Λιμνη, ενος, δ.

A port, haven. occ. Acts xxvii. 8, 12. *Eustathius*, in *Scapula*, deduces it παρὰ τὸ λαν μνεῖν, from remaining very quiet, as distinguished τὸ τὸ κυμαίνοντος πόντου, καὶ τῶν εἰγυς τῆς γῆς εὐρεῖων, both from the raging sea, and from the currents near the land. For a similar reason it may be as well derived from the Heb. לָנֶיךָ mild, gentle.

Λιμνη, ης, η.

I. A lake of standing water, as opposed to a running stream, so called from λαν μνεῖν remaining very quiet; so Lat. stagnum a pool, may be from Heb. פָּרָה to be still. Comp. Λιμνη. occ. Luke v. 1, 2. viii. 22, 23, 33.

† Stockius in Voc.

‡ Comp. Dan. ii. 34, 35, and see Bp. Chandler's Defence of Christianity, chap. ii. sect. i. p. 196, &c. &c. 1st edit. and Bp. Newton, On the Prophecies, vol. i. p. 428, &c. 8vo.

In

In all which passages it is applied to the Lake of Genesaret, which is generally in the Gospels called a sea. In like manner Homer uses λιμνη for the sea, II. xiii. lin. 21, 32. & al.

II. A lake, large collection, of fire. Rev. xix. 20, & al.

Λιμος, α, ο, from λαιμμαι perf. pass. of λαιω to fail.

Hunger, famine, want of food. Mat. xxiv. 7. Luke xv. 14, 17. Rom. viii. 35, & al.

AINON, α, το. It is generally derived from λαιος smooth, on account of the smoothness of the plant itself, and of the linen made from it. I cannot, however, forbear mentioning, that the * Abbé Pluche ingeniously deduces it from the Heb. נָחַל or נָחַל to spend the night, and supposes this name was brought into Greece from Egypt, where, at the end of autumn, the inhabitants, being disengaged from the labours of the field, spent part of their nights in manufacturing their flax and linen, which constituted a principal part of the riches of that country. What renders this derivation the more probable is, that we learn from Diodorus Sic. lib. 1. and from Plato, in Timæo, that the Athenians were a colony from Sais, in Lower Egypt, and, like their progenitors, as Thucydides informs us, lib. 1. made great use of linen.

I. Flux, a well-known species of plant.

II. A wick of a lamp made of flaxen threads.

Αινον τυρουμενον, Smoking, or dimly burning flax, is used figuratively for a weak and almost extinguished faith. occ. Mat. xii. 20. Comp. Prov. xx. 27. Isa. xlii. 3, where Αινον in the LXX answers to the Heb. נר נר flax.

III. Linen, cloth made of flax. occ. Rev. xv. 6.

Λιπαρος, α, ον, from λιπος the fat, which may be derived either from the Heb. שָׁחַב

* "Quand sur la fin de l'automne les habitants débarrassés des travaux de la campagne fabriquoient à la veillée le fil, & la toile du lin, qui faisoient une des grandes richesses de l'Egypte, l'Horus, qui en faisoit l'annonce, portoit le nom de † Linus, qui signifie la veillée. Le nom est demeuré à l'astre ‡ de la nuit & § à la matière qu'on faisoit à la veillée." Supplement à l'Hist. du Ciel, p. 39.

† η, oriller. ‡ Luna, La Lune. § Αινον, linum, F. lin, Eng. linen.

to cover all over. (comp. Αλαρω), or from the Chald. or Syriac נָחַב or נָחַב to involve, wrap up ("involvit, infasciavit — Ang. to lap," Castell), for in most animals, and particularly in man, the fat distributed in the cells of the membrana adiposa, or fatty membrane, not only covers almost the whole body immediately under the skin, but also invests or laps up, as it were, many of the more inward and retired parts. Λαρος, a thin robe, or garment, is likewise a derivative from the same oriental נָחַב.

Abounding with fat, fat, dainty. occ. Rev. xviii. 14.

ΑΙΤΡΑ, ας, η.

A pound weight, Vulg. libra. Pollux in Scapula says Αιτρα is used by the old Greek writers; and Wetstein on John xii. cites Eustathius on II. xxii. affirming that it is found in Epicharmus, who flourished in the 5th century before Christ. Αιτρα was also used by the Sicilians for the obolus, or weight of twelve ounces*. If it be a Greek word, it may be derived from αλος small, slender, (which is perhaps, like our Eng. adj. tight, from the Heb. נָחַב flame, ignited vapour), as denoting a smaller kind of weight. But if as † Galen asserts, Αιτρα be a Roman word, it must be put for the Latin libra, which signifies both a pair of scales, and a pound weight, and may be very naturally derived from the Heb. נָחַב to move up and down, librate, librare, as the scales of a balance frequently do before the beam fixes. The change however of b into t, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman libra or pound equalled twelve ounces Avoir-du-pois. occ. John xii. 3. xix. 39, where see Bowyer's Conject. "I think, says Kypke, that this mixture of myrrh and aloes, which they used in the σπλαγισμος of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40, the body is said to be wound in linen clothes with the spices, whereas if the spices had been liquid, it

* See Foss. Etymol. Latin. in LIBRA, Encycloped. Britan. in MEDALS, No. 43. Wetstein on John xii. 3.

† De Compos. Medicam. in Scapula, speaking of the Romans, σπλγισμα ταυλα σπλγισμα, το, τι της ΑΙΤΡΑΣ, και το της ξύου, και το της σπλγισ.

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should

should have been said that the body of Christ was anointed with them, as ἀλείψαι is used Mark xvi. 1. And thus, to those who rashly object that so great a quantity of spices was unnecessary, we may answer, 1st, that even the bed on which the body of Christ was laid, such as the Thalmudists call תב, and the Hebrews כסא, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

Ἀψ, ἄψ, δ, from ἀΐω to pour out, which perhaps from the Heb. בל to move to and fro, the idea being somewhat varied; or from בל the heart, which pours out the blood into the arteries.

The south-west, properly the wind, so called from his pouring out, as it were, or producing rain. So Virgil Æn. i. l. 89, creberque procellis Africus. occ. Acts xxvii. 12.

Ἀσίζ, ας, ῥ, from ἀσίζα perf. mid. of ἄσω to gather, collect, which from Heb. תפס to take.

A gathering, collection. occ. 1 Cor. xvi. 1, 2.

Ἀσίζομαι, Depon. from ἄσος.

I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11.

II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii. 18. Heb. xi. 19. Raphaelius shews, that Xenophon uses the V. in the same sense.

III. To think. Rom. ii. 3.

IV. To reckon, account. 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem. Rom. xiv. 14. In a passive sense, To be reckoned, accounted, esteemed. Mark xv. 28. Rom. ii. 26. viii. 36. ix. 8. Εἰς ὅσον ἠσίσθηνας, To be set at nought, despised. occ. Acts xix. 27.

V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense, To be imputed, reckoned. Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al.

VI. To think, imagine. Rom. ii. 3.

VII. To think, consider. 2 Cor. x. 7. By the Apostle's thus repeating the word ἠσίζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5. "ὁ ἠσίζων τὸ κακόν, it meditate no mischief, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for ὁ λογισσάμενος κακόν is used by the LXX, Ps. xxxv. 4, and xli. 7. Diodoti agrees with me, when he translates it, non divisu il male." Bp. Pearce.

Ἀσικός, η, ον, from ἄσος reason, a word.

I. Rational, reasonable, spiritual. occ. Rom. xii. 1. Τὴν ἁσικὴν λατρείαν ὑμῶν, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures (viz. yourselves endued with reasonable souls), instead of brute beasts under the law." 1 Pet. ii. 5."

Mr. Clark's Note: So that the ἁσικὴ λατρεία here mentioned is properly opposed to the outward offering of ἀλόγα ἑρῶ irrational animals. See 2 Pet. ii. 12. Jude ver. 10.

II. Of or belonging to the word, of God, namely; or, Rational, spiritual. occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Ἀσιον, ο, το, from ἄσος.

In Herodotus, Thucydides, Aristophanes, and others of the Greek writers (whom see in Wetstein on Rom. iii. 2), it is used for A divine speech or answer, an oracle. And in the N. T. it is applied to

I. The Law given to Moses. occ. Acts vii. 38, where see Wolfius.

II. The Old Testament in general. occ. Rom. iii. 2. Heb. v. 12.

III. Divine revelation in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, the oracles of the Lord. Epist. ad Philip. § 7.

Ἀσιος, ο, δ, ῥ, from ἄσος speech.

Eloquence. It implies both eloquence and learning, or sense. occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke.

Ἀσισμός, ο, δ, from ἀσίσταμαι perf. of ἠσίζομαι.

A reasoning.

A reasoning. occ. Rom. ii. 15. 2 Cor. x. 5.

Λομαχίω, ω, from *λοσ* a word, and *μαχίω* to fight, contend.

To contend or debate about words. occ. 2 Tim. ii. 14.

Λομαχία, ας, ῆ. See *Λομαχίω*.

A contention or debate about words. occ.

1 Tim. vi. 4.

Λοσ, σ, δ, from *λελοσ* perf. mid. of *λεσ* to speak.

I. *A word.* Mat. viii. 8, 16. Luke vii. 7. Word as opposed to deed and truth, 1 John iii. 18. So *Isocrates* in *Nicochl. τὸ βασιλεως τῷ μὲν ΛΟΓΩΙ διηλλαμμεν, τῇ δ' ΑΛΗΘΕΙΑΙ τραχέως ἐχόντος*—the king being reconciled in word, but in truth resenting." Comp. under *Ερσεν* II.

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.

Λοσ κολακίας. *Speech of flattery.* i. e. *flattering speech.* 1 Thessa. ii. 5. Comp. 2 Cor. vi. 7, and see *Wolffius*.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 47, & al.

IV. *A saying, a common saying, a proverb.* John iv. 37.

V. *The Word of God*, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19, 20, 21, 22, 23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. & al. freq. It sometimes also implies the *profession and practice of the gospel.* See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xi. 4.

VI. *Speech, eloquence.* 1 Cor. ii. 1. 2 Cor. xi. 6.

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text *Kypke* (whom see) interprets *ἵνα μοι * δέθῃ λόσος*, that liberty of speaking may be granted me; in which sense it is certain that *Λοσὸν διδόναι* is often used in the Greek writers, and for which he cites *Demosthenes*, *Josephus*, *Dionysius Halicarn.* and *Polybius*. *Kypke* moreover puts a comma after *λοσ*, and refers *ἐν ἀνοίξει τὸ σωματός* to the following V. *γνῶρισιαι*. The Apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning or discoursing.* Κατὰ Λοσὸν, Agreeably to rea-

son. Acts xviii. 14. This sense of *λοσ* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T. and in Acts xviii. 14, it should be observed, that a Heathen is the speaker. Comp. *ΑΛοσ* and *Λοσινας*. The phrase *κατὰ λοσὸν* itself is usual in the best Greek writers, as may be seen in *Wetstein*.

IX. *An account*, i. e. of one's actions or proceedings, given to a superior; hence the phrase *δέναι λοσὸν* to give an account, Rom. xiv. 12. So *Xenophon*, *Cyropæd.* lib. i. cited by *Raphelius*, *Ἡναγκαζέο ἰπὸ τὸ διδασκαλὴ ΔΙΔΟΝΑΙ ΛΟΓΟΝ ὧν ποιεῖς*. He was obliged by his preceptor to give an account of what he did." *Ἀποδέναι λοσὸν* to give or render an account, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. *Plato* has the same expression in his *Phædon*, § 8. p. 171, edit. *Forster*: *ἀλλ' ὅμιν δε τοῖς δικασταῖς βελομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΤΝΑΙ, ὡς κ. τ. λ.* But I will give an account to you as to my judges, how, &c." So *Dionysius Halicarn.* Ant. lib. i. towards the beginning, *ΑΠΟΔΙΔΟΕΣΘΑΙ ΛΟΓΟΥΣ*, and *ΑΠΟΔΙΔΟΤΣ ΛΟΓΟΥΣ*.

X. *A discourse in writing, a treatise*, particularly of the historical kind. occ. Acts i. 1. So *Xenophon* at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*, refers to the preceding part of that history by the name of *Τῶι ΠΡΟΣΘΕΝ*, or *ΕΜΠΡΟΣΘΕΝ*, *ΛΟΓΩι*. St. Luke's phrase *ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ* is used by *Polybius* for composing an historical narration. See more in *Raphelius*, *Wetstein*, and *Kypke*.

XI. *An account*, "† a computation of debts or expenses." Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See *Wolffius* and *Wetstein* on ver. 15, and comp. *Συναίρω*.

XII. *Account, value, regard.* Acts xx. 24, *ἀλλ' ὕδατος λοσὸν ποιῆμαι*, But I make account of, or regard none of these things namely. The phrase *ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ τίος*, to make no account of a thing, is very common, in *Herodotus*, as may be seen in *Raphelius* and *Wetstein*; the latter of whom cites from *Dionysius Halicarn.* the expression of the Apostle,

* See *Wetstein* and *Griesbach*.

† *Johnson*.

ΛΟΓΟΝ ΟΥΔΕΝΟΣ αὐτῶν ΠΟΙΗΣΑ-
ΜΕΝΟΣ.

XIII. *An account, cause.* Mat. v. 32, Πα-
ρκεὶς λόγῳ πορνείας, *Except on account*
of whoredom. Acts x. 29, Τινὶ λόγῳ; *For*
what account, wherefore? These ex-
pressions may at first sight seem to be
used merely in conformity to the Heb.
phrase עַל דָּבָר, *upon account of*, Gen.
xii. 17. Exod. viii. 8. & al. But in
Herodotus ἐκ τούτου τὸ ΛΟΓΟΥ means *on*
this account, or for this reason; and in
Polybius πρὸς ΤΙΝΑ ΛΟΓΟΝ, *on what*
account, for what reason. See *Raphelius*
on Acts x. 29. *Wetstein* on Σκυζάλα,
Phil. iii. 8, cites from *Alexander Aphro-*
dis. Δια τούτου τὸν ΛΟΓΟΝ ΤΗ ΑΣ-
ΘΕΝΕΙΑΣ—*On this account of weak-*
ness—; and *Kypke* on Acts says, that
τινὶ λόγῳ is a common expression, for
which he quotes *Euripides* and *Plutarch*,
and observes, that ἐπὶ is understood,
which is supplied by *Thucydides*.

XIV. *Show, appearance, pretence.* Col.
ii. 23, Ἄ τίνα ἐστὶ λόγον μὲν ἐχούσα σοφίας,
Which things have indeed a show or ap-
pearance of wisdom; where *Chrysostom*
remarks λόγον, φησιν, ὃ δυνάμει, ἀρα, ἐκ
ἀληθείας, the Apostle says λόγον, not the
power, and therefore not the *reality*.
Wetstein cites several passages from the
Greek writers where the phrase λόγος
εἶναι is applied in a similar view, par-
ticularly from *Demosthenes* cont. *Leptin*.
Εἰς δὲ τούτο, ὅπως μὲν ἀκροῦσαι, ΛΟΓΟΝ
τίνα ΕΧΟΝ· Εἰ δὲ τις ἀκριβῶς ἐξετάσῃς,
ψευδὸς ἀνὸν φανείη. The having heard
so carries with it *some appearance* (of
truth); but if one examines accurately
into the matter, it will appear false.
Comp. also *Kypke*.

XV. *An affair, matter, thing*, which may
be the *subject of discourse.* Luke i. 4. Acts
viii. 21. xv. 6. Comp. Mat. xxi. 24.
xxii. 46. Mark i. 45. It is certain that
the Heb. דָּבָר a word, is often thus ap-
plied in the O. T. and that λόγος in the
LXX frequently answers to it in this
sense, (see inter al. Lev. viii. 36. Deut.
iv. 9, 30. xiii. 14.); yet it would be
rash to affirm, that the like application
of λόγος in the N. T. is a mere *hebraism*,
or not pure Greek; for the best Greek
writers use it in the same manner. Thus
Sophocles, Trachin. lin. 254,

—Τὸ ΛΟΓΟΥ δ' ὡς γὰρ φησὶν,
Τίνα, ὡς αἰνῶται, Ζεὺς δὲ τοῦ ΠΡΑΚΤΟΥ φησὶ.

Madam, we may not grudge at that *affair*
Of which Jove seems the *doer*.—

So *Herodotus*, lib. i. cap. 189, Καὶ δὲ
κατ' ὁδὸν συνιθανομαί τον παρὰ ΛΟΓΟΝ
Θρακῶντος. And on the road I hear all
the *affair* from the servant;" and *Lucian*
De Syr. Deā, tom. ii. p. 893. Παρὰ ἑ
ΛΟΓΟΝ ἐξαφῆκε. He discovered to her
the whole *affair*."

Heb. iv. 13, Πρὸς ὃν ἡμῶν ὁ λόγος, *With*
whom is our affair or business, or as our
Eng. Translation better renders it, *With*
whom we have to do. "Cum quo nobis
res est." *Wetstein*, who cites a parallel
expression from *Plutarch*, Εὰν με παλιν
λοιδορήσῃς, ΠΡΟΣ ΤΟΥΤΕ ΚΥΡΙΟΥΤΕ ὑμῶν
ἐσται ΜΟΙ ΛΟΓΟΣ, If you rail at me
again, *my business will be with your ma-*
sters."

Phil. iv. 15. Εἰς λόγον δόσεως καὶ λαψέως.
In the *affair* or in respect of *giving* and
receiving. So *Polybius*, cited by *Raphel-*
ius and *Wetstein*, Εἰς ἀπύρῃς ΛΟΓΟΝ,
in the affair, or respect of money." See
more in *Wetstein*.

Εἶναι λόγον πρὸς τίνα, *To have a matter*
against any one. Acts xix. 38. Comp.
Acts xxiv. 19. Mat. v. 23. On Acts
xix. 38, *Kypke* shews the Greek writers
use λόγος in like manner for a *matter* or
subject of dispute or contention.

XVI. *The divine and substantial Word of*
God; i. e. the second person of the ever
blessed Trinity. The title is not taken,
as some have imagined, either from
* *Plato* or from *Philo* (with whose writ-
ings there is no sufficient reason to think
that the Evangelists were acquainted),
but from the scriptures of the O. T.
and from the subsequent style of the an-

* Since not only *Plato*, but *Pythagoras* and *Zeno*
likewise, conversed with the *Jews*, and derived
from them many other of their notions and ex-
pressions; it is not at all wonderful, that we meet with
something about a ΘΕΙΟΣ ΛΟΓΟΣ, or DIVINE
WORD, not only in *Plato*, but also in *Timæus* the
Pythagorean, and the *Stoicks*. See *Gale's* Court of
Gent. part. ii. book 2, ch. 5. B. 3. ch. 2, and 3,
and B. 4. ch. 3. *Le Clerc's* Comment. on the first
eighteen verses of John i. Archbishop *Tillotson's*
1st Sermon on the Divinity of our Blessed Saviour,
and *Lardner's* Hist. of Apostles and Evangelists,
ch. ix. § 10. Obj. 3, in Bp. *Watson's* Theological
Tracts, vol. ii. p. 166.

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cient Jews in conformity thereto. Christ is called דבר יהוה, *The Word of the Lord*, (inter al.) Gen. xv. 1, 4, (comp. ver. 7, 8, 9, 13.) 1 Sam. iii. 7, 21. xv. 10, (comp. ver. 11, &c.) 1 K. xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrasts frequently substitute מִסְרָא, *the Word of Jehovah*, for the Heb. יהוה *Jehovah*. Thus doth the *Jerusalem Targum* in Gen. iii. 22, and both that and the Targum of *Jonathan Ben Uziel* in Gen. xix. 24. And *Onkelos* on Gen. iii. 8, for the voice of יהוה אלהים, *Jehovah Aleim*, has the voice מִסְרָא of the word of *Jehovah*. The *Jerusalem* on Gen. i. 27, for the Heb. רִבְרָא אֱלֹהִים, *The Aleim created man*, &c. has מִסְרָא, the Word of *Jehovah* created; comp. Targum *Jonathan* on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* says, *Abraham worshipped and prayed מִסְרָא, in the name of the Word of Jehovah*, and said, *Thou art Jehovah*. So *Onkelos*, Gen. xxviii. 20, 21, *If מִסְרָא, the Word of Jehovah will be my help*,—then מִסְרָא, the Word of *Jehovah* shall be my God. And both *Onkelos* and *Jonathan Ben Uziel* in Deut. xviii. 19, instead of *I (i. e. Jehovah)* will require it of him, substitute מִסְרָא my Word will require it of him: But vengeance is the peculiar attribute of *Jehovah*. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums*; but the preceding passages are abundantly sufficient to prove, that not only † personal but divine characters are ascribed to the Word of the Lord, by the Chaldee paraphrasts.

The grecizing Jews speak in the same style. Thus Wisd. ix. 1, *O God, who hast made all things ex AOTΩ as by thy Word*; and ch. xviii. 15, 16, *the Almighty AOTΩS is described as a person leaping down from heaven*, and executing vengeance on the Egyptians. Comp. Wisd. xvi. 16. Eccles. xliii. 28, or 26.

If it be asked why the second person of * See *Kidder's Messias*, pt. iii. pref. p. xi. & p. 106, &c.

† See *Scott's Christian Life*, vol. iii. p. 35. Note (e), 12mo. edit. And observe, that in the *Jerusalem Targum* on Gen. xlix. 18, by מִסְרָא thy word (i. e. of the Lord) is plainly meant *The Messias*.

the eternal Trinity is thus called *The Word of God*? the easiest and most natural answer seems to be, because HE hath always been the great Revealer to mankind of Jehovah's attributes and will, or because, as he himself speaketh Mat. xi. 27, *No one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him*. Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called *The Word*, and the Word of God, Rev. xix. 13, not only because God at first created and still governs all things by him, but because, as men discover their sentiments and design to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men: All the various manifestations which he makes of Himself in the works of creation, providence, and redemption, all the revelations he has been pleased to give of his will, are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." *Mucknight* on John i. 1—5. occ. John i. 1. (thrice) 14. 1 John i. 1. v. 7. † Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2. where see *Wolffius*, *Kypke*, and *Campbell*.

Λολχη, ἄς, ἡ, from λαλῶ perf. mid. of λαλῶν to obtain, reach. The α appears in the Latin derivative lancea, and in the Eng. lance.

I. Properly, *The iron head of a lance or spear which reaches an enemy*, or &c.
II. *The lance or spear itself*. occ. John xix. 34.

Λοιδόρεω, ω. See Λοιδόρος.

To revile, reproach. occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23.

Λοιδόρια, ας, ἡ, from Λοιδόρος, which see. A reviling, railing. occ. 1 Tim. v. 14. 1 Pet. iii. 9.

Λοιδόρος, ος, ὁ, from λαλῶ perf. mid. of λαλῶ to speak, and δορυ a spear.

A railer, one who useth reproachful language, or in the style of Solomon, Prov. xii. 18, *who speaketh like the piercing of a sword*. occ. 1 Cor. v. 11. vi. 10. Λοι-

† If indeed this much controverted text of 1 John v. 7, be genuine; of which let the learned reader consult the critical writers on both sides, and then judge for himself.

δορία is by *Eustathius* derived from *λοφος*, a word, and *δορυ* a spear; *λοιδορία*, *λοφος εις δορυ πλεητων*, a word striking like a spear," says he. Thus the Psalmist speaks of words that are drawn swords. Ps. lv. 21. Comp. Ps. lvii. 4. lix. 7. lxiv. 3. So in *Homer* we have *καρτομοις* *παιεσαι*, heart-cutting words, Il. v. lin. 419, and absolutely *καρτομοις*, Il. i. lin. 539, for reproaches.

ΛΟΙΜΟΣ, σ, δ, from *λαλειμμαι* perf. pass. of *λειπω* to fail, the diphthong *ει* being, for the sake of sound, changed into *οι*.

I. A plague, pestilence. occ. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. occ. Acts xxiv. 5. So *Demosthenes*, cont. *Aristogiton*. "Ο φαρμακος, δ ΛΟΙΜΟΣ that villain, that pestilent fellow." See more in *Wetstein* and *Kypke*. Pests in the Latin writers is in like manner often applied to a person (see *Wetstein* and *Suicer*), as plague or pest are sometimes in English. The LXX use *λοιμος* in this latter sense for the Heb. *ר' a scorner*, Ps. i. 1. Prov. xix. 25, & al. *γρ' a robber*, Ezek. xviii. 10, for *γρ' a violent man*. Jer. xv. 21, & al. Comp. also 1 Mac. x. 61. xv. 3, 21.

Λοιπας, η, ον, from *λειπω* perf. mid. of *λειπω* to leave.

I. Remaining, the rest. Thus the plural is in the N. T. applied both to persons and things, *The rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26.

II. Λοιπον, or το λοιπον, neut. for κατα το λοιπον, As for the rest, or as for what remains, μέρος part, or χρημα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10.

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, now. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29, δ καιρος συνεσταλμενος το λοιπον εστιν, the time henceforth is short, where see *Wetstein*.

V. Το λοιπον for εκ, or απο, το λοιπον χρονu, From the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, *Herodotus*, *Xenophon*, *Demosthenes*, &c. apply το λοιπον in the same sense, as may be seen in *Wetstein*.

Λουτρον, σ, το, from *λουω* to wash.

A laver, a vessel to wash in. So *Leigh*, *Mintert*, and *Stackius*; and thus also the learned *Duport* on *Theophrastus*, *Eth. Char.* p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as αποτρον, εσοπτρον, καταπτρον. σκηπτρον, &c. &c. &c. *Josephus*, however, uses λουτρον for a bath, i. e. for the fluid itself in which one bathes. De Bel. lib. vii. cap. 6. § 3, where he speaks of the hot and cold springs of water, near the castle of *Macherus*, δι μισθουμεναι ποισι ΛΟΥΤΡΟΝ ηδισον, which being mixed, says he, make a most agreeable bath." And our Translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. *יַחַד*. It is certain that these Translators generally use a different word, λουτρον, for a laver. Exod. xxx. 18, 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a farther allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water, before they approached their husbands. See *Elsner*, *Wolfius*, and *Wetstein*.

Λουρω, from *λουω* to loosen, namely, the filth which before adhered; so *Homer* uses the N. λυματα for ablutions, filth washed off, Il. i. lin. 314; or else λωω may be derived from the Heb. *ש' to absorb*, as the water doth what is plunged into it. Comp. Πλυνω.

To wash. occ. John. xiii. 10. Acts ix. 37, (where see *Wetstein*) xvi. 33. "washed from their stripes, i. e. the blood from them." Bp. *Pearce*. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The Grammarians, says the learned * *Duport*, remark a difference between λαιν, and πλυνειν, and νιπτειν; that λαιν is spoken of the whole body, πλυνειν of garments and cloths, and νιπτειν of the hands." See *Niπτω*.

Λυκος, σ, δ.

I. A wolf. occ. Mat. x. 16. Luke x. 3. So in *Homer*, Il. xxii. lin. 263.

Ουδε λυκα τι και αρεις δημοφρονες θυμωι γησιν—

As wolves and lambs can ne'er in concord meet—

* In *Theophrast.* *Eth. Char.* p. 454.

II. By

II. By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. occ. Mat. vii. 15. John x. 12. Acts xx. 29. So *Epictetus* in *Arrian*, lib. 1. cap. 3, says that some men, by reason of their animal relation, deviating towards it, become, ΑΤΚΟΙΣ ὅμοιοι—αἰσι, καὶ ἐπι-
 ζῶναι καὶ βλαβεροί, like *wolves*, faithless, and insidious, and hurtful.”
 To shew the propriety with which *wolves* are, in the texts last cited, called ἀρπα-
 γες *ravenous*; and said ἀρπάζειν τὰ προ-
 ζῶντα to *ravage the sheep*, we may observe with *Bochart*, that the Latin Poets usually give the *wolf* the epithet of rapax or rap-
 tor, *rapacious*; and that *Oppian* calls him likewise in Greek ἀρπακτῆρα and ἈΡ-
 ΠΑΓΑ; to which we may add the ob-
 servations of * *Brookes*, that “these crea-
 tures are *eat enemies to sheep* and tame
 cattle, and that though the *wolf* will
 prey upon several other kinds of animals,
 yet he is fondest of kids, *lambs*, and *sheep*;
 and that when he is become desperate
 through want, and courageous through
 necessity, he ventures forth to attack
 such animals as have taken refuge under
 the protection of man: He therefore *falls*
in among the fold, destroys all he meets,
kills merely from a pleasure in slaughter;
 and if this succeed, he returns again, till
 being wounded or frightened by dogs
 or men, he ventures out only by night,
 ranges the field, and destroys whatever
 he has strength to conquer.” The same
 author remarks, that he is a very *vora-*
 cious animal; for he will swallow the
 flesh with the skin and hair as well as the
 bones; and that he generally eats suffi-
 cient to serve him three days. See Zeph.
 iii. 3. The *wolf* is exceedingly *sharp-*
sighted; Οὐρανὸς αὐτὸν ἐστὶ ζῶον, καὶ μυσ-
 τοὶ νυκτός, καὶ σελήνης ἐκ σῆς, ὃ δὲ ὄρα.
 He is a most *sharp-sighted* animal, and
 can even see in the night, when the moon
 does not shine.” *Ælian*, Hist. lib. x.
 cap. 26. Hence his Greek name *λύκος*
 may not improbably be deduced from
 λεύσσω to *see* (of which under *Λευκός*),
 or immediately from *λυκή*, which † *Ma-*

crobius informs us the *Greeks* anciently
 used for the *morning twilight*, ἀπὸ τοῦ
 λευκῆ, from being *white*, and this in his
 time they called *λυκοφως*; and from the
 Ν. *λυκή*, he observes, we have in *Homer*
 ΑΜΦΙΑΤΚΗ νύξ, Il. vii. lin. 433, and
 that the same Poet, Il. iv. lin. 101, styles
 Apollo ΑΤΚΗΓΕΝΕΙ, which denotes,
 says he, τῷ γεννῶντι τὴν *λυκήν*, i. e. who
 by his rising *generates the light*. Our
 author farther remarks, that the most
 ancient of the *Grecians* called the year
λυκαῖα, that is, *proceeding from*, and
measured ἀπὸ τοῦ λευκῆ by the sun: And
 that the *sun* was called *λύκος*; may be
 proved, says he, from *Lycopolis*, the
 name of a city of Thebais (in Egypt),
 which with equal regard worshipped
 Apollo and a *wolf*, adoring in both the
sun: And some, he adds, think, that
λύκοι wolves were so named ἀπὸ τῆς *λυκῆς*
 from the *morning twilight*, because these
 animals observe that time as most proper
 for taking their prey, when the cattle are
 driven out to feed before sun-rise. Thus
Macrobius. But I think a better reason
 may be given for this derivation of *λύκος*:
 for the *wolf* begins to prowl in the even-
 ing (see Jer. v. 6. Hab. i. 8. Zeph. iii. 3.
 and *Bochart*, vol. ii. 823.), and “† com-

primam lucem, quæ præcedit solis exortui, *λύκην*
 appellaverunt ἀπὸ τοῦ *λευκῆ*. Id temporis hodiæque
λυκοφως cognominant—De quo tempore ita Poeta scri-
 bit:

Ἡμὸς δ' ὡς ἂν πῶς ἐστὶ δ' ΑΜΦΙΑΤΚΗ ΝΥΞ.
 Idem *Homerus*:

Εὐχὴ δ' Απολλωνί ΑΤΚΗΓΕΝΕΙ κλυτοτάτῳ.

Quod significat τῷ γεννῶντι τὴν *λυκήν*, id est qui gene-
 rat exortu suo lucem: Radiarum enim splendor pro-
 pinquantem solem longè latèque præcedens, atque co-
 liginem paulatim extenuans tenebrarum, parit lucem.
 Neque minus Romani, ut pleræque alia ex Græco,
 ita lucem videntur à *λύκῃ* figurâ se. Annus quoque
 vetu. tissimi Græcorum *λυκαῖα* appellant τοῦ ὕπνο τοῦ
λευκῆ, id est sole, βασιμοντο καὶ μετρημοντο. *Λύκος*
 autem solem vocari etiam *Lycopolitana Thebaidos*
 Civitas testimonio est, quæ pari religione Apollinem
 itemque lupum, hoc est *λύκην* polii, in utroque solem
 venerans; quod hoc animal rapit & consumit omnia
 in modum solis, ac plurimum oculorum acie certens
 tenebras noctis evincit: Ipso quoque *λύκος* ἀπὸ τῆς
λυκῆς id est, a primâ luce appellatus quidam putant,
 quia hæc feræ maximè id tempus aptum rapiendo pec-
 cori observant, quod antelucanum post nocturnam fa-
 tem ad pastum stabulis expellitur.”

† *Brookes*, as above, and *Bochart*. So the Eng.
 name *wolf*, like the Latin *vulpes* a fox, may be de-
 duced from the Heb. לָפַץ to cover, envelop. See
 Heb. and Eng. Lexicon ἡγῶ.

D d 4

monly

* Nat. Hist. vol. i. p. 200, and Preface, p. 32.
 † Saturnalia, lib. 1. cap. 17. The passage in the
 original seems so curious, that the reader may not
 be displeased at seeing it here. “Præci Græcorum

monly seizes his prey in the night, that is, after mid-night, and before the break of day." I would therefore derive *λύκος* from *λυκη*, on account of the wolf's being able to see in the night, and because his eyes shine and glister in the dark, as was long ago remarked by * *P'liny*, and is confirmed by *Brookes*, who says "† his eyes shine in the night like candles, which is a terrible sight not only to men but to other animals." And these two circumstances just mentioned, the former of which is assigned by *Macrobius*, as a reason why the *Lycopolitans* worshipped a wolf, may very well account for that animal's being consecrated to *Apollo* or the sun.

ΑΤΜΑΙΝΩ, σμαι, mid. from *λυμη* destruction, which may be derived either from *λυειν* to dissolve, destroy, or perhaps from the Heb. *לחם* to fight.

To ravage, waste, make havoc of. It is frequently applied to savage beasts destroying the sheep, and ravaging the fruits of the earth. (See *Alberti*, *Wulfius*, and *Welstein*.) It is, therefore, with great propriety spoken of the persecuting *Saul*. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13, and Ecclesi. xxviii. 23, or 26.

Λυπώω, ω, from *λυπη*.

Transitively, To grieve, cause to grieve, make sorrowful. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. *Λυπεσμαι*,—*μαι*, To be grieved, sorrowful, Mat. xiv. 9. xvii. 23. xxvi. 37. Rom. xiv. 15, "hurt," *Macknight*, whom see. 1 Thess. iv. 13, where observe that *Lucian*, De Luct. tom. ii. p. 431, thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2d century, *Οἰμῶσι—καὶ κωκυτός γυναικῶν, καὶ παρὰ πάντων δακρυά, καὶ σέρνα τυπτομένα, καὶ σκαρὰτιομένη κορυφή, καὶ φοινισσομένη παρειά, καὶ πᾶς καὶ ἐσθῆς καταβρῆνται, καὶ κονίς ἐπὶ τῇ κεφαλῇ πασσεται, καὶ οἱ ζῶντες οἰκτροτεροὶ τῷ νεκρῷ· οἱ μὲν γὰρ χαμαὶ καλινδύνται πολλὰκις, καὶ τὰς κεφαλὰς ἀρατίῃσι πρὸς τὸ ἑδαφος—The shrieks and wailing of the women, and the tears of all, the*

* Nat. Hist. lib. xi. cap. 37. "Nocturnorum animalium, gelutifellum, in tenebris fulgent radiantque oculi, et contueri non sit, & capræ lupoque splendent lucemque jacularantur."

† So *Buffon*, Nat. Hist. tom. vii. p. 162, 12mo. "Le loup a—les yeux éteincians, brillans pendant la nuit."

breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head, so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground."

ΑΤΠΗ, ης, ῆ. It is by some deduced from *λυω* to dissolve, dissipate, because sorrow dissolves the strength, and especially dissipates the agreeable thoughts of men; but it may perhaps be better derived from the Heb. *קָפַץ* to cover over, on account of that gloom which overcasts the mind in sorrow.

It denotes, in general, any *uneasiness of mind*.

Grief, sorrow. See Luke xxii. 45. John xvi. 21. 2 Cor. ii. 1, 3. ix. 7.

Λυσις, ιος, att. εως, ῆ, from *λῶω* to loose.

A being loosed. occ. 1 Cor. vii. 27.

Λυσιτάλω, ω, from *λυω* to pay, and *ταλος* expense, cost.

To be advantageous, profitable, q. d. to quit the cost. *Λυσιτάλει*, imper. It is profitable, it is worth while. See *Duport* on *Theophrast*. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Ecclesi. xxix. 11, in the Greek.

Λυτρον, ε, το, from *λυω* to loose, ransom.

A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty. Thus used by *Demosthenes* and *Josephus*. See *Welstein*, and comp. below under *Λυτρώω*. occ. Mat. xx. 28. Mark x. 45, where it is applied spiritually to the ransom paid by Christ for the delivery of men from the bondage of sin and death. See *Vitringer* on Isa. i. 27.

Λυτρώω, ω, and—*ομαι, μαι*, mid. from *λυτρον*.

I. To ransom, redeem, deliver by paying a price. occ. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies to ransom a captive from the enemy. Thus *Josephus*, Ant. lib. xiv. cap. 14, § 1. "Herod not knowing what had happened to his brother, εσπευδε ΑΤΤΡΩΣΑΣΘΑΙ των πολεμιων αυτον, ΑΤΤΡΩΝ ὑπερ αὐτῆς καταβῶν νομισμα, ἕως τριακοσίων ταλάντων, hastened to redeem him from the enemy, and was willing to pay for his ransom a sum of money to the amount of three hundred talents."

II. To deliver, occ. Luke xxiv. 21.

Ἀγρίωσις,

Αυλῶσις, ιος, att. *ως*, ἡ, from *αὐλῶω*, which see.

Redemption. occ. Luke i. 68. ii. 38. Heb. ix. 12.

Αυτρωτής, ε, δ, from *αὐτρώω*.

A deliverer. occ. Acts vii. 35, Comp. Mic. vi. 4.

Αυχλία, ας, ἡ, from *αυχλός*.

A candlestick, a lamp-sconce or stand, Mat. v. 15. Rev. i. 12, & al.

This word in the LXX answers constantly, except in one passage, to the Heb. *מנורה*, which is used for the golden candlesticks or lamp-sconces in the Mosaic Tabernacle, and in Solomon's Temple.

Αυχλος, ε, δ. This word is generally deduced from *αὖω* to dissipate, and *νυχός* the same as *νύξ* the night: But may it not be as well derived from the old N. *λυκή* light? which see under *Λυκος*.

I. A lamp, an instrument of giving light; hence English A LINK. Mat. v. 15. Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23, comp. Jer. xxv. 10, and Heb. and Eng. Lexicon in γ II. *Αυχλὸν ἀψας*, lighting a lamp. Luke viii. 16. xi. 33. *Throphrastos*, Eth. Char. xviii, has the same phrase, *τον ΑΥΧΝΟΝ ΑΨΑΣ*. Comp. Arrian Epictet. lib. ii. cap. 17, towards the end, and Aristophanes, Nub. lin. 18. And to illustrate the sense of *Αυχλος*, I cite from the same Comedy, lin. 56, 7,

ΘΕ. Δαίον ἤμιν οὐκ ἔστιν· τί τοι ΑΥΧΝΟΝ.

ΣΤ. Οὐ μὲν, τί γὰρ μοι τὸν ποτὴν ἤΙΤΕΣ ΑΥΧΝΟΝ;

Serv. We have no oil in the LAMP.

Strepsiades. Ah me! Why didst thou light such a soaking lamp?

II. It is spoken of the eye, as being that part of the body, which alone is capable of receiving light, and so directing the whole body. The Latin Poets frequently use *lumina* lights for the eyes. occ. Mat. vi. 22, (where see *Wetstein*.)—of the Lamb, who is the Light of the New Jerusalem. occ. Rev. xxi. 23.—of John Baptist, who was like a burning and shining lamp in his bright knowledge of divine truths, and in his fervent zeal of communicating them to others. occ. John v. 35. So in the *Martyrdom of Ignatius*, § 2, that holy bishop is said to have been ΑΥΧΝΟΤ ΔΙΚΗΝ ΘΕΙΩΝ ΤΗΝ ΕΚΑΣΤΕ ΦΩΤΙΖΩΝ ΔΙΑΝΟΙΑΝ ΔΙΑ ΤΗΣ ΤΩΝ ΘΕΙΩΝ ΓΡΑΦΩΝ

ἐκλήψεως, after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures."

WAKE. Comp. Eccus. xlviii. 1.

ΑΤΩ, perhaps from the Heb. *נָחַל* to faint, fail, or from *נָחַל* to be tired, spent with fatigue. Homer, speaking of the Grecian ships, uses this V. in the passive for being worn out or decayed. Il. ii. lin. 135,

Καὶ δὴ δὲ' α' σισσηί νῆπι, καὶ σπάρτα ΔΕΑΤΝΤΑΙ.

The planks are rotted, and the "threads decay."

I. To loose somewhat tired or bound. Mat. xxi. 2. Mark i. 7. xi. 2, 4, 5. Luke xiii. 15. Comp. ver. 16. 1 Cor. vii. 27. Spoken of seals, Rev. v. 2, 5.

II. To loose, pronounce, or determine not to be binding. occ. Mat. xvi. 19. xviii. 18. Comp. Δεω IV.

III. To break or violate a commandment or law, Mat. v. 19, (where see *Wolffius*, *Kypke* and *Campbell*.) John vii. 23, (where see *Raphelius* and *Wetstein*.)—the Sabbath, John v. 18.—the Scripture, John x. 35.

IV. To dissolve, destroy. John ii. 19. Eph. ii. 14. 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19, *Elsner* cites from *Herodian*, lib. vii. cap. 2. edit. *Oxon*. ΑΤΕΙΝ γεφυραν to demolish a bridge; and from the Apocryphal 1 Esdras i. 55. ΕΑΤΕΑΝ τὰ τειχὴ Ἱερουσαλὴμ. Comp. Homer, Il. ii. l. 117, 118. xvi. l. 100, and see *Kypke*.

V. To break or beat to pieces, as a ship. occ. Acts xxvii. 41. So *Wetstein* cites from *Eustathius* τὰς νηῆας ΑΤΕΙΝ, from *Achilles Tatius* τὸ πλοῖον ΔΙΕΑΤΘΗ, and from *Lucian* τὸ σκαφος—ΔΙΕΑΤΕΝ.

VI. To dissolve, break up, as a congregation or synagogue. occ. Acts xiii. 43, where *Kypke* cites from *Lucian*, Βρεῖδαν ΑΤΘΗ τὸ συμπόσιον, After the feast was broken up;" and from *Diodorus Sic.* Τὸς μὲν ΕΑΤΕΝ τὴν ἐκκλησίαν, Then he dissolved the assembly."

* Σπάρτα, "Not the cordage, but the threads or *thongs* with which the ships were sewed together, τὰ ραμματά των νηων. *Salmas*. The Liburnians sewed most of their ships with *thongs*, the Greeks more commonly with *hemp* or *lime*, or threads made of other plants (*sativis rebus*), whence they were called σπάρτα (from *σπείρω* to sow namely.) *Ferro* in *Gellius*, lib. xvii. cap. 3. Dr. CLARKE'S Note. Comp. *Niebuhr*, Voyage en Arabie, tom. i. p. 229, 230.

M, μ, Mu.

M.

M A Γ

M, *μ*, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering *μ* is used for the fourth decad, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both it's forms, *M* and *μ*, it has a much greater resemblance to the Phenician than to the Hebrew letter.

Μαγία, *as*, *η*, from *μαγισσα*.

Magic, *magical art*, occ. Acts viii. 11.

Μαγισσα, from *μαγος*.

To use magical arts, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9, where see *Doddridge*.

ΜΑΓΟΣ, *s*, *δ*.

A Mage, a *Gentile philosopher or sage of the Magian religion*. occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said, Mat. ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some * *considerable time* after our Saviour's birth, should come from the distant country of Persia, or Parthia†, than from the neighbouring region of Arabia. *Suetonius*, not to mention other ‡ *Historians*, expressly tells us, that "§ an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed *by the Fates*, that at that time, (namely, at the beginning of the last Jewish war), some coming

* See *Doddridge's Note (m)* on Mat. ii. 11, and *Note (f)* on Mat. ii. 16. Bishop *Chandler's Vindication of Defence of Christianity*, book ii. p. 435, and *Univ. Hist.* vol. v. p. 408. *Note P. 8vo*.

† See *Welstein's Notes* on Mat. ii. 1.

‡ As *Josephus* and *Tacitus*, whose testimonies are cited by Bishop *Chandler* with pertinent remarks, in his *Defence of Christianity*, Chap. i. Sect. i. p. 26, &c.

§ "Percrebuerat oriente toto vetus & constans opinio, esse in satis ut eo tempore Judææ profecti rerum potirentur." *Suetonius* in *Vespas*, cap. 4.

M A Γ

out of *Judea* should obtain the dominion." No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of *Ahasuerus* or *Artaxerxes Longimanus*||, the Jews were dispersed throughout all the provinces of the vast Persian empire, Esth. iii. 9, and that, in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and many of the people of the land also became Jews, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that ¶ we find them not only throughout Asia, but in Africa, particularly in † *Egypt*, in great numbers, and in many cities and islands of *Europe*, (comp. Acts ii. 5—11, and *Philo*, *Legat. ad Caium*, p. 16.) and ** wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no

|| See *Whitby's Note (c)* on Mat. ii. 9, and *Note (c)* on Jam. i. 1, and *Note (a)* on 1 Pet. i. 1.

¶ See *Lardner's Credibility of Gosp. Hist.* vol. i. book i. ch. 3. § 1. and *Leland's Advantage and Necessity of Revelation*, pt. i. ch. 19. p. 446.

† See the 3d Book of the *Maccabees*, ch. iii. iv. *Vitringa* on Isa. tom. i. p. 582.

** Thus *Strabo* in *Josephus*, Ant. lib. xiv. cap. 7. § 2, whom see, speaking of the Jewish people in the time when *Sylla* was sent against *Mithridates*, about 87 years before Christ: Αὐτῇ δ' ἡς πάσαι πόλιν ἢ καὶ παραλήθει, καὶ τοποὶ καὶ ἱερὸς ἱερὸν τῆς οὐρανίας, ὅς οὐ παραδίδωται τοῦτο τὸ φύλον, μὴ ἐκκρίνεται οὐτ' αὐτοῦ. Τῶν τε Αἰγυπτίων καὶ Κυρηνάων, οὗτοι τῶν αὐτῶν ἐγχεύοντο τυχεύοντες, τῶν τε πολλῶν συγγενῶν, ἑλθόντων συνελθόντες καὶ διὰ τὸ συνελθόντων τῶν Ἰουδαίων ὄριφαι διαφέροντες, καὶ συναλέγονται, χρωμένους τοῖς πάτρειος τῶν Ἰουδαίων νόμοις. This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that *Egypt* and the country of *Cyrene*, (comp. Acts ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the Jewish laws." Comp. also under *Προσηλυτισμὸς* III.

doubt,

doubt, they must very much spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching Advent of the *Great King*, the *Magians* of *Persia* had in common with many other people. Add to which, that *Zoroaster*, the famous reformer of the *Magian* Sect, had in all probability been a servant to the prophet *Daniel* *; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think, he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his Master. *Dan. ix. 24—27*. Accordingly the writers of the *Univ. Hist.* observe, that "*Zoroaster* is said by *credible* authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." *Univ. Hist.* vol. v. p. 407, 1st edit. 8vo. where in the notes the reader may find the testimonies here referred to.

It seems a groundless conjecture to suppose that the *Magi* knew the significance of the *star* by some tradition of *Balaam's* prophecy, *Num. xxiv. 17*. "It is much more probable, as *Doddridge* has remarked, that they learned it by (*immediate*) *divine revelation*, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else, we may observe, with *Bishop † Chandler*, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: That the *Magi* being constant in the same belief, and being acquainted with the tradition or report, that about this time a great

Prince was to be born in *Judea*, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that *HE* was then born, and his birth was in this manner notified to the world: And that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. *Comp. Wetstein on Mat. ii. 2*. For a more particular account of the principles and doctrines of the *Magian* religion, and of *Zoroaster* or *Zerdusht*, the great reformer of it, I refer the reader to *Hyde's Religio Veterum Persarum*, cap. 31, and cap. 24. & seq.—to *Prideaux's Connection*, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4, anno 486, p. 211, &c. 1st edit. 8vo.—and to the *Universal History*, vol. v. p. 143, &c. See also *Wetstein on Mat. ii. 1*. I proceed to observe, that as the Greek *Σοφος* a Sage seems plainly derived from the Heb. סוֹפֵר to speculate, so the Persian † *Mog*, or *Mag*, and with a Greek termination *Mayos*, may very probably be § deduced from the Heb. מוֹדֵה to meditate, mutter, with the formative מ prefixed, as it is in the plural מוֹדֵי, *Isa. viii. 19*.

II. We may remark with *Prideaux*, *Connect.* vol. i. p. 221, 1st edit. 8vo. that as the *Magi* had great skill in mathematicks, astronomy, and natural philosophy, so their credit in the world on these accounts was so great, that "a learned man and a *Magician* became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were *Friar Bacon*,

† *Hyde*, *Relig. Vet. Pers.* cap. xxxi. p. 373, 1st edit. conjectures, that רֹבֵב *Rab-mag*, mentioned *Jer. xxxix. 3, 13*, means the head or chief of the *Magians*, whom *Nebuchadnezzar* had sent for from *Perria*, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

§ See *Gale's Court of Gent.* pt. ii. b. 1. ch. 3. and *Forrius Etymolog. Latin in Magus*.

Dr.

* See *Hyde Relig. Vet. Pers.* cap. 24. *Prideaux Connect.* part. i. book 4. anno 486.

† *Vindication of Defence of Christianity*, book ii. p. 419.

Dr. *Faustus*, and *Cornelius Agrippa*,) the name of *Conjurors*: And from hence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us: "Whereas the true and ancient *Magians*, adds the Doctor, were the great *Mathematicians*, *Philosophers*, and *Divines* of the ages in which they lived, and had no other knowledge but what by their own study, and the instructions of the ancients of their Sect, they had improved themselves in." This is confirmed by a passage of *Dio Chrysostom*, *Orat. Borsithen*, which, not having an opportunity to consult that author in the original, I shall cite in the translation given in the *Universal History*, vol. v. p. 393. Note, where it is observed, that he is the most polite writer among the Greeks, and corrects the errors of his countrymen with respect to the *Magi* in these words: "The *Persians* called those *Magi* who were employed in the service of the Gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in *Magic*, a science unknown to the *Persians*." In the N. T. however, *Magos* is used in the bad sense also. occ. *Mat. xiii. 6, 8*. Comp. *Μαγισια* and *Μαγευω*. In *Theodotion's* version of *Daniel* this word several times answers to the Heb. and Chald. *רמא*, a kind of *Astrologer* or pretended *Conjuror* among the *Babylonians*.

ΜΑΘΕΩ, ω, perhaps from the Heb. *למ* to learn, the *ל* being dropped, as in the Heb. deflections and some of the Greek derivatives of the V. *נחל* to take.

To learn. An obsolete V. whence in the N. T. we have 2 uor. *μαθων*, infin. *μαθειν* particip. *μαθων*. See under *Μαθηται*.

Μαθητευω, from *μαθητης*.

I. Governing a dative, To be a disciple to, or follower of another's doctrine. occ. *Mat. xxvii. 57*. In this manner *Plutarch*, cited by *Wetstein*, several times applies the V. active to such as were disciples to others in oratory. Comp. also *Κηρυττε*.

II. Governing an accusative, To make a disciple. occ. *Mat. xxviii. 19*. *Acts xiv. 21*.

III. To instruct. occ. *Mat. xiii. 52*. But *μαθητευεις* in this text may perhaps as well be rendered made a disciple according to Sense II.

Μαθητης, σ, ο, from *μαθω* to learn.

A disciple, follower of doctrine. See *Mat. v. 1. x. 1, 24. xi. 2. Luke x. 23. Acts vi. 1. xx. 30*.

Μαθητρια, ας, η, formed from *μαθητης*, as *ποιητρια* a poetess, from *ποιητης* a poet.

A female disciple. occ. *Acts ix. 36*.

Μαρομαι, from *μαω* to be eager after, desire eagerly or ardently, which may be deduced from the Arabic *مارم* vehemence, and this from the verb *مارم* or *مارم* to extend, dilate, which seems a derivative from the Heb. *מרם*, which in the O. T. is used only as a N. of number, a hundred. To be mad, furious. occ. *Joh. x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23*.

Μαχαριζω, from *μαχαριος* happy.

To pronounce or call happy. occ. *Luke i. 48. Jam. v. 11*. *Herodotus* uses the V. in this sense, lib. vii. cap. 45, and 46, (see *Wetstein*) and so likewise the LXX, *Gen. xxx. 13*, for Heb. *רמא*.

Μαχαριος, ια, ιον, from *μαχαρ* the same, and this according to some from *μαλα χαριαν* rejoicing greatly, but rather from *μη* not, and *χηρ* fate, death, (which from Heb. *כרת* to cut off;) for *μαχαρ*, according to *Eustathius*, is properly *δμηκηπι, τερεσι, θανατηφορω μοιρα υποκειμενος, μη υποπιπλων τη χηρι, αθανατος*, he who is not subject to fate, i. e. to mortality, he that submits not to fate, immortal. See *Homer*, *Il. i. lin. 339*, where the Poet plainly opposes *Θεων μαχαρων* the immortal or ever-blessed Gods, to *θνητων ανθρωπων* mortal men; and comp. *Dammi Lexic. col. 1170*.

Happy, blessed. See *Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. Jam. i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11*, see *Wetstein* and *Suicer Thesaur. in Μαχαριος* I.

Μαχαρισμος, σ, ο, from *μαχαριζω*.

A calling or pronouncing happy, felicitation: Also Happiness, felicity, blessedness. occ. *Rom. iv. 6, 9. Gal. iv. 15. Τις ου ην δ μαχαρισμος υμων; How great then was your felicitation of yourselves? How happy did you boast yourselves to be? See Wolfius.*

MA-

ΜΑΚΕΛΛΑΟΝ, α, το. Latin.

A word formed from the Latin macellum, which signifies “* *A market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row;*” and may most probably be derived from the Heb. מַכְר, being softened in l, as in other instances. occ. 1 Cor. x. 25. “If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name.”—“*Μακελλαν* occurs also in *Plutarch*. See *Kypke* *Observ. Sacrae*, tom. ii. p. 219. But as *Plutarch* thought it necessary to explain it by *χρωπωλειον*, it is probable that the word was of Latin origin.” *Michaelis* *Introduct.* to N. T. by *Marsh*, vol. i. p. 163. and *Marsh's* Note 3. p. 431.

Μακραν, Adv. See under *Μακρος*.

Μακροθεν, An adverb of place, from *μακρος* far, and *θεν* a syllabic adjection denoting from or at.

I. From far. Mark viii. 3.

II. At a distance, afar off. Mark xi. 13. Luke xviii. 18.

III. It is frequently in the N. T. construed with the preposition *απο*, *απο μακροθεν* afar off, at a distance. Mat. xxvi. 58. xxvii. 55, & al. The LXX use it in like manner, Ps. xxxviii. 11, or 12, & al. And *Wetstein* on Mat. xxvi. 58, cites several similar phrases from the ancient Greek writers, particularly *ΑΙΤΟΥΡΑΝΘΕΝ* from *Homer*, II. viii. lin. 365. II. xx. (read xxi.) lin. 199. *Odys.* xii. lin. 381.

Μακροθυμω, ω, from *μακροθυμος*, which see under *Μακροθυμως*.

I. To have patience, suffer long, be long-suffering, as opposed to hasty anger or punishment. occ. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9.

II. To have patience, forbear. occ. Mat. xviii. 26, 29.

III. To have patience, endure or wait patiently, as opposed to despondency or impatience. occ. Heb. vi. 15. Jam. v. 7, 8.

IV. To tarry, delay. occ. Luke xviii. 7, *Και*

μακροθυμων εν αυτοις, though he linger (i. e. seem to delay, comp. 2 Pet. iii. 9.) with regard to them, the effect namely. We have an exactly parallel expression *Εκκλ. xxxii. 22*, or *xxxv. 18*, *Και ο Κυριος ου μη βραδυνη, ουδα μη ΜΑΚΡΟΘΥΜΗΣΙ εν αυτοις*. And the Lord will not delay, neither will he linger with regard to them, i. e. the humble, mentioned ver. 17. So *Martin's* French *Translat.* (ver. 20.)—*n'usera point de long delai envers eux*. See more in *Suicer*, *Thesaur.* under *Μακροθυμος*, and comp. *Campbell's* Note on *Luke*.

Μακροθυμια, ας, η, from *μακροθυμος*, which see under *Μακροθυμως*.

I. Forbearance, long-suffering. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22. & al.

II. Patience under trials and afflictions. Heb. vi. 12. Jam. v. 10. Comp. Col. i. 11.

Μακροθυμως, Adv. from *μακροθυμος* long-suffering, a N. often used in the LXX, and derived from *μακρος* long, and *θυμος* the mind, anger.

Patently. occ. Acts xxvi. 3.

ΜΑΚΡΟΣ, α, ος, by transposition from the Heb. מָרוֹם far, far distant, which from the V. פָּרַח to remove far off.

I. Far, distant. Luke xv. 13. xix. 12, *Ες χωραν μακραν*, into a far country; hence *χωρας* place being understood, *εις μακραν* in a distant place, i. e. at a distance, far off. Acts ii. 39. Comp. Eph. ii. 17, and see *Wolhus*; also, *δδω* a way being understood, *Μακραν* alone is used adverbially, *Far off*, at a distance. Mat. viii. 30. Mark xii. 34. Luke vii. 6. & al. The profane writers often apply it in the same manner. See *Wetstein* on Mat. I add from *Euripides*, *Phœn.* lin. 913, *Οδ' ε ΜΑΚΡΑΝ απει*.

II. Long, prolix. *Μακρα προσευχεσθαι*, To make long prayers, q. d. to pray long. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. So *Homer*, II. i. lin. 35, *ΠΟΛΛΑ δ' ΗΡΑΘ'*, He prayed many things, or much. Comp. lin. 351.

In this sense *μακρος* might not improbably be deduced by transposition from the Heb. מָרוֹם long, with the formative *ו* prefixed.

Μακροχρονιος, ου, ος, η, from *μακρος* long, and *χρονος* time.

Enduring

Enduring a long time. occ. Eph. vi. 3. In the LXX of Exod. xx. 12. Deut. v. 16, μακροχρονιος γινεσθαι answers to the Heb. וַיַּרְבֵּן יְמֵי to *prolong the days*.

Μαλακία, ας, ἡ, from μαλακος *tender*.

An indisposition, infirmity. occ. Mat. iv. 23. ix. 35. x. 1. Comp. Νοσος.

Μαλακος, η, ον, from μαλασσω to *soften*, which from the Heb. רָוַח to *soothe*.

I. *Soft, delicate*, spoken of garments. occ.

Mat. xi. 8. Luke vii. 25. So *Lucian* De Salt. tom. i. p. 908, *σεθησι* ΜΑΛΑΚΑΙΣ, *in soft garments*; and *Homer*, Il. ii. lin. 42, ΜΑΛΑΚΟΝ χιτωνα, *a soft or fine vest*; Il. xxiv. lin. 796, *πεπλοισι* ΜΑΛΑΚΟΙΣΙ, *soft veils*; and *Odys.* xxiii. lin. 290, *σεθητος*; ΜΑΛΑΚΗΣ, *a soft coverlet for a bed*. See more in *Wetstein* and *Kypke*.

II. *A man who suffers himself to be abused contrary to nature, a Catamite, a Pathic*, (so *Theophylact*, *τῶν αἰσχροπαθούλων*); hence *Μαλακοι* are by the Apostle joined with *Ἀρσενικοι* *Sodomites*. These wretches affected the dress and behaviour of * *women*. And it is plain from *Dionysius Halicarn.* *Plutarch*, and *Diogenes Laert.* cited by *Wetstein* and *Kypke*, that the Greeks themselves applied the term *μαλακος* to such *monsters*, whom *Wetstein* shews that the Romans likewise called *molles*, *soft, effeminate persons*. occ. 1 Cor. vi. 9.

Μαλας, Adv. of the Superlative degree, from *μαλα*, which see under *Μαλλον*. *Most of all, chiefly, especially.* Acts xx. 38. xxv. 26. xxvi. 8. Phil. iv. 22, & al.

Μαλλον, An Adv. of the Comparative degree, from *μαλα much*, and this from the Heb. מְלֵךְ to *be full*.

I. *More*. See Mat. vi. 30. vii. 11. xviii. 13. 1 Cor. xiv. 18. It is *emphatically* joined with nouns or verbs expressing a *comparison*. See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23, where *Wetstein* cites many instances from the best Greek writers, of the like use of *μαλλον* with comparative adjectives. Thus from *Isocrates*, *πολυ γαρ* ΜΑΛΛΟΝ ΚΡΕΙΤΤΟΝ, and from *Isaas*, *πολυ* ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He farther shews, that in the Latin writers

magis, more, is sometimes likewise added to comparatives.

II. *Rather*. Mat. x. 6. Mark xv. 11. John iii. 19, & al. *Μαλλον ελομενος*, *Choosing rather*. Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as *Wetstein* has abundantly shewn.

III. *Μαλλον δε*, *Or rather, yea rather*, in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See *Vigeri* *Idiotism.* sect. viii. reg. 1. and *Hoogveen's* note.

IV. *Ετι μαλλον και μαλλον*, *More and more*. occ. Phil. i. 9. That the phraseology may not be suspected as a *Hebraism* or *Latinism*, *Kypke* cites (inter al.) from *Polybius*, ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛΛΟΝ εξεσφουρο, *He was continually puffing up more and more*: and from *Diogenes Laert.* Πισσους ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ ΜΑΛΛΟΝ, *Pound yet more and more*.

Μαμμη, ης, ἡ, from the Heb. מָם *a mother*.

I. Arciently, *An infantile name for a mother*, *A Mamma*, as we likewise speak.

II. *A grand-mother*. occ. 2 Tim. i. 5, where see *Wetstein* and *Wolffius*.

ΜΑΜΜΩΝΑΣ, or *ΜΑΜΩΝΑΣ*, α, ὁ.

Mammon. מָם is used for *money* in the Chaldee Targum of *Onkelos*, Exod. xviii. 21, & al. and of *Jonathan*, Jud. v. 19. 1 Sam. viii. 3. So the Syriac ܡܡܡܐ, Exod. xxi. 30. Mat. vi. 24. Luke xvi. 9. *Castell* deduces these words from the Heb. בָּטַח to *trust, confide*, because men are apt to *trust in riches*, q. d. בְּמָם what is *confided in*. And *Austin* observes, that *Mammon* in the Punic or Carthaginian language signified † *gain*. The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful Mammon*, but of *τὸ ἀληθινόν* the *true*. St. Luke's phrase *Μαμωνα ἀδυνας* very exactly answers to the *Chaldee* ܡܡܡܐ ܕܝܢܐ, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13. *Mammon* is beautifully represented by our Saviour as a *person*, which has made some suppose it was the name of an idol or god of riches worship-

* The reader may find a remarkable description of such in *Josephus*, De Bel. lib. iv. cap. 9. §. 10.

† "Mammona apud Hebræos divitiæ appellari dicuntur. Convenit & Punicum nomen: Nam lucrum Punicè Mammon dicitur." *Augustin.* De Sermon. Dom. lib. ii.

ped in Syria: But I find no sufficient proof of this.

The above cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω, from the obsolete *μανθω*, which see.

I. *To learn*. See Mat. ix, 13. xxiv. 32. Rom. xvi. 17. Heb. v. 8.

II. *To learn by heart*, or memoriter. occ. Rev. xiv. 3.

III. *To learn, be informed*. Acts xxiii. 27. Gal. iii. 2.

IV. *To learn, acquire a custom or habit*. Tit. iii. 14. 1 Tim. v. 13, where observe, that *μανθάνουσι* may be either joined with *ἀργαί*, and considered as a Greek idiom for *ἀργαί εἰναι μανθάνουσι*, they learn to be idle, (so Pricæus in *Pole Synops.* cites from *Euripides' Medea*, lin. 295, *ἐκδιδάσκουσαι σοφῆς* for *ἐκδιδάσκουσαι σοφῆς εἶναι*, to teach to be wise); or according to *Wolfius* and others *μανθάνουσι* may be construed with the participle *περιερχομένης*, used for the infinitive *περιερχομένης*, *Being idle they learn to go about from house to house*. A very similar construction is produced from *Aristotle's Politic.* VIII. 6. *Πορεύων δὲ δει ΜΑΝΘΑΝΕΙΝ αὐτῆς ΑΔΟΝΤΑΣ καὶ ΧΕΙΡΟΤΡΟΤΝΤΑΣ*—But whether they ought to *learn to sing*, and to *perform on musical instruments*—See more in *Pole Synops.* and *Wolfius* on the place. But does not the following part of the verse in 1 Tim. v. shew the former interpretation to be preferable?

Μανία, ας, η, from *μανίωμα* to be mad.

Madness, distraction. occ. Acts xxvi. 24.

MANNA, το. Indeclinable. Heb.

Manna, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן, a species. "At it's first falling, Exod. xvi. 15, *The children of Israel*—said מן ה' this (is) a particular species, a peculiar thing, for they knew not what it (was). Comp. ver. 31. Deut. viii. 3, *Who fed thee with מן ה' מן that peculiar thing which thou knewest not, neither did thy fathers know* *." To account for it's being called in the N. T. not *May* but *Μαννα*, we may observe that the Heb. מן is several times in scripture applied

to a portion, and that too of food, as Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use *Μαννα* for מן, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 53. Heb. ix. 4. Rev. ii. 17, where comp. *Κροῖστα* II.

Μαντισμός.

To prophesy, divine. occ. Acts xvi. 16. This V. is plainly from *Μαντις* a *Seer*, a *Diviner*, which we may, with *Eustathius*, very properly deduce from *μανίωμα* to be mad, distracted, beside oneself, on account of the mad extravagant behaviour of such persons among the heathen. To justify this derivation the reader may consider the picture of one of these † *frantic prophetesses*, as drawn by the masterly hand of *Virgil*, *Æn.* vi. lin. 46, &c.

—*Ait, Deus, ecce Deus! Cui talia santi Ante fores, rubid non vultus, non color unus, Non comple manūte coma, sed pectus anhelum, Et rabie fera corda tument; majorque videri, Nec mortale sonans, adflata est numine quando Jam propiore Dei.*—

The virgin cries, the God, behold the God! And straight her visage and her colour change Her hair's dishevell'd, and her heaving breast, And lab'ring heart, are swoll'n with sacred rage; Larger she seems, her voice no mortal sound, As the inspiring God near and more near Seizes her soul.—

And lin. 76, &c.

—*Phœbi nondum patiens, immanis in antro Baccatur vates, magnum si pectore possit Excussisse Deum: tanto magis ille fatigat Os rabidum, fera corda domans, fœugitque pre-mendo.*

—Impatient in her grot Apollo's swelling Priestess wildly raves, Reluctant, lab'ring from her breast to heave Th' incumbent God: so much the more he curbs Her foamy mouth, subdues her madding heart, And pressing forms her.—

TRAPP.

Comp. lin. 100, 102.

"Few that pretended to inspiration (says Archbishop † *Potter*, after citing the former of these passages) but raged after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand an-

† *Invenum vatem*, as she is called, *Æn.* iii. lin. 443. † *Antiquities of Greece*, book ii. ch. 12.

* Heb. and Eng. Lexicon, in מן III.

tick

tick motions." In confirmation of these assertions I shall subjoin a * passage or two from *Plato*, where speaking of those who are under the dominion of what he elsewhere calls *απο Μουσων κατοχη και MANIA*, a possession and madness from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *Io*) *Βαχχουσι και κατεχομενοι, οσπερ αι Βαχχαι*, they who are possessed *rage* like the priestesses of *Bacchus*; and that this his diviner was *εθρος και εκφρων, και ο νους μηκει εν αυτω ενη*, &c. rapt into a divine ecstasy and mad, neither did his understanding remain in him, being moved *δεια μοιρα* by a divine fate; and in his *Timæus*, "Ικανον δε σημειον ως μανικην απορρονη Θεος δεδωκεν. This circumstance namely, that *εδεις εννης, εραπλεται μανικης ενδου και αληθους*, no one in his right senses is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human madness;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *mad men are inspired*. Comp. *Πυθωρ*. And although in those frantic fits of the heathen diviners there might frequently be much affectation and imposture, yet, no doubt, in many such instances there was a real possession by the devil. This is too plain to be denied in the case of the prophetic damsel, *Acts* xvi. 16, 18. "Herein also, says the learned *Gale*, the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by *ecstatic raptures and visions*." Comp. 2 *K.* ix. 11. *Jer.* xxiii. 9. xxix. 26. *Hos.* ix. 7. *Ezek.* iii. 14, 15.

MAPAINΩ, from the Heb. מָפַח *to fret, corrode*.

To cause to decay or fade. So *Isocrates* ad *Demon.* cap. 4. Καλλος μὲν γὰρ η̅ χρονος̅ αναλωσεν η̅ νοσος̅ ΕΜΑΡΑΙΝΕ, As for beauty, either time consumes, or disease withers it." Hence *Μαραινομαι*, pass. *To be decayed or faded, to fade, fade away.* occ. *Jam.* i. 11. *Wetstein*

* For farther satisfaction the reader may consult the learned *Gale's Court of the Gentiles*, vol. ii. part 3, book i. ch. 3. § 7, to whom I am indebted for the testimonies from *Plato*.

has shewn in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from *Lucian*, *De Syr. Deâ*, tom. ii. p. 867. Το σωμα δι' η̅μερης̅ ΕΜΑΡΑΙΝΕΤΟ. His body wasted away daily.

MAPAN ΑΘΑ. Heb. Chald. or Syr.

MARAN ATHA. It denotes a solemn curse. occ. 1 *Cor.* xvi. 22, where the Syriac version, מָרַן מָתָא, which signifies *The, or Our, Lord cometh*, מָתָא is a pure Hebrew, as well as that or מָרַן are Syriac and Chaldean words. מָרַן is used in Chald. for a *sovereign or supreme lord*, *Dan.* ii. 47, & al. So מָרַן may be regarded either as a simple N. of the same root, with the formative ׀ postfixed (see *Castell* in מָרַן), or else as compounded of מָרַ a *lord*, and the Syriac suffix ׀ our. If this † interpretation of MAPAN ΑΘΑ, which is not only favoured by the Syriac version, but also given by *Theodore*† and several of the Greek Scholia cited by *Wetstein* be right, the expression will refer either to the *miraculous † interposition*, or to the *final coming, of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. *Jude* ver. 14, 15, and *Macknight* there, and on 1 *Cor.* But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether *Chaldean* or *Syriac*, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מָרַן מָתָא *Cursed art thou*, which might be the *form* of the anathema or curse, called in Heb. מָרַן. As for the substitution of the ׀ for מ in *Mapan* we may observe with the learned † *Montfaucon*, that at the end of words the Greeks do very frequently put their ׀ for the Heb. ׀, because the latter termination is very disagreeable to the Greek language; and probably the *gre-cizing* Jews might in common conversation pronounce מָרַן מָתָא MAPAN

† Of which see more in *Whitby* on 1 *Cor.* xvi. 22, and in *Vitrings* on *Rev.* iii. 11.

† See *Doddridge*.

‡ "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) n̅ per M exprimunt, præterquam in fine vocum, ubi N pro M frequentissime ponunt Græci, quia neque † terminatione μ abhorret Græca lingua." *Hexapla*, vol. ii. *Prævia Disquisitione*, pag. 296.

ΑΘΑ.

ΑΘΑ. But let the reader consider, and judge for himself.

Μαργαρίτης, α, δ.

A pearl, so called from μαργαρον the same, and this may be from the Heb. כרר to furbish, make bright, and נר to shine, which from נור the light, on account of the pearl's smooth, glistening surface. See Mat. vii. 6. xiii. 45, 46.

Μαγματος, α, δ, η, from μαμαρω to glisten, shine, which from μαρω to shine, and this from the Heb. נר the light, a derivative from נור to shine, give light.

I. Properly an adjective, Bright, shining, white.

II. Λιθος being understood, A white kind of stone, marble, marmor. So Hesychius explains μαματος by λευκη λιθος a white stone. occ. Rev. xviii. 12.

ΜΑΡΤΥΡ, υπος, δ, η. It is generally derived from μαρω to divide, decide, because a witness decides controversies (comp. Heb. vi. 16.); but the learned Damm, in Lexic. col. 1495, deduces it from the old word μαρ the hand, because witnesses anciently used to hold up their hands in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks*, Apollon Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the Fates, χερσας ανιστας, θωον δ' δεκον μεγαν ην παρφαμεν, to lift up her hands, and not violate the great oath of the Gods. The N. μαρ or μαρος the hand seems a plain derivative from the V. μαρω to divide, on account of it's division into fingers.

I. A person witnessing, a witness. Mat. xviii. 16. Luke xxiv. 48. Acts i. 8, 22. ii. 32. vi. 13. 2 Cor. i. 23. Heb. xii. 1.

II. A martyr, one who seals his testimony to Jesus and his doctrine with his blood. Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Dissertat. p. 442.

Μαρτυρια, ω, from μαρτυρ.

I. To witness, bear witness, testify. See John i. 7, 8. iii. 26, 28. xv. 27. Acts

xxii. 5. xxiii. 11. xxvi. 22. John v. 32. x. 25. xv. 26. 1 John v. 7.

II. With a dative following, To bear witness to or concerning. Mat. xxiii. 31. Implying praise or commendation. Luke iv. 22. So Josephus, Ant. lib. xiv. cap. 10. § 2. ΑΤΤΩΙ πολλοι ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elmer and Kypke on Luke. So Μαρτυρομαι, υμαι, pass. To be of good report, have a good character. Acts vi. 3. x. 22. xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5.

III. To bear witness to, denoting assent or confirmation. Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe that μαρτυρω is applied in the same manner by the profane writers. See also Elmer on Luke iv. 22.

IV. Μαρτυρομαι, υμαι, To implore, beseech, or as our Eng. Translators, to charge. 1 Thess. ii. 12.

Μαρτυρια, ας, η, from μαρτυρ.

I. A bearing witness, testification. John i. 7.

II. A testimony, witness borne, or to be borne. Mark. xiv. 55, 56, 59. John i. 19. xix. 35, & al. Comp. Rev. i. 2, 9. xix. 10.

Μαρτυριον, α, το, from μαρτυρ.

I. A witness, testimony. See Mat. viii. 4. Mark vi. 11. Acts iv. 33. 2 Cor. i. 12. 1 Tim. ii. 6. To μαρτυριον καρπας ιδιους. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that Christ gave himself a ransom for all to be testified, i. e. the object or subject of a public testimony to be borne, in due time: But Bengelius puts a Colon after warlar, and a Comma only after ιδιους; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: The testimony (namely, that Christ gave himself a ransom for all) was to be borne in due time, for which testimony I was appointed a preacher, &c. Comp. Bowyer's Conject.

II. The testimony of Christ is the testimony concerning Christ, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8.

Μαρτυρομαι, from μαρτυρ.

I. Governing a dative, To testify, bear witness to. occ. Acts xx. 26. Gal. v. 3. In the former text our Translators render μαρτυρομαι υμων by I take you to record, but I apprehend, erroneously; for μαρτυρομαι,

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* Of which see Homer, II. vii. lin. 412. II. x. lin. 381. Comp. Virgil, Æn. x. lin. 196; and Heb. & Eng. Lexicon, under מר V. I.

τυρομαι, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative, of the person. Thus *Plutarch* in *Alcib.* Καλεῖται θεῶν καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΤΕ καὶ ΑΝΘΡΩΠΟΥΣ, taking it grievously, and *calling Gods and men to witness.*" So *Josephus*, on occasion of the horrid pollution of the Temple by the Zealots, introduces *Titus* thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΤΕ ἐγὼ πατριούς — ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἐμὴν, καὶ ΤΟΤΕ παρ' ἐμοὶ ΙΟΥΔΑΙΟΥΣ καὶ ἸΜΑΣ ΑΤΤΟΤΕ, ὡς ἐκ ἐγὼ ταυτὸ ὑμᾶς ἀνασκαῶ μιναινεῖν, *I call to witness my country's Gods—I call to witness also my Army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy place.*" *De Bel. lib. vi. cap. 2. § 4. Comp. lib. ii. cap. 16. § 4. ad fin.*

II. *To testify, or rather to beseech, or charge, obtestor.* *Polybius*, as cited by *Rapheus*, uses the V. in this latter sense. *occ. Eph. iv. 17. Comp. Μαρτυρεῖν III.*

ΜΑΡΤΥΣ, ὁ, ἡ, Dat. Plur. μαρτυσι. The same as μαρτυρ. See *Grammar*, sect. v. 3, 4.

I. *A witness.* *Acts x. 41. xxii. 15. Rom. i. 9, & al. On Acts x. 41, the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10, &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138, &c. and letter xi. p. 271, 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173, and his View of our Blessed Saviour's Ministry, p. 374, and Lardner's Collection of Testimonies, vol. ii. p. 308.*

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* *occ. Rev. ii. 13.*

ΜΑΣΣΑΟΜΑΙ or ΜΑΣΑΟΜΑΙ, ὠμαί, from the Heb. מָצַח to squeeze, press. *To chew, champ.* *occ. Rev. xvi. 10.*

ΜΑΣΙΓΩ, ω, from μασίξ, ῥγος. I. *To scourge.* *Mat. x. 17, & al. On Mat. x. 17, see Doddridge's and Wetstein's Notes. On Mat. xx. 19. John xix. 1; we may observe with * Lardner, that it*

* *Credibility of Gospel Hist. vol. i. book i. ch. 7. § 13.*

was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with *Mintert*, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also *Wetstein* on *Mat. xxvii. 26*, and *Josephus, De Bel. lib. ii. cap. 14. § 9*, and *lib. v. cap. 11. § 1.*

II. *To correct, scourge*, in a signfative sense. *Heb. xii. 6. Comp. Μασίξ II.*

ΜΑΣΙΞ, ω, from μασίξ *a scourge*, or immediately from the Heb. מָצַח to strike, wound.

To scourge. *occ. Acts xxii. 25*, where see *Wetstein.*

ΜΑΣΤΙΞ, ῥγος, ἡ, from the Heb. מָצַח to strike, wound, or according to the Greek Grammarians from μάλα *very much*, and σίζω to prick, beat.

I. *A scourge, or whip.* *occ. Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3, for the Heb. מָצַח the same.*

II. *A grievous distemper considered under the notion of a divine scourge.* *Comp. Heb. xii. 6. John v. 14. ix. 2. occ. Mark iii. 10. v. 29, 34. Luke vii. 21. The LXX several times use it in a similar view, for the Heb. מָצַח.*

ΜΑΣΤΟΣ, σ, ὁ, from μᾶστος, the same, or immediately from Heb. מָצַח to squeeze. *The breast, properly the female breast, which is squeezed in the action of sucking to force out the milk.* *occ. Luke xi. 27. xxiii. 29. Rev. i. 13.*

Ματαιολοσία, ας, ἡ, from ματαιολοῖς *a vain talker.*

Vain, useless talking or babbling, "vain jangling." *Eng. Translat. occ. 1 Tim. i. 6.*

Ματαιολογος, σ, ὁ, from ματαιος *vain*, and λεῖψα *perf. mid. of λέλω to speak, talk.*

A vain talker, one idly prating what is of no use. *occ. Tit. i. 10.*

Ματαιος, α, ον, and ματαιος, σ, ὁ, ἡ, from ματην *in vain*, which see.

Vain, useless, unprofitable. *occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. Jam. i. 26. 1 Pet. i. 18.*

† The old Greek Grammarians distinguish between μᾶς; and μᾶς; and tell us, that μᾶς; is properly spoken of a man and μᾶς; of a woman. See *Wetstein* on *Rev. i. 13.*

Μαται-

Ματαιότης, γρος, ἡ, from ματαιος.

I. *Vanity, disappointing misery.* occ. Rom. viii. 20. In this sense the word is often used by the LXX in the Book of Ecclesiastes for the Heb. הבל.

II. *Vanity, want of real wisdom, foolishness.* occ. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18.

III. *Vanity, uselessness, unprofitableness, or rather falsehood.* occ. 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11, where the Greek *ματαιότητα* in the LXX answers to the Heb. מוץ *vanity, falsehood.*

Ματαιω, ω, from ματαιος.

To make vain; whence Ματαιοομα, σμαι, pass. To become vain, destitute of real wisdom. occ. Rom. i. 21. So in the LXX this verb answers to the Heb. הבל *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to נסכל or הסכל *to be perverse, foolish, or to act perversely, foolishly*, from the root סכל *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Comp. 2 Sam. xii. 13.

MATHN, Adv. from the Heb. מש *to slip*, or חס *to fail, die.*

In vain. occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Isa. xxix. 13.

MAXAIPA, ας, ἡ. The Greek Lexicographers deduce it from *μαχουαι* *to fight*, or from *μαχουαι* *exciting battle*; but it may with much greater probability be deduced from the Heb. כרה *to cut*, with the formative מ prefixed, as in מכרת *cutting instruments, swords*. Gen. xlix. 5, from Heb. כרה *to cut off*. And to confirm this derivation it may be further remarked, that *μαχαίρα* signifies not only *a sword*, but *a knife or razor*.

I. *A sword.* Mat. xxvi. 47, 51, 52, & al. Comp. Eph. yi. 17. Heb. iv. 12. In Mat. xxvi. 52, is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended." Campbell. Comp. under Πας IV.

II. It imports the authority of inflicting punishment, especially capital. occ. Rom. xiii. 4, *He beareth not the sword in vain.*

This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus not more than twelve or thirteen years after the date of this Epistle, *Vitellius*, when he resigned the empire, "** assistenti consuli—exsolutum à latere pugionem velut jus necis vitæque civium, reddebat*, gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens." So the kings of Great Britain are not only at their inauguration solemnly girt with the *Sword of State*, but this is afterwards carried before them on public occasions, as a sword is likewise before some other inferior magistrates among us. See *Vitringa* on Rev. vi. 4.

III. It denotes *deadly discord.* occ. Mat. x. 34.

MAXH, ης, ἡ, from the Heb. מכה *a smiting*, as of enemies in battle, Josh. x. 20. Jud. xi. 33, & al. which from the V. נכה *to smite*, the Hiph. of which, הכה, answers to *μαχουαι* of the LXX, Josh. ix. 18.

I. *A fighting, battle.* Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the violent and hostile opposition made by the enemies of the Gospel. So *Chrysostom*, Εἰς τὴν μάχην, παρὰ τῶν ἀπιστῶν ἠσθεὲς φόβοι, διὰ τὸς ἀσθενοῦς τῶν πιστῶν, ἢ παραστυγῶν, *Without were fightings, from the Unbelievers; Within were fears, on account of the weak Believers, lest they should be perverted.*

II. *A strife, contention, dispute.* occ. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by *Arrian*, *Epictet*. lib. i. cap. 22.

Μαχομαι, from μαχη.

I. *To fight, contend in fighting or battle.* Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13.

II. *To strive, contend in words.* occ. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that an *angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the only thing here forbidden to Christians.

* Tacit. Hist. iii. cap. 68. Comp. Sueton. in Vitell. cap. 15.

E e 2

Meſa-

Μεγαλαυχῶ, α, from *μεγας*, gen. *μεγαλς*, *great*, and *αυχῶ* to *boast*, *effero cervicem glorior*, from *αυχῆν* the *neck*, which *proud*, *vainglorious* persons are apt to *carry* and *lose* in a remarkable manner (see under *Καυχᾶμαι*); and *αυχῆν* is by the Greek Etymologists derived from *αὐς* to *dry*, as denoting properly the *dry* and *bony*, i. e. the *hinder* part of the *neck*.

To *boast great things*, to *boast*, *vaunt*, or *drag*, *much*, *magnificè* me *effero*. occ. *Jum.* iii. 5.

The LXX have this verb for the Heb. *נָּבָא* to be *lofty*, *haughty*, *Ezek.* xvi. 50. *Zeph.* iii. 11. It is also used by the best Greek writers. See *Wetstein* on *Jam.*

Μεγαλσιος, α, ον, from *μεγας*, gen. *μεγαλς*, *great*.

Great, *magnificent*, *glorious*, *illustrious*. occ. *Luke* i. 49. *Acts* ii. 11.

Μεγαλειότης, τῆτος, ἡ, from *μεγαλσιος*.

I. *Majesty*, *magnificence*. occ. *Acts* xix. 27. 2 *Pet.* i. 16.

II. *Mighty*, or *glorious power*. occ. *Luke* ix. 43.

Μεγαλοπρεπής, εος, ος, ὁ, ἡ, και το—ας, from *μεγας*, gen. *μεγαλς*, *great*, and *πρεπω* to be *conspicuous*, *excellent*.

Magnificent, *glorious*, *very excellent*. occ. 2 *Pet.* i. 17.

Μεγαλυνῶ, from *μεγας*, gen. *μεγαλς*, *great*.

I. To *make great* or *large*. occ. *Mat.* xxiii. 5. *Luke* i. 38. *Eng. Transl.* *hath shewed great mercy*.

II. To *magnify*, *extol*, *celebrate with praises*. *Luke* i. 40. *Acts* v. 13. *Phil.* i. 20, & al. In this latter sense, as well as in the former, the V. is used by the LXX, *Ps.* xxxiv. 9. lxx. 30. lxx. 4. & al. for the Heb. *גָּדַל* to be *great*, in *Niph.* or *Hiph.* Nor is this meaning peculiar to the *hellenistical* style; for *Elsner* and *Wetstein* on *Luke* i. 46, cite *Thucydides*, *Diodorus Siculus*, and *Plutarch*, applying the V. in the same view. See also *Kypke*.

• **Μεγαλως**, Adv. from *μεγας*, gen. *μεγαλς*, *great*.

Greatly, *very much*. occ. *Phil.* iv. 10.

Μεγαλωσύνη, ης, ἡ, from *μεγας*, gen. *μεγαλς*, *great*.

Majesty. occ. *Heb.* i. 3. viii. 1. *Jude* ver. 25.

ΜΕΓΑΣ, * *μεγαλς*, *μεγα*, gen. *μεγαλς*, —*αλς*, —*αλς*, &c. from the Heb. *נָּבָא* to be *elevated*, *lifted up*, with the formative *ו* prefixed, q. d. *נָּבָא* *elevated*, *lifted up*.

I. *Great*, in *quantity*, *size*, or *capacity*, *large*. See *Mat.* xxvii. 60. *Mark* xvi. 4. *John* xxi. 11. 2 *Tim.* ii. 20. *Rev.* vi. 4. xviii. 21. On *Heb.* xi. 24. comp. *Exod.* ii. 11. *Heb.* and *LXX*.

II. *Great* in *degree* or *intensity*. See *inter al.* *Mat.* ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. *Luke* iv. 38. On *Mark* iv. 37. *John* vi. 18, see *Wetstein* for instances of similar expressions in the Greek writers.

III. *Great* in *number*, *numerous*. *Mark* v. 11.

IV. *Great* in *quality*, *dignity*, *excellence*, or *authority*. Spoken of *men*, *Mat.* v. 19. xx. 25, 26. *Luke* i. 15. ix. 48.—of *Christ*, *God-man*, *Luke* i. 32, & al.—of a *day*, *John* xix. 31. *Ἡ γὰρ μεγαλὴ ἡ ἡμέρα σκεῖν τε Σαββάτου*, *For that particular Sabbath-day was a great or high day*, i. e. a *day of peculiar sacredness* and *solenmity*, as being not only the *weekly Sabbath*, but the *second day of the feast of unleavened bread*. Comp. *Mat.* xxvi. 17. *Mark* xiv. 12. In like manner the eighth and last day of the feast of *Tabernacles* is called *μεγαλὴ*, *John* vii. 37, from the *peculiar solemnities* observed thereon. See *Lev.* xxiii. 36. *Num.* xxix. 35, &c.

On *μεγα*, 2 *Cor.* xi. 15, is of the same import as *οὐ θαυμαστόν*, ver. 14, *not wonderful*, *no great matter*, as we say in *English*. *Rophelius* shews, that *μεγα* is used in like manner by *Arrian* for *wonderful*, *remarkable*, *extraordinary*. Comp. 1 *Cor.* ix. 1, & *Kypke*.

Μεγας, εος, ος, το, from *μεγας*, *great*. *Greatness*. occ. *Eph.* i. 19.

Μεγιστοι, ανων, οι, from *μεγιστος*.

Persons of the highest ranks, *great men*, *lords*, *magnates*. occ. *Mark* vi. 21. *Rev.* vi. 15. xviii. 23. See *Wetstein* on *Mark* vi. 21, who cites *Satmasius* remarking, that this word was probably introduced into *Greece* by the *Macedonians*, for that it is formed quite differently from any other Greek word, and entirely in the *Persian* manner. He shews not only that *Josephus* has several times used it, but

* The A in *μεγαλς*, *μεγαλς*, &c. seems to be from the Heb. *נָּבָא* to *ascend*, q. d. *נָּבָא* *elevated*: Γ is, as usual, substituted for γ.

that

that it is found also in the later Roman writers, *Suetonius, Seneca, Tacitus, and Curtius*. It is also frequently used in the LXX, in *Theodotion's* version of *Daniel*, and in *Ecclus.* also in 1 *Mac.* ix. 37.

Μεγιστος, η, ον, Superlative of *μεσας*, great.

Greatest, very great. occ. 2 *Pet.* i. 4.

Μεθερμηνευω, from *μετα* denoting *change*, and *ερμηνευω* to interpret.

To interpret, translate out of one language into another, or out of one less known into another better known. *Mat.* i. 23. *Acts* xiii. 8, & al. So *Polybius*, lib. vi. p. 4. 8, edit. Paris, 1616. *Εκτραπεδιναριους, 'Ο, ΜΕΘΕΡΜΗΝΕΤΟΜΕΝΟΝ, εκτραπεδους δηλοι*, Extraordinary, which, being interpreted, signifies chosen." See *Raphelius* and *Wetstein*.

ΜΕΘΗ, ης, η, from the Heb. מָדַד to slip, slide.

Drunkennes. occ. *Luke* xxi. 34. *Rom.* xiii. 13. *Gal.* v. 21. *Comp. Ps.* cvii. 27.

Μεθιστω, from *μετα* denoting *change of place*, and *ιστω* to place.

To remove from it's place, to transfer. occ. 1 *Cor.* xiii. 2. *Comp. Mat.* xvii. 20. xxi. 21.

Μεθιστημι, from *μετα* denoting *change of place*, and *ιστημι* to place.

I. To remove, as from an office. occ. *Luke* xvi. 4. *Acts* xiii. 22. *Comp. Dan.* ii. 21. in *Theodotion's* version. The profane writers apply the word in the same view, as may be seen in *Raphelius* and *Wetstein* on *Luke*. But on *Acts* xiii. 22, *Raphelius* and *Kypke* observe, that it may denote removing Saul, not only from his regal office, but from life; and of this latter application *Kypke* produces several instances from *Josephus*, and remarks, that *Diodorus Sic.* expresses himself fully. *ΜΕΤΕΣΤΗΕΝ ἱερατον ΕΚ ΤΟΥ ΖΗΝ.* So 3 *Mac.* ii. 20. iii. i. *ΜΕΤΑΣΤΗΕΙ ΤΟΤ ΖΗΝ.*

II. To remove, translate into the kingdom of the Son of God. occ. *Col.* i. 13, where see *Raphelius, Wolfius*, and *Wetstein*.

III. To turn away, pervert. occ. *Acts* xix. 26, where *Kypke* shews that both *Thucydides* and *Plutarch* use the V. for turning or bringing over persons to other opinions or sentiments; and *Plutarch*, in a bad sense, for perverting.

Μεθοδεια, ας, ης, from *μεθοδευω* to contrive, devise, which from *μεθοδος* a way, me-

thod, device, artifice, and this from *μετα* denoting *change of place*, and *οδος* a way. A device, artifice, art, artificial method, a wile. occ. *Eph.* iv. 14. vi. 11. So *Theodoret* on the former text explains *μεθοδειαν* by *μηχανην* machination, artificial contrivance; and *Suidas*, having his eye on the latter, expounds *μεθοδειας* by *τεχνας η δολας* arts or deceits; and *Chrysostom*, *Hom.* xxii. in *Ephes.* asks, *Τι εστι μεθοδεια*; *Μεθοδευσαι εστι το απατησαι και δια μηχανης ελπειν, οπερ και επι των τεχνων γινεται, και εν λοδοις, και εν ποσει, και εν παλαισμασιν επι των παραβολων ημας.* What is *μεθοδεια*? *Μεθοδευω* signifies to deceive and to overcome by artifice, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also *Theophylact*. See *Swicer*, *Thesaur.* in *Μεθοδεια*.

This N. occurs not in the LXX, but we meet with the V. *μεθοδευω*, 2 *Sam.* xix. 27, for the Heb. בָּרָא to calumniate, και *μεθοδευσεν εν τω δουλω σου*, and he hath acted deceitfully against his servant. *St. Polycarp* also, in his Epistle to the *Philippians*, uses the V. transitively for artfully perverting, § 7. *Ὅς αν ΜΕΘΟΔΕΥΗ τα λαλια τα Κυριυ προς τας ιδιαις επιθυμιαις.* Whosoever perverts the oracles of the Lord to his own lusts." WAKE.

Μεθορια, ων, τα, from *μετα* with, and *ορος* a bound, limit. So the Latin *confinia*, confines, is likewise from *con* or *eum* with, and *finis* a border, bound.

Borders, confines, where the common bounds of two countries coincide. occ. *Mark* vii. 24. See *Wetstein*, who shews it is applied in like manner by the profane writers. To the instances he has produced I add from *Josephus*, *De Bel.* lib. vii. cap. 1, § 3, speaking of *Melitene*, αν *ΜΕΘΟΡΙΟΙΣ ΤΗΣ ΑΡΜΗΝΙΑΣ εστι ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΣ*, it is situated in the borders of *Armenia* and *Cappadocia*." *Comp. Ant.* lib. xx. cap. 5, § 1.

Μεθυσω, from *μεθυ* wine, which either from *μεθη* drunkenness, or immediately from the Heb. מָדַד or מָדַד to slip, slide. To make drunk, inebriate. *Μεθυσκομαι*, pass. To be drunken, drunk. occ. *Luke* xii. 45. *Eph.* v. 18. 1 *Thessa.* v. 7.

Μεθυρας, ες, ο, ης, from *μεθω*.

E e 3

A drunkard,

A drunkard, one given to excessive drinking. occ. 1st Cor. v. 11. vi. 10.

Μεθυσω, from *μεθυσω* wine. See under *Μεθυσω*.

It denotes in general *to drink wine or strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. *Mt.* xxiv. 49. *Acts* ii. 15. 1 *Thess.* v. 7. *Comp. Rev.* xvii. 2, 6. *Deut.* xxxii. 42. *Isa.* xlix. 26, and see *Daubuz, Vir- tringa*, and *Bp. Newton* on *Rev.*

II. *Pass. To drink freely and to cheerfulness, though not to drunkenness.* occ. *John* ii. 10. And in this sense the verb is plainly used by the LXX, *Gen.* xliii. 34. *Cant.* v. 1, and also, I think, in *Gen.* ix. 21, for the Heb. *נשך*, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in *St. John.* *Comp.* 1 *Mac.* xvi. 16.

III. "*To be filled, plentifully fed.*" *Ma- knight.* occ. 1 *Cor.* xi. 21. *Comp.* LXX in *Ps.* xxxvi. 8, or 9.

Μεϊζότερος, α, ον.

Greater. It is an *emphatical* comparative formed from the comparative *μειζων*. Thus *Schmidius* observes, that in *Homer* we have *χειριστερος* worse from *χειριων*, *πλειστερος* more from *πλειων*; in *Thucydides*, *καλλιωτερος* more beautiful from *καλλιων*; in *Apollonius Rhod.* *μειστορος* less from *μειων*; and in *Aratus*, *χειροτερος* worse from *χειρων*. *Comp.* *Ελαχιστορος*. occ. 3 *John* ver. 4.

Μειζων, ονος, ὁ, ἡ, και το μειζον. An irregular comparative from *μελας* great q. *μειων*.

I. *Greater in quantity, size, or capacity, larger.* *Mark* iv. 32. *Luke* xii. 18. But observe, that in *Mark* the comparative degree *μειζων* is used for the superlative, *μεισις*, greatest, as it is also *Mat.* xiii. 32. xviii. 1, 4. *Mark* ix. 34. *Luke* xxii. 24, 26. *John* x. 29. 1 *Cor.* xiii. 13. So *Herodotus*, lib. i. cap. 26, uses the Ionic *μειστος* for *μεισις*. *Comp.* under *Ελαστος*.

II. *Greater in intenseness or degree.* *John* xv. 13. xix. 11. *Jam.* iii. 1. iv. 6.

III. *Greater in number or abundance.* *Heb.* xi. 26.

IV. *Greater in quality, dignity, authority,*

excellence. *Mat.* xi. 11. xii. 6. xviii. 1. xxiii. 17, 19, & al. freq.

V. *Greater in age, elder.* occ. *Rom.* ix. 12, which is a citation from the LXX version of *Gen.* xxv. 23. This sense of *μειζων* seems *hellenistical*; and thus the LXX have used it not only in the passage just cited for the Heb. *גד* great, but also *Gen.* x. 21. xxix. 16, & al. for *גד* great, old, elder.

ΜΕΙΡΩ.

To provide, share, apportion. Perhaps from the Heb. *יָרַח*, which is used for the *portion* which the husband gave to his bride or to her father. This verb occurs not in the N. T. but frequently in the profane writers, and is inserted here on account of its derivatives.

Μελαν, ανος, το, from *μελας* black; so the Latin *atramentum ink*, from *ater black.* *Ink.* occ. 2 *Cor.* iii. 3. 2 *John* ver. 12. 3 *John* ver. 13.

Μελας, αινα, αν, from *μη* not, and *ελη* the shining of the sun, which from Heb. *לָךְ* to shine.

Black, either when the sun shineth not, occ. *Rev.* vi. 12, or where his light or rays are not reflected, which circumstance constitutes *blackness* of colour. occ. *Mat.* v. 36. *Rev.* vi. 5.

ΜΕΛΕΙ. A verb impersonal, from the Heb. *לָבַד* to toil, labour, whether in body or mind, dropping the *υ*.

It is a care or concern, curæ est. It is followed by a dative of the person caring, as *Mat.* xxii. 16, *ε μελει σοι περι αδενος*, literally, there is not care to thee about any one, i. e. thou carest not for any one. So *Mark* iv. 38, *ε μελει σοι οτι απολυμεθα*; is it no concern to thee (carest thou not) that we perish? & al. freq.

Μελετω, ω, from *μελετη* care, meditation, which from *μελει*.

I. *To meditate.* occ. *Acts* iv. 25. 1 *Tim.* iv. 15.

II. *To premeditate.* occ. *Mark* xiii. 11, on which text *Wetstein* remarks, that *μελετω* in the Greek writers is often applied to a studied and elaborate discourse, as opposed to an extemporary one.

ΜΕΛΙ, ιρος, το, from the Heb. *לָד* in Niph. to be sweet, which verb is particularly applied to honey in the only passage of the O. T. wherein it occurs, *Ps.* cxix. 103.

Honey.

Honey. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4, *Wetstein* cites from *Diodorus Sic.* speaking of the *Nabathæans*, *παρ' αὐτοῖς*—*ΜΕΛΙ πολὺ το καλυμενον* ΑΓΡΙΟΝ, in their country is a great deal of *wild honey*, as it is called."

Comp. *Ἀβρίος* I.

Μελισσιος, *υ, ε, και η, και το—ον*, from *μελισσα* a *bee*, or immediately from *μελι honey*.

Of or belonging to bees or honey. So *μελισσιον κηριον* a *bee's*—or *honey-comb*. occ. Luke xxiv. 42.

ΜΕΛΙΤΗ, *ης, η*.

Melita, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek *μελι, ιτος*, because it abounded in *honey*: But I apprehend the name may be much more probably deduced from the Heb. *מלט* to *escape, take refuge*; and that the Phenicians, who established a colony in it, called it *מלט* or *מלח*, because, as *Diodorus Sic.* lib. v. informs us, "when they extended their traffick to the ocean, ΚΑΤΑΦΥΓΗΝ εἶχον ταυτην ευλιμενον θσαν, και κοιμητην μελισσιαν, They made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea." See more on this subject in the learned and entertaining *Bochart*, vol. i. 499, 500. occ. Acts xxviii. 1.

In the Appendix to the former Edition of this Work, I mentioned with approbation the opinion so ably revived by *Bryant*, that the island *Μελιτη*, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the *Illyrian* island of *Melitè* lying in the *Adriatic Gulph* near *Corcyra Nigra*. But I now revert to the more received opinion, principally for these two reasons: 1st, Because it appears from two passages of *Strabo*, cited by *Wetstein*, that the name *Ἀδριας*, or *Adria*, was, in his time, i. e. in the reign of *Augustus Cæsar*, extended at least as far as to the *Ionian Gulph*, as it certainly afterwards was to the * *Sicilian Sea*, and even to the south of *Peloponnesus*. 2dly, Because (to borrow the words of *Bp. Pearce*, whom see), "in

Paul's voyage to *Italy* from *Melita* on board the *Alexandrian ship*, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: But if *Melita* had been the *Illyrian* isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily* before the ship could arrive at *Rhegium* in *Italy*."

ΜΕΛΛΩ. It may not improbably be derived from the Heb. *מלן* to *languish, be weak*.

I. *To delay*. Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ ΜΕΛΛΕΙΣ; see *Wetstein* and *Hoogveen's* Note on *Vigerus*, De *Idiotism*. cap. v. sect. 8. reg. 11.
II. With an infinitive following, *To be about to do a thing*, *futurus sum*. Mat. ii. 13. xvi. 27. xvii. 12. John iv. 47. vi. 6, & al. freq. *Μελλων*, particip. *Future, what is to come*. Mat. iii. 7. xii. 32. Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25, particularly with *ερεσθαι*. So likewise in the purest Greek writers. Thus in *Herodotus*, lib. iv. cap. 98, *Τερας των ΜΕΛΛΟΝΤΩΝ ΕΞΕΣΘΑΙ κακων*, A sign of *future evils*." See more instances in *Wetstein* on Acts xi. 28. xiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned *Forster* in his Notes on *Plato*, p. 348, cites from *Lysias* ΟΝΟΜΑΣΑΙ ΜΕΛΛΩΝ, and from *Ælian* ΜΕΛΛΟΝΤΩΝ ΑΛΩΝΑΙ. Comp. *Zeunius's* Note on *Vigerus* De *Idiotism*. p. 260, edit. Lips. 1788. On Acts xxvii. 30, observe that *μελλοτων* is not governed by *προφασις*, but is the genitive agreeing with *αυτων* understood, put absolute. *Kypke* produces instances of the like construction after *ως* from *Arrian*, *Josephus*, and *Appian*. Comp. also Luke viii. 20. xii. 36.

ΜΕΛΟΣ, *εος, υς, το*.

I. A member or part of the animal or human body, perhaps from the Heb. *כַּט* to cut off. Mat. v. 29. Rom. vi. 13. xii. 4, & al.

* See *Bp. Pearce* and *Wetstein* on Acts xxvii. 27.

II. It denotes a member of Christ's mystical body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30.

MEMBRANA, *ης, η*. It is the Latin membrana in Greek letters, which signifies

I. "A membrane, the upper and little thin skin of any thing," so called from membræ the *skins* or members, which it covers. And the Latin membrum (whence plur. membra) seems to be a derivative from the Heb. מֵמֶר *strong*, with the formative *o* prefixed, and *m* inserted, as usual, before *b*.

II. Parchment, vellum, which is made of the skins of sheep, and *†* is said to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the parchments which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull *†* and others have observed) St. Paul's *Adversaria* of Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human Βιβλία, whether Jewish or Heathen, just before mentioned.

Μεμφομαι, Depon. q. μεμρον *paui* or *φημι*, to tell a fault, says *Minteri*.

To find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where *Wetstein* abundantly shews that it is in like manner construed with a dative in the Greek writers.

Μεμψιμοιρος, *ο, ος, η*, from μεμψις a finding fault, a complaining (from μεμφομαι), and μοιρα a portion, allotment, which from μεριω to divide, share.

A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. The word is often used in the purest Greek writers (see *Wetstein*); and *Theophylactus* has sketched the character with great elegance, Eth. Char. cap. 17, which is given us by Mr. Addi-

* *Ainsworth's Dictionary*.

† See *Pliny's Nat. Hist.* lib. xiii. cap. 11. *Prædæum* Connection, part i. book 7, at the end; and *Wetstein's Note* on 2 Tim. iv. 13.

‡ *Sermon X.* vol. ii. p. 407.

son in *The Lover*, No. 39, as translated by Mr. *Budgett*. occ. Jude ver. 16.

MEN, A Conjunction, plainly derived, I think, from the Heb מֵן denoting *truth*. Concessive or affirmative, *Truly, indeed*, in which sense it often corresponds to *de* but in the latter member of the sentence, as Mat. iii. 11. ix. 37. xvi. 8, & al. freq. though it is sometimes used without *de* following, as Acts i. iii. 21, nor is this application of *μεν* unusual in the Greek writers. Thins *Xenophon*, *Cyropæd.* lib. iv. p. 225. edit. *Hutchinson*, 8vo. Πῦρρον MEN *ωοοερα*: ποδπαρε, ΕΠΕΙΤΑ *γυωσται* *δρι* *α. τ. λ.* First he will cease being afraid, then he will know that &c." for *extra de*. See *Hutchinson's Note*, and comp. *Herodotus*, lib. i. cap. 102, *Demosthenes* De Coron. at the beginning, and see *Zurinus's Note* on *Vigerus* De Idiotism. p. 536, edit. *Lips.* 1788. And on Acts i. 1, *Kypke* remarks that the particle *μεν* is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by *Herodian* at the beginning of each of his books except the second. And *Wetstein* cites *Xenophon* doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*.

Μεν γάρ—For indeed, Acts xiii. 36, where *Wetstein* cites *Homer* and *Thucydides* joining these particles in like manner.

Μεν ον, 1. And indeed. Luke iii. 13, (where see *Wolffius*) John xx. 30.

2. Further, moreover. John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

Μενουν/ε, A conjunction. from *μεν* indeed, *οον* therefore, and *γν* truly.

1. Yea, rather, quin imo. occ. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, therefore I think proper to affirm, that blessed, &c. It may be justly questioned whether this particle be by the more ancient and pure Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. *Theophylactus Simocatta*, who is cited by *Wetstein* on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. *Wolffius* and *Wetstein*, however, quote a passage from *Aristotle*

Aristotle which begins with *Μερον*, a construction which is also very unusual. See *Vigerus De Idiotism. cap. viii. sect. 8. reg. 15.*

2. *Yes, verily.* occ. *Rom. x. 18.* So *Αλλα μερονως*, *But indeed, or yea verily.* occ. *Phil. iii. 8.*

3. Used interrogatively, *Nay, but?* imd *verō?* occ. *Rom. ix. 20. q. d. thou presumest to arraign the conduct of God, therefore, truly let me ask thee who art thou, O man? &c.*

Μεροι. A conjunction, from *μεν* indeed, and *τοι* truly.

It is an affirmative and adversative particle. *Yet indeed, yet truly.* See *John iv. 27. vii. 13. xx. 5.* In some copies it is in several texts written in two separate words, *μεν τοι.*

MENO, from the Heb. *נשׁוּב*, to remain, dwell.

I. Intransitively, *To remain, abide, dwell.* *Mat. x. 11. Mark xiv. 34. Luke i. 56. John i. 39, 40. ii. 12. Comp. John xiv. 10, 16. xv. 4, 5, 6, 7. 1 John iv. 12. 15, 16.*

II. *To remain, endure, last.* *Mat. xi. 23. 1 Cor. xiii. 13. 2 Cor. ix. 9. Comp. Heb. vii. 3, 24. x. 34.*

III. *To persevere.* *1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31, see Kypke.*

IV. *To stand firm or steadfast.* *Rom. ix. 11.*

V. *To remain alive.* *John xxi. 22, 23. 1 Cor. xv. 6. Wolfius* on *John* cites *Arrian* using it in the same sense, *Epictet. lib. iii. cap. 24, p. 342, edit. Cantab. Μεχρι νυν δια ος EMENON—I have continued in life thus long for thy sake—* See more instances in *Kypke.*

VI. Transitively, with an accusative. *To wait for.* *Acts xx. 5.* This use and construction of the V. is very common in the Greek writers. See *Scopula.*

Μεριω, from *μερις* a part.

I. *To divide, part, share.* occ. *Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2, where Mocknight “imparted.”*

II. *To divide, separate into parts.* occ. *1 Cor. i. 13.*

III. *To distribute.* occ. *Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13.*

IV. *Pass. To be divided, disunited, by discord.* occ. *Mat. xii. 25, 26. Mark iii. 24, 25, 26.*

V. *To be differenced or different, to differ,*

occ. *1 Cor. xii. 34.* But see *Vulg. Wolfius* and *Bovoyer.* But *Kypke* renders *μεμερισται*, is divided, perplexed, i. e. by their several cares, which are specified ver. 34; so he makes *μεμερισα* parallel to *μεριμνα*, and produces *Achilles Tatius* using *εμεμεριστο* in the like sense. *Comp. Mocknight.*

Μεριμνα, *ης, η*, from *μεριζειν τον νοον*, dividing or distracting the mind, according to that of *Virgil, Æn. iv. lin. 285,*

—Animum nunc huc celerem, nunc dividit illuc.

A thousand ways his restless mind divides.

And of *Terence* in the *Andria*, Act i. scen. 5, or 6. lin. 26,

Tot me impediunt curæ, quæ meum animum diversim trahunt.

So many cares encompass me, which draw my mind different ways.

Anxious, distracting or perplexing care, carefulness, solicitude. See *Mat. xiii. 22. 2 Cor. xi. 28. 1 Pet. v. 7.*

Μεριμνω, *ω*, from *μεριμνα*.

To care, to be careful, anxious, anxiously careful or solicitous. Our Translators render it by *being careful*, *Luke x. 41. Phil. iv. 6;* by *caring*, *1 Cor. vii. 32, 33, 34;* and by *having care*, *1 Cor. xii. 25. Phil. ii. 20;* but in other texts by *taking thought*. Thus *Mat. vi. 28. Luke xii. 22, Μη μεριμνατε τῷ ψυχῇ ὑμῶν. Take no thought for your life;* *Mat. vi. 31, Μη οὐ μεριμνησῃτε—Therefore take no thought, saying, what shall we eat? and again Mat. vi. 34, Μη οὐ μεριμνησῃτε—Take therefore no thought for the morrow.* These, I must confess, have long appeared to me some of the most unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above

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170 years ago) the phrase to take thought did generally denote to take anxious thought, or to be anxiously careful. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: However in the *Original Letters* published by Sir John Fenn, vol. ii. p. 71, Letter 41 at the end I find, "Also ye shall be of good cher (cheer) and take no thought." Dated April 14, 1471. In *Shakespeare's* *Julius Cæsar*, Act ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do
Is to himself, take thought, and die for Cæsar."

And in the *Life of Mr. John Fox* prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by taking thought for his household affairs, be overcome or drawn aside." So our Translators, 1 Sam. ix. 5, use taking thought for the Heb. דאג, which certainly denotes solicitude or anxiety ("solicitus, anxious, anxie timuit," *Robertson*), and which on the same subject, 1 Sam. x. 2, they interpret by sorroweth. To all this we may add, that the English Translation by the Divines who fled to Geneva in Queen Mary's reign, renders μεριμνας, in Mat. vi. 25, be not careful; τι μεριμνατε; ver. 28, why care ye? Μη εν μεριμνησητε, ver. 34, care not then; but ver. 31, for these very same words it has therefore take no thought—whence we may fairly conclude, that taking thought was in their time exactly synonymous with caring, being careful.

Μερίς, ιδος, η, from μερίζω to divide, share. A share, part, portion, division. occ. Luke x. 42, (where see *Wolfius*, *Wetstein* and *Kypke*) Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col. i. 12, where see *Macknight*.

Μερισμος, ο, δ, from μερಿಸμομαι perf. pass. of μερίζω.

I. A distribution, gift distributed. occ. Heb. ii. 4.

II. A dividing. occ. Heb. iv. 12.

Μεριστης, ο, δ, from μερίζω.

A divider, an umpire for dividing an estate among coheirs. occ. Luke xii. 14, where see *Grotius*.

Μερος, ος, ος, το, from μερίζω to divide, part.

I. A part, piece. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. Acts xix. 1. Hence the following phrases.

1. Μερος τι (κατα being understood) literally, As to some part, partly, in some measure. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by *Thucydides*. See *Wetstein*.

2. Ανα μερος, By course or turn, q. d. by part or share. (Comp. below Sense II.) 1 Cor. xiv. 27.

3. Απο μερος, In part. Rom. xi. 25. 2 Cor. i. 14. In some sort or respect. Rom. xv. 15. In some degree. Rom. xv. 24. On 2 Cor. ii. 5, see *Whitby*, *Wolfius*, *Bowyer*, and *Macknight*.

4. Εν μερει, with a genitive following, In respect of. Col. ii. 16. So *Wolfius* and *Wetstein* cite from *Ælian*, ΚΡΙΝΑΝΤΕΣ ΙΧΘΥΟΝ ΕΝ ΤΩ ΜΕΡΕΙ ΘΩΡΑ, and from *Diogenes Laertius*, ΕΝ ΜΕΡΕΙ ΣΩΜΜΑΤΟΣ in respect of a scoff.

5. Εν τω μερει τουτω, In this respect or behalf. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where *Wetstein* cites from *Polybius* την πισιν ΕΝ ΤΟΤΩ ΤΩ ΜΕΡΕΙ διαφυλαττειν to preserve fidelity in this respect.

6. Ex μερους, In part, partially, imperfectly. 1 Cor. xiii. 9, 10, 12. In particular. 1 Cor. xii. 27.

7. Κατα μερος, Part by part, by parts, particularly, sigillatim, Heb. ix. 5, where see *Wetstein*. Comp. Κατα II. 20.

II. A share, portion, fellowship. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see *Kypke*.

III. A lot, employment, occupation. occ. Acts xix. 27, where see *Wolfius* and *Kypke*.

IV. A part, faction. Acts xxiii. 9, where *Kypke* cites *Dionysius Halicarn.* using it in the like sense.

V. Μερη, τα, The parts, region, country. Mat. ii. 22. xv. 21. xvi. 13, & al.

VI. Μερη, τα, The parts, side. John xxi. 6. Μεσημερια, ας, η, from μεση the middle, and ημερα day.

I. The middle of the day, mid-day. occ. Acts xxii. 6.

II. The south, that part of the heavens where the sun is at mid-day. occ. Acts viii. 27.

Μεσιτευω, from μεσιτης, a mediator, interposer.

To mediate, interpose. occ. Heb. vi. 17. Μεσιτης,

Μεσσης, *ς, δ*, from *μεσος* the middle.

A mediator, one who mediates between two parties. occ. Gal. iii. 20. This title is in the N. T. ascribed to Christ. occ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. —to Moses. occ. Gal. iii. 19. Josephus uses this word for a mediator or intercessor, Ant. lib. xvi. cap. 2. § 2. *Τῶν παρ' Ἀσπίππα τισιν ἐπιζητημένων ΜΕΣΙΤΗΣ ἦν.* He (Herod) was the intercessor with Agrippa for whatever was desired." Theodotion applies it for an umpire, Job ix. 33, where *δ μεσιτης ἡμῶν* answers to the Heb. *בנינו* between us; and Josephus, in a similar sense, Ant. lib. iv. cap. 6, § 7, *Ταῦτα δὲ ομνύσας εἰςέον, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ἐπισχοῦντο ποιοῦμενοι*—These things they confirmed with oaths, and making God the umpire or witness of what they promised—" So Lucian Amores, tom. i. p. 1063, speaking of Pylades and Orestes, *Θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαζόντες*, Taking a God for a witness of their mutual affection."

Μεσονυχιον, *ς, το*, from *μεσος* the middle, and *νυξ*, *νυκτος*, the night.

Midnight. occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. The old Greek Grammarians, Thomas Magister and Phrynichus have condemned the use of *Μεσονυχιον* in prose as being a poetical word: Alberti however on Luke xi. 5, and Wetstein and Kypke on Mark xiii. 35, have cited instances of it's being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, *η, ον*, from the Chald. or Syr. *ܡܫܐ* the middle, or from the Heb. *מִצֵּי* to divide, part (whence the N. *מִצֵּי* the midst), with the formative *ο* prefixed, q. d. *מִצֵּי* the middle or midst.

The middle, midst, of time or place. Mat. xxv. 6. John i. 26, *Μεσος δε ὑμῶν ἐστίν*—There standeth one in the midst (q. d. middlemost) of you. So Mat. xiv. 24, *Τὸ δε πλοῖον ἡδὴ μεσον τῆς θαλάσσης ἦν*, q. d. *Navis autem jam media maris erat.* The Latins, however, would say, in *medio maris*. Acts i. 18, *Ελαχνης μεσος*, he burst in sunder in the midst or middle. So Plautus cited by Ainsworth, *medius disrumpi*. *Μεσον, το, μερος* part being understood, The middle part, the midst. Acts xxvii. 27. Hence

1. *Εκ μεσου*, From the midst, from among, away. Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14.

2. *Ανα μεσον*, In, or through, the midst, between. Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5.

3. *Δια μεσου*, Through the midst. Luke iv. 20. xvii. 11, "through the confines."—Campbell, whom see.

4. *Εἰς τὸ μεσον*, In or into the midst. Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where Kypke cites from Xenophon, *Cyropæd.* lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, *ΣΤΑΣ ΕΙΣ ΤΟ ΜΕΕΟΝ*.

5. *Εν μεσω*, In the midst, among. Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq. The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. *בְּתוֹךְ* or *בְּמִקְרָב*; the 2d to *בֵּין* or *בְּתוֹךְ*; the 3d to *בְּתוֹךְ* or *בְּמִקְרָב*; the 4th to *מִצֵּי* or *מִבֵּין*; and the 5th to *בְּתוֹךְ* or *בְּמִקְרָב*. They are not, however, merely hebraical or hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11, and Scapula's Lexic. in *ΜΕΣΟΣ*.

Μεστοτοιχον, ς, το, from *μεσος*, middle, and *τοιχος* a wall.

A middle wall, a wall separating between two places. occ. Eph. ii. 14, where the Apostle seems plainly to allude to the wall or *δρυφακρος λιθινος* stone pallisado, as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, *τον της ἀλφειας προσημαινουσαι νομον, αι μεν Ἑλληνικοις, αι δε Ῥωμαϊκοις γραμμασι, μη δειν αλλοφυλον ενλος του ἁγιου ναμειναι* inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place." De Bel. liv. v. cap. 5, § 2. Comp. lib. vi. cap. 2. § 4, and Ant. lib. xv. cap. 11, § 5. See also Doddridge and Wetstein's Note on Eph. ii. 14.

Μεσουρανημα, ατος, το, from *μεσος* middle, and *ουρανος* heaven.

The mid-heaven, the middle part of the heavens, the meridian. occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: "They say there

there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the *μεσημερμια*, the third, the west (*δωρον*), and the last, the subterranean (*υποσαιορ*) or *ανιμεσημερμια*, which itself is also a *μεσημερμια*." And *Eustathius*, on that verse of *Homer*, II. viii. lin. 68.

Ἡμερος δ' ἡλίου μισθὸν ὑπὸν ἀμφιβίδεσθαι,
But when the sun gained the mid vault of heav'n,

observes, that the time from the dawning of the day, *μεχρὸς ἡλιας* ΜΕΩΤ-ΠΑΝΗΜΑΤΟΣ till the sun's gaining the meridian, is called by *Homer* (see lin. 68.) the increase of the day, but from thence the day seems to decline." So *Plutarch* and *Strabo* speak of the sun ΜΕΩΤ-ΠΑΝΟΤΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in *Wetstein* on Rev. viii. 13.

Μεσση, w, from *μεσος* middle.

To be in the middle or midst. occ. John vii. 14. Τῆς ἑορτῆς μεσσεως, In the midst of the feast. So in *Herodotus*, lib. iii. cap. 104, we have ΜΕΩΤΥΣΑ ἡ ἡμερὴ the middle of the day; and in *Thucydides*, lib. v. cap. 57, τὴ Σεπὺς ΜΕΩΤΥΝΤΟΣ, in the midst of summer. See *Raphelius* and *Wetstein*.

ΜΕΣΣΙΑΣ, s. 3. Heb.

The MESSIAS, the Christ. It is plainly the Heb. מָשִׁיחַ, or Chald. מְשִׁיחָא, *Messiah*, with a Greek termination, which from the V. מָשַׁח to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets and priests, so when spoken either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil (see Ps. xlv. 7, or 8, Heb. i. 9.), even with the Holy Ghost and with power. (See Acts x. 38. iv. 27. Luke iv. 18. Isa. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26, and Heb. and Eng. Lexicon in מָשִׁיחַ I. and below Χριστός I.

ΜΕΣΤΟΣ, η, or, from the Chald. or Syriac מְסָא sufficient, abundant. See *Castell* Lexic.

Full, replete. See John xix. 29. xxi. 11.

Rom. i. 29. *Jam*, iii. 9. Mat. xxiii. 28, and *Wetstein*.

Μεσση, w, from *μεσος*.

To fill. occ. Acts ii. 13.

META, A preposition, perhaps from the Heb. מֵעַ (by dropping or transposing the y), which denotes nearness or relation of situation or condition.

I. Governing a Genitive.

1. With, together with. Mat. i. 23. ii. 3, 11. xxviii. 20, & al. freq.

2. As well as. Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11, and see *Bowyer* and *Campbell* on Luke.

3. With, on the same side or party with. Mat. xii. 30. So in *Herodotus*, lib. ii. cap. 152, we have ΜΕΤ' ἙΩΤΤΟΤ ὑστερα, To be on his side: "and in *Aristophanes*, ἢ ΜΕΘ' ἩΜΩΝ ἢ Ε, if you were of our party." See *Raphelius*, *Wetstein*, and especially *Kypke*.

4. Among. Luke xxiv. 5.

5. With, against. Rev. xi. 7. Comp. 1 Cor. vi. 6, 7.

6. With, by, by means of, in the same sense as *δια* with a genitive. Acts xiii. 17. Comp. Acts xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66, where see *Raphelius* and *Kypke*, who shews that it is thus used by *Demosthenes*, *Thucydides*, *Xenophon*, and *Polybius*, and in Mat. construes μετὰ τῆς κατωδίας, with *ὑποκαταρρο*. But Qu? *Μετὰ βίας*, With, or by force. Acts v. 26. ΑΓΕΙΝ ΜΕΤΑ ΒΙΑΣ is several times used by *Polybius*, as cited by *Raphelius* and *Wetstein*.

7. To, towards. Luke i. 58, 72. x. 37. Comp. 1 John iv. 17, where French Translation—la charité envers nous, and *Diodati's* Italian—la carita inverso noi.

II. Governing an Accusative.

1. Of time, After. Mat. xvii. 1. xxiv. 29. xxv. 19, & al. Μετὰ ταῦτα, John xiii. 7, After these things, "not hereafter, i. e. at some distant time, as rendered in our Translation, but As soon as I have finished what I am now doing." Dr. *Bell* on the Lord's Supper, p. 147, 1st edit. p. 164, 2d, Note.

2. Of time, Within, intra. Mark viii. 31, where μετὰ ἡμερῶν ἡμερῶν is the same as τῇ τρίτῃ ἡμέρᾳ on the third day, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63, as is plain from ver. 64. So *Josephus*, Ant. lib. i. cap. 12, § 2,

§ 2, speaking of the circumcision of Isaac, says Εὐθὺς ΜΕΤ' ὀγδοὴν ἡμέραν περιτεμνοῦσι, they circumcise them immediately *within or on the eighth day.*" So the learned *Hudson* renders it in his version, *Diestatim octavo circumcidunt.* See more in *Wetstein* and *Kypke* on Mat. xxvii. 63.

3. With the neuter article το and a verb infinitive, *After, after that.* Luke xxii. 20. μετα το δεῖναι, *after supping or supper, or after that he had supped.* So Mat. xxvi. 32. Mark xiv. 28. xvi. 19, & al.

III. In Composition,

1. It denotes *relation, connection or agreement* with some other person or thing, as in μετῃχω and μεταλαμβάνω to partake.

2. *After, as in μεταμελομαι to be concerned after a fact, i. e. to repent.*

3. It denotes *change of place or condition*, perhaps from Heb. שׁוּב to slip, as in μεταβαλῶ to turn, μεταβαίνω to pass, μεταμορφῶω to transform.

Μεταβαίνω, from μετα denoting *change of place or condition*, and βαίνω to go.

I. To go, or pass, from one place or state to another. Mat. xvii. 20. Luke x. 7. John v. 24.

II. To go away, depart. Mat. viii. 34. John xiii. 1. Acts xviii. 7.

Μεταβάλλω, from μετα denoting *change of place or condition*, and βάλλω to cast, put. To change. occ. Acts xxviii. 6, Μεταβαλλόμενοι (γνωμῇ namely) changing their mind or opinion. Josephus often uses the 2d aor. mid. of this V. in the same sense, as De Bel. lib. v. cap. 9. § 1. and 3, and cap. 11. § 2; and Ant. lib. iii. cap. 12. § 3, he has the full expression, ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑΣ ΓΝΩΜΑΣ See also *Alberti*, *Wetstein*, and *Kypke*.

Μεταβῆμι, from μετα denoting *change of place*, and βῆμι to go.

To pass, go away. An obsolete V. whence in the N. T. we have perf. act. μεταβῆκα, 2 aor. μετέβη, imperat. μεταβῆθι, and particip. μεταβας; 1 fut. mid. μεταβήσομαι. See under Μεταβαίνω.

Μεταγῶ, from μετα denoting *change of place*, and αγω to lead, guide.

I. To turn about, manage, as a horse by a bridle. occ. Jam. iii. 3.

II. Μεταγόμεαι, Pass. To be turned about, steered, as a ship by the helm or rudder. occ. Jam. iii. 4.

Μεταδίδωμι, from μετα denoting *change of condition*, and δίδωμι to give.

To impart, communicate, q. d. to transfer, occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thes. ii. 8. See *Wetstein* on Luke, and *Macknight* on Rom. xii. 8.

Μεταθεῖς, 105, att. εως, ἤ, from μετατιβῆμι to transfer, or change.

I. A being transferred or translated from one place to another, a translation. occ. Heb. xii. 5.

II. A removal. occ. Heb. xii. 27.

III. A change or abrogation. occ. Heb. vii. 12.

Μεταίρω, from μετα denoting *change of place*, and αίρω to take up or away.

I. Transitivity, To transfer from place to place. Thus used in the profane writers.

II. In the N. T. Intransitively, To transfer oneself, remove, depart. occ. Mat. xiii. 53. xix. 1.

Μετακαλεομαι, υμῖν, mid. from μετα denoting *change of place*, and καλεω to call. To call from one place to another, to call or send for. Acts vii. 14. x. 32. xx. 17. xxiv. 25.

Μετακινεω, ω, from μετα denoting *change of place or condition*, and κινεω to move. To move away, remove, dismove, transmove, occ. Col. i. 23.

Μεταλαμβάνω, from μετα denoting *relation*, and λαμβάνω to take.

I. With a genitive of the thing, To partake, or be a partaker, of. occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10.

II. With an accusative of the thing, To get, obtain. occ. Acts xxiv. 25. Λαβεῖν καιρὸν is often used in the Greek writers for taking an opportunity (see *Wetstein*); and *Kypke* has produced from *Polybius*, lib. ii. cap. 16. ΜΕΤΑΛΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀρμολίοντα ποιησόμεθα τὴν κατήχεσαν μνημν. Having gotten (nacti) a convenient opportunity, we will take proper notice."

Μεταληψίς, 105, att. εως, ἤ, from the old verb μεταληβῶ, — ληψῶ, the same as μεταλαμβάνω.

A partaking, or being partaken of. occ. 1 Tim. iv. 3.

Μεταλλάττω, from μετα denoting *change of condition*, and ἀλλάττω to change.

To change one thing for or into another, to transmute. occ. Rom. i. 25, 26.

Μετα-

Μεταμελομαι, or *Μεταμελῶμαι*, from *μετα* after, and *μελομαι* to be concerned, which from the impers. *μελῶ* it is a concern.

To repent, repent oneself, properly, to be concerned after something said or done.

“*Proprie significat, post rem aliquam perperam patrata anxium & sollicitum esse.*” *Mintert.* Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8, & al.

Μεταμορφω, *ω*, from *μετα* denoting change of condition, and *μορφω* to form.

I. To transform as to external appearance, to transfigure. occ. Mat. xvii. 2. Mark ix. 2.

II. To be transformed, or changed internally and spiritually. occ. Rom. xii. 2. Comp. 2 Cor. iii. 18.

Μετανοω, *ω*, from *μετα* after, or denoting a change of condition, and *νοω* to think.

I. To understand afterwards. So Plato in Gorg. *Ταυτα προνοησας μεν δυνατα, ΜΕΤΑΝΟΗΣΑΣΙ δε ανιατα.* These things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable.”

II. To change one's mind or opinion. So in Xenophon, *Cyropæd.* lib. i. at the beginning, *ηναγκαζομεθα ΜΕΤΑΝΟΕΙΝ*, we were forced to change our opinion.” See *Raphelius's* excellent annotations on Heb. xii. 17.

III. In the N. T. To repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, *re-pisco*; or rather, I think, To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4; & al. freq. Comp. *Μετανοια*, and see *Campbell's* VIth Preliminary Dissertation on the Gospels, part. iii. p. 242.

In the LXX this verb almost constantly answers to the Heb. *תנח*, which in like manner denotes to change the mind.

Μετανοια, *ας*, *η*, from *μετανοω*.

I. A change or alteration of mind. Heb. xii. 17, He found no room *μετανοιας* for (his father Isaac's) change of mind (or for his father to change his mind,) though he sought *αυτην* it (this change of mind) with tears. I think with *Raphelius*, that the pronoun feminine *αυτην*, referring not to *τοπον*, but to *μετανοιας*, clearly shews, that *μετανοιας* means Isaac's, not

Esau's, change of mind. See more in *Raphelius* on the place.

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good: So *Athanasius*, *Quæst.* 133. De Parab. *Δια τετο—λελειται μετανοια οτι μετατιθησι τον νυν απο του κακου προς το ασαθεν.* *Μετανοια* is so called because it transfers the mind from evil to good.” *Aretas* in cap. 3. Apocal. *Μετανοια εστι μεταστας απο των χειρονων, και μεταβολη επι το βαλτιον.* *Μετανοια* is a change from worse to better.” Mat. iii. 8, 11. ix. 13. Acts xx. 21.

Δεναι μετανοιαν; To give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. “As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident, says *Doddridge*, that *δεναι μετανοιαν* here signifies to give place or room for repentance, just as the same phrase does in *Josephus* (*Ant.* lib. xx. ch. 7. § 7.) where he says, that the Jews rising up at *Cæsarea* in a tumultuous manner, the wiser people among them went to intercede with the governour (*Felix*) *ΔΟΤΝΑΙ ΜΕΤΑΝΟΙΑΝ επι ταις υπερασμυνοις*, i. e. to publish a pardon to those that should lay down their arms,” or more literally, to give them room for repenting of what they had done, as *Hudson* renders it, *ut daret locum pœnitentiæ ob ea in quibus deliquerant.* Comp. Acts xi. 18. *Aristotle* cited by *Wetstein* on Acts v. uses the expression in the same sense. So *Wisd.* xii. 19, *And hast made thy children be of good hope, οτι ΔΙΔΩΣ επι αναρημασι ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins*, i. e. (as the author had expressed it ver. 10.) *ΕΔΙΔΟΤΕ ΤΟΠΟΝ ΜΕΤΑΝΟΙΑΣ, thou gavest place or room for repentance.* The phrase *διδναι μετανοιας τοπον* is applied in the same view by *Clement*, 1 Cor. § 7. *Εν γενεα και γενεα ΜΕΤΑΝΟΙΑΣ ΤΟΠΟΝ ΕΔΩΚΕΝ ο θεσποτης τοις βυλομενοις επισταφναι επ' αυτον.* In every generation the Lord hath given place or room for repentance to those that were willing to turn to him.

Εις μετανοιαν αλειν, To lead, move, incite, to repentance. Rom. ii. 4, where *Wetstein* cites the same expression from *Iularch* and *Appian*, and *Kypke* from *Josephus*.

Εις

Εἰς μελαινίαν χωρῆσαι, *To come to repentance.* occ. 2 Pet. iii. 9. So *Plutarch*, cited by *Wetstein*, Εἰς METANOIAN —ΧΩΡΗΑΣ. Comp. *Kypke*.

Μεταξυ, An Adv. governing a genitive, from *μετα* with, or after.

I. *Between*. Mat. xviii. 15. xxiii. 35. Rom. ii. 15, *Μεταξυ αλλήλων*, *Between, or among* one another, inter se invicem, “between themselves.” Eng. Marg.

II. With the article prefixed it denotes *time*. John iv. 31, *Εν δε τῷ μεταξυ* (*χρονῷ* namely), *In the mean or intermediate time*. So *Scapula* cites from *Demosthenes* Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, *The mean time*.

III. *After, following, succeeding*. Acts xiii. 42, *Εἰς το μεταξυ σαββατων*, *On the following sabbath*. This expression is plainly equivalent to *ερχομενον σαββατον*, *the next sabbath*, ver. 44. So *Josephus* speaks *Δαδὶς τε καὶ Σολομωνῆος εἰς δε των ΜΕΤΑΞΥ τετων βασιλεων*, of David and Solomon, and of the kings *after* (i. e. who succeeded, subsequentum, *Hudson*) these.” De Bel. lib. v. cap. 4. § 2. And lib. ii. cap. 11. § 4, *μεταξυ* is used for *afterwards*, as it is also by *Clement* twice in 1 Cor. § 44. To which from *Kypke* we may add *Plutarch* using ΜΕΤΑΞΥ for *afterwards*, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλευσιν for *the succeeding kings*.” Institut. Lacon. p. 240.

Μεταμιπτω, and —ομαι, Mid. from *μετα* denoting *change of place*, and *μιπτω* to send.

To send for one from another place, arcesso. Acts x. 5, 22, 29, & al.

Μετασπερω, from *μετα* denoting *change of place or condition*, and *σπερω* to turn.

I. Properly, *To turn from one side to the other*, convertio.

II. *To turn, change*. occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. שׁוּב. See inter al. Joel ii. 31. Amos viii. 10.

III. *To pervert, or to subvert, overthrow*. occ. Gal. i. 7.

Μετασχηματίζω, from *μετα* denoting *change of condition*, and *σχηματίζω* to fashion, which from *σχημα* a fashion, form, or a rhetorical figure, which see.

I. *To transfigure, transform*. occ. 2 Cor. xi. 13, 14, 15. Phil. iii. 21.

II. *To transfer figuratively*, i. e. by a rhetorical figure, or figurative manner of ex-

pression. occ. 1 Cor. iv. 6, *Ταυτα—μετασχηματιστα εἰς εμαυτον καὶ Απολλω*—*These things* (namely what he says concerning the authority of their Teachers, ch. iii. 5, 6, 7, 8.) *I have* by a figure transferred to myself and to *Apollos*, by that figure namely, “* in which, to use the words of *Quintilian*, lib. ix. cap. 2, we want the hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as in the irony, but something latent however, and to be discovered by our audience, which, adds he, is now almost the only thing called *schema* among us, and whence debates are called *figurative*.” See more in *Wetstein*.

Μετατιθεμι, from *μετα* denoting *change of place or condition*, and *τιθεμι* to place.

I. *To transfer, translate from place to place*. occ. Acts vii. 16. Heb. xi. 5.

II. *To remove*. Pass. *To be removed, changed, or perverted, spiritually or mentally*. occ. Gal. i. 6, where see *Wetstein* and *Kypke*.

III. *To change, or turn*. occ. Heb. vii. 12. Jude ver. 4.

Μεταπειρα, Adv. of time, from *μετα* after, and *πειρα* then.

Afterwards. occ. Heb. xii. 17.

Μετεχω, from *μετα* denoting *relation*, and *εχω* to have.

To partake, take part, be a partaker. It governs a genitive. occ. 1 Cor. ix. 10, (where see *Bowyer*.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13, *Φυλης ιερας μετεσχηνην*, partook of, i. e. belonged to, another tribe.

On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit: or p. 72 of the 2d.

Μετωσιζω, from *μετωπος* high, which from *μετα* denoting *change of place*, and *αιρω* to lift up, whence *αιρος*, and changing α into ε, add οἰ into ω, *εωρος*. See *Scapula*.

I. In the Greek writers, *To lift up on high*.

II. *To put a ship out to sea*. Thus *Philostratus*, cited by *Scapula* and *Wetstein*, ΜΕΤΕΩΡΙΣΑΙ την ναυν εἰς το πωλαγος; and *Thucydides* VII. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ εν τῷ πωλαγαι, *Being out at sea*.”

* “In quo, per quamdam suspicionem quod non dicimus, accipi volumus: non utique contrarium ut in ἡμεῖς, sed aliud latens, & auditori quasi inveniendum, quod —jam ferè solum schemà à nostris vocatur, & unde controversie figuratæ dicuntur.” So

So the adjective *μεταωπος* is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under *Καταγω* II.) And because these are in perpetual agitation by the winds and waves, hence

- III. The adjective *μεταωπος* often denotes being agitated with hopes and fears, being anxious, in anxious suspense, or the like. So *Lucian* Jap. Traj. tom. ii. p. 191, *Και νυν ΜΕΤΕΩΡΟΙ πάντας προς την ακροασιν*—And now they are all anxiously solicitous to hear—” And thus it is frequently used in *Josephus*, as *De Bel. lib. i. cap. 27. § 3*, speaking of the condemnation of *Herod's* sons, *Alexander* and *Aristobulus*: *Ενθα δε ΜΕΤΕΩΡΟΣ ην Συρια πασα, και το Ιουδαϊον ΗΝ, εκδεχομενων* (or rather *συνδεχομενων*) *το τελος τε δεσματος*. Then was all Syria and Judea agitated with anxious thoughts, expecting the end of this tragedy.” So *lib. iv. cap. 9. § 2*, *Και η μιν ΜΕΤΕΩΡΟΙ περι των δλων ΟΝΤΕΣ, ως αν σαλουμαρης της Ρωμαιων ηγεμονιας*—And they being anxious for the whole, since the Roman empire was now tossed in a storm—” *Comp. lib. ii. cap. 21. § 1*, and *Ant. lib. viii. cap. 8. § 2*. And in this view *μεταωπιζομαι* in *St. Luke* seems to signify to be agitated with hopes and fears, with anxious, uneasy, restless thoughts, or the like, curarum fluctuare æstu. occ. *Luke* xii. 29. See *Doddridge*, *Alberti*, *Hofius* and *Wetstein* on the place.

Μετοικασις, ας, η, from *μετοικεω* to remove from one habitation to another, which from *μετα* denoting change of place, and *οικεω* to inhabit.

A removing from one habitation or country to another, a transportation, or transplantation. occ. *Mat. i. 11, 12, 17*.

Μετοιχιζω, from *μετα* denoting change of place, and *οικεω* to cause to dwell, which from *οικος* a house.

To cause to change his habitation, to remove from one habitation to another. occ. *Acts* vii. 4, 43, or 44, where *μετοιχιζω* is the 1st fut. Attic for *μετοικεω*.

Μετοχη, ης, η, from *μετεχω* to partake.

A partaking, participation, agreement. occ. *2 Cor. vi. 14*.

Μετοχος, ος, ο, from *μετεχω* to partake.

- I. A partaker. occ. *Heb. iii. 1, 14. vi. 4. xii. 8*.

II. An associate. occ. *Heb. i. 9*. The correspondent *Heb.* word in *Ps. xlv. 8*, to *παρε τις μετεχουσα* of the LXX and of the Apostle is *חֲבֵרָה* above thy associates, and by these are meant all men who believe on Christ. *Comp. Heb. ii. 11, &c. Rom. viii. 17*.

III. A partner. occ. *Luke v. 7*.

Μετρεω, ω, from *μετρον*.

To measure, metc. See *Mat. vii. 2. 2*

Cor. x. 12. Rev. xi. 1.

Μετρητης, ος, ο, from *μετρον*.

A measure of capacity. occ. *John ii. 6*. It is very difficult to determine the exact quantity of the *μετρητης* here mentioned. In the LXX the word is used once, *1 K. xviii. 32*, for the *Heb.* *כֶּמֶס* a seah, equal to about two gallons and a half English: But as the seah is mentioned in scripture only as a measure of things dry, it is more probable that *μετρητης* in *St. John* means the Jewish *בַּת* bath, for which also it is once used by the LXX, *2 Chron. iv. 5*, and which is generally reckoned equal to seven gallons and a half English, though *Eusebius* reduces to less than six gallons, *Lami* to less than four, and *Le Clerc* to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about a hundred and fourteen gallons, this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (*Comp. John ii. 8, 10*.) So large a quantity was probably designed not only to supply the new-married couple with wine during the seven days that the nuptial feast lasted (*Jud. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.*), and to provide for their future occasions, but what was of infinitely greater consequence, to ascertain the reality of our Lord's miracle. Had he exerted his miraculous power over a small quantity only, those who can be now so unreasonable as to charge our Blessed Saviour with encouraging drunkenness, would, no doubt, have been ready to insinuate, that there was some sleight of hand in the case, or a juggle

juggle between Jesus and the servants; and would have asked, Why he did not turn all the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about forty-five gallons, shews, that there was no room for legerdemain or deception. See Bp. Pearce's Miracles, of Jesus vindicated, part iii.

Μετριοπαθῶ, *ω*, from *μετριοπαθής* moderate in his passions, which from *μετρίος* moderate (see *μετρίως*), and *παθος* passion Hesychius explains *μετριοπαθής* by *μικρά πασχων*, suffering or bearing small things, *συγγνωσκων επιεικως*, mildly pardoning; and in Plutarch in Colot. *μετριοπαθεία* is the same as *πραότης* meekness.

With a dative following, *To moderate one's anger towards, to pardon, or treat with mildness or gentleness.* occ. Heb. *v. 2*. So Josephus, Ant. lib. xii. cap. 3. § 2, speaks of *l'espasian* and *Titus*, **ΜΕΤΡΙΟΠΑΘΗΣΑΝΤΩΝ**, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them." See more in Wetstein and Kypke.

Μετρίως, Adv. from *μετρίος* moderate, which from *μετρον*.

Moderately, a little. occ. Acts xx. 12. So in Josephus, Ant. lib. xv. cap. 8. § 1, **ΟΤ ΜΕΤΡΙΩΣ ἄνθυχρησιν**, They were not a little provoked."

METPON, *ς, το*, from the Heb. *מִדָּה* or *מִדָּה* a measure, to which this word often answers in the LXX.—*Τρον* is a Greek termination denoting an instrument (see under *Δελρον*), and the *τ* is sunk in the other dental *τ*.

A measure of capacity or length. See Mat. vii. 2. Luke. vi. 38. 2 Cor. x. 13. Eph. iv. 13. Rev. xxi. 17. But in the N. T. it is generally used figuratively. On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16.

Μετωρον, *ς, το*, from *μετα* after, i. e. above, and *ωψ, ωπος*, the eye, which see. *The forehead, that part of the face which is above the eyes,* "frons, q. d. pars faciei quæ est post oculos." Scapula, Rev. vii. 3. & al.

MEXPI, before a consonant; **MEXPIΣ**, before a vowel. An Adv. from the Heb. *מִקְרָא* to meet, with the formative *כ* prefixed, q. d. *מִקְרָא* meeting.

I. Of place, with a genitive following, *Unto, even unto.* occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *Until.* It sometimes denotes the mere interval of time, so as to exclude what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the intermediate time, so as not to exclude what is beyond. Mat. xi. 23. Rom. v. 14.

Μεχρις *ς*, *Until*, for *μεχρις τῆς ἡμέρας ἐν ᾗ*, until the time in which. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein Var. Lect. on the place. Comp. *Εως* *ς* under 'Eως 1.

2. With a V. in the Subjunctive mood following, *Until, till.* occ. Eph. iv. 13.

III. Of condition, *Unto.* Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4.

MH, An Adv. from the Heb. *מָה*, when used as a negative or prohibitive particle, and signifying *lest, that not*.

1. Of denying. *Not.* Mat. i. 19. iii. 10, & al. freq.

2. After verbs of contradicting or denying it is pleonastic, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and Wetstein and Kypke on this last cited text, and Kypke on the former.

3. Of forbidding or the like, *Not, ne.* In this sense it is often joined with an Imperative, as Mat. vi. 19, 25; sometimes with a Subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19; but when detestation or abhorrence is intimated, with an Optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

4. *Not only, μόνον*, being understood. Phil. ii. 4, where see Wolfius. Comp. 1 Cor. x. 24, 33, and under *Ου* 1.

5. After the verbs *Ὅραω* and *Βλέπω*, *That not, ne;* joined with an Indicative, Mat. xxiv. 6; but generally with a Subjunctive, Mat. xviii. 10. xxiv. 4.

6. *Lest.* Mark xiii. 36.

7. Of interrogation, and answering to the Latin *an? num? q. d. what? or* (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So *μη ex;* to the Latin *an non? q. d. what—not?* occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5. In this sense *Μη* seems a plain derivative from the Heb. *מָה* what?

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8. Interrogative, *Μη γαρ*—For, what—? 1 Cor. xi. 22, where see *Wetstein*.

Μηγε, An adv. from *μη* not, and *γε* truly. Not truly: In the N. T. it is constructed only with *ει δε* but if, *ει δε μηγε*, literally, but if not truly, or but if truly not, i. e. if otherwise, otherwise. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32, & al.

Μηδαμως, An Adv. from *μηδαμος* not even one, which from *μηδε* not even, and *αμος* one, some one, a word which *Eustathius* says belongs to the Ionic and Doric dialects*, and which seems a derivative either from *αμα* together with, unā, i. e. being, as it were, one with, or immediately from *ω* with.

By no means. occ. Acts x. 14. xi. 8.

Μηδε, A Conjunction, from *μη* not, and *δε* but, and.

Nor, neither, not even, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15.

Μηδεις, *μηδεμια*, *μηδεν*, ὁ, ἡ, το, from *μη* not, or *μηδε* not even, and *εις* one.

Not one, no one, none. Mat. viii. 4. xxvii. 19. *Μηδεν*, το, Neut. Nothing, or adverbially (*κατα* being understood), Not at all. Mark v. 26. Luke iii. 13. iv. 35.

Μηδεποτε, An Adv. from *μηδε* not even, and *ωτε* at any time, ever.

Never, at no time. occ. 2 Tim. iii. 7.

Μηδεπω, An Adv. from *μεδε* not even, and *πω* (a word rarely used but in composition) yet, which from Heb. כֵּן or פֹּה here. Not yet. occ. Heb. xi. 7.

Μηχερι, An Adv. from *μη* not, and *εἰ* any more, yet, the *x* being inserted for the sake of sound.

No more, no longer. Mat. xxi. 19. Mark i. 45. Acts xxv. 24. 2 Cor. v. 15, & al. freq.

Μηκος, εος, ες, το, q. from *μεγας* great. Length. occ. Eph. iii. 18. Rev. xxi. 16.

Μηκυνω, from *μηκος*.

To lengthen, stretch out in length. *Μηκυνομαι*, pass. To be lengthened, grow up, as a blade of corn, assurgō. occ. Mark iv. 27.

In the LXX of Isa. xlv. 14, *μηκυνω* signifies to cause to grow, as the rain doth a tree, and answers to the Heb. בָּנִי in Hiph. to make great.

Μηλωτη, ἡς, η, (i. e. *δρα* a skin or hide) from *μηλον*, Doric *μαλον*, a sheep, which may be either from *μαλει* it is a cure or concern, on account of the care which these animals require in tending, or from *μαλος* soft, tender, (which from Heb. רָפוּ to soothe) a term very applicable to sheep, either from the gentleness of their disposition, the † tenderness of their bodies, or the softness of their wool, which last is in Greek sometimes called *μαλλος*.

A sheep's skin or hide with the wool on. occ. Heb. xi. 37, They wandered about *εν* *μηλωταις*, in sheep-skins, in goat-skins. So *Clement* in his 1st Epistle to the Corinthians, § 17. *Μιωται γενωμεθα κρειωνων, διδιντες εν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, και ΜΗΛΩΤΑΙΣ περιεπαίσαν. κρυσσοντες την ελευσιν τε Χριστου λεγουεν δε Ηλιαν, και Ελισσαιον. εἰ δε και Ιεζκιελ, τας περιεπαίσαν.* Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ: We mean Elias, and Elisæus, and Ezekiel, the prophets." That Elias or Elijah had a hairy garment appears from 2 K. i. 6, and that this was the usual dress of the Prophets seems evident from *Zech.* xiii. 4, where it is styled *ργω ροττα*, a garment of rough hair. The garment or mantle of Elijah is in Heb. called *רוּחַ*. 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by *μηλωτη* a sheep-skin.

MHN, ηνος, δ.

A month. Luke i. 24, 26, & al. freq. This word may be derived either from *μηνη* the moon, by the phases of which the month is reckoned (so the Eng. month from moon), or else it may be deduced immediately from the Heb. מִנָּה to number, compute, as being a certain period of days, or space of time numbered or computed by the lunar phases; and *μηνη* may be considered as a derivative from *μην*. It is obvious to remark, that not only these two Greek words, but also the Latin *mensis*, a month, and the Eng. moon, month, are ultimately derived from the same Heb. מִנָּה.

MHN. A conjunction subjoined to many

† So *Virgil* calls them *molle pecus*, tender cattle, *Georgic* III. lin. 296—321. Comp. Heb. and Eng. Lexicon in *מִנָּה* II.

* See *Dammi Lexic.* col. 13.

other

other particles. It may be derived either from *μῆν* truly, or immediately from the Heb. מִן truth.

Ἡ μῆν (מן, ἀμην), Truly, verily, surely. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn oaths. So *Eustathius* in *Odyss.* 11. Εἰς ἡ καὶ ὁρκιον μετὰ τῇ ΜΗΝ, ὅιον, ἡ ΜΗΝ ποιήσω τοῦδε. H joined with *μῆν* is also used in swearing, as *ἡ μῆν* verily I will do this." See *Raphelius* and *Wetstein*, and comp. Gen. xxii. 16, 17. in the LXX, and H II. 2. above.

Μηνύω. May not this V. be derived from *μηνή* the moon, which was originally formed מִנָּה for signs, Gen. i. 14; or, as the Son of Sirach expresses it, ἀναδειξὶν χρόνων, a signification, or declaration of times, *Ecclus.* xliii. 6, and by it's different phases so eminently serves this purpose? Comp. *Μην*.

To indicate, shew, signify, declare. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28.

Μήποτε, An Adv. from *μή* denoting negation or interrogation, and *ποτε* at any time.

1. Lest at any time, lest. Mat. iv. 6. v. 25. vii. 6. xxv. 9. "Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves." So *Campbell*, who thinks there is no ellipsis, and observes that *δε* after *ωραιοῦς* is wanting in some MSS of principal note. But see the learned Translator himself, also *Wetstein* and *Griesbach* (Var. Lect.) the latter of whom rejects *δε* from the text. In Acts v. 39, either *βλέπετε, Sec, beware*, which is expressed Heb. iii. 12, may be understood before *μήποτε*, or else this word be connected with *σαῶται αὐτοί*, ver. 38, and the intermediate words may be read in a parenthesis. See *Bowyer*.

2. Whether. Luke iii. 15, where it signifies a doubt.

3. If so be, if perhaps. 2 Tim. ii. 25. Or, Perhaps, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 K. xviii. 27, for the Heb. particle מִן. *Ecclus.* xix. 13, 14. So *Arrian*, *Epictet.* lib. iii. cap. 22. p. 313. edit. *Cantab.* Τι ἂν, εἴεν εἴχετε εὐλευθερον; ΜΗΠΟΤΕ εἴεν. What then, have you nothing free? Perhaps nothing." And in this sense of *Perhaps*, *Kypke* (after *Alberti*) under-

stands it in *Mut.* xxv. 9, and produces several other instances of it's being thus applied by the Greek writers.

Μῆπω, An Adv. from *μή* not, and *πω* yet, which from Heb. פֶּה or פֶּה here.

Not yet. occ. Rom. ix. 11. Heb. ix. 8.

Μῆπως, A Conjunction, from *μή* lest, and *πως* by any means.

Lest by any means, lest peradventure. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μῆρος, σ, δ, either from *μεῖρω* to divide, because the body is there divided or split, as it were, or perhaps from the Heb. מָעַר nakedness, which from the V. עָרַע to make naked.

The thigh. occ. Rev. xix. 16.

Μῆτε, A Conjunction, from *μή* not, and *τε* and. Neither, nor. Mat. v. 34, 35, 36, & al. freq.

MHTHP, *ῥεπος*, by syncope *ῥεος*, ῥ. The Greek Grammarians deduce it from *μαω* to desire, on account of the intense *σοφίη* or natural affection which mothers bear to their offspring. But when it is considered that this word is found not only in the Greek and Latin, but, with little variation, in the * Northern languages, and even in the † *Persic*, it will appear more proper to derive it, as some learned men have done, from the Heb. מֵא a mother, by transposition, and adding the termination *τηρ*. (Comp. under Πατήρ.) In the Doric dialect it is written *ματηρ*, whence Latin *mater*. And in *Æschylus Eumen.* lin. 896, the Scholiast explains *Μα* itself (which is merely *ΜΑ* inverted) by *Μῆτερ* †.

I. A mother. Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50, we may observe, that *Andromache* in *Homer*, Il. vi. lin. 429, after having related the deaths of her father, mother, and brothers, uses similar expressions with regard to her surviving husband, *Hector*,

Ἦκτορ, ἀπὸς οὗ μοι ἴσσι πατήρ καὶ σθένος μητὴρ, Ἡδὲ κασιγνήτης

Yet while my *Hector* still survives, I see
My father, mother, brethren, all, in thee.

POPE.

* MOTHER, mater; Anglo-Saxon *mōder*, *mōder*, *mōder*; *Alaman.* *mutter*, *mutter*, *mutter*; *Dan.* *moder*; *Suer.* *moder*, *Belg.* *mouder*.
† *Junius Etymolog. Anglican.*

† See *Heb.* and *Eng.* Lexicon in *ῥεος*, and comp. above under *συγάρι*.

‡ See *Maittaire's Dialects*, p. 242. A.

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II. It

II. It is applied to the *Jerusalem* which is above, i. e. to the celestial society to which all true Believers, as spiritual sons, belong. occ. Gal. iv. 26.

III. —To mystical Babylon, the mother of whores or whoredoms (for come copies read *ωπορειων*), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned *Daubuz* on the place.

Μητι, An Adv. from *μη* denoting a question, and *τι* any thing.

1. It denotes a question asked, and answers to the Latin *Numquid?* num? an? What?—? Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a negative interrogation, *Campbell* (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For

2. Μητιγς seems to denote, literally, *What not truly, or—at least, i. e. how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See *Wetstein* and *Kypke*.

Μητις, —τινος, from *μη* denoting a question, and *τις* any one.

Any one? occ. John iv. 38. Comp. John vii. 48.

Μητρα, ας, η, from *μητηρ* a mother.

The womb, matrix. occ. Luke ii. 23. Rom. iv. 19.

Μητραλως *, α, δ, Attic for *μητραλοιας*, which from *μητηρ* a mother, and *αλοια* to strike, smite, beat, and this from *αλοαω* to thresh.

A murderer, or rather, A smiter or striker of his mother. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. *Ammonius De Vocum Differentiis*, *Αριστοφανης*, Η ΜΗΤΕΡ ΗΛΟΙΗΣΕΝ, η πατρος γναθον επαλαξεν. Αφ ε και ΜΗΤΡΑΛΟΙΑΝ φασιν και ΠΑΤΡΑΛΟΙΑΝ *Aristophanes*, "he hath either beaten his mother, or struck his father on the face, whence the terms *μητραλοιας* and *πατραλοιας*." See *Wetstein*.

Μια, ας, η. The feminine of *his one*, which see. But it seems properly derived from *ια* fem. of *ιος one, alone*, (from

Heb. *וְיָא* a being) with *μ* prefixed after the Hebrew manner.

ΜΙΑΙΝΩ, perhaps from the Heb. *יָמַד* to refuse, reject.

To pollute, defile, ceremonially. occ. John xviii. 28; morally and spiritually. occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. *Wetstein* on Tit. i. 15, cites from *Dionysius Halicarn.* ΜΙΑΙΝΕΙΝ ΤΗΝ ΑΤΤΟΤ ΣΥΝΕΙΔΗΣΙΝ, to defile his own conscience."

It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *מָדַד* to pollute, defile.

Μιασμα, ατος, το, from *μειασμαι*, 1 pers. perf. pass. Attic of *μιανω*.

A pollution, defilement. occ. 2 Pet. ii. 20.

Μιασμος, α, δ, from *μειασμα*, 1 pers. perf. pass. Attic of *μιανω*.

A pollution, defiling. occ. 2 Pet. ii. 10. *Επιθυμια μiasμου*, lust of pollution, i. e. polluting lust, an hebraism. Comp. under *Διαλογισμος* l.

Μιγμα, ατος, το, from *μειγμαι* 1 pers. perf. pass. of *μιγνυμι* to mix.

A mixture. occ. John xix. 39.

Μιγνυμι, either from *μισγω* to mix (from the Heb. *יָמַד* or *יָמַד* the same), or from *μεινω* to mix, which may be from Heb. *יָמַד* to melt, dissolve.

To mix, mingle. occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. I cannot forbear observing how remarkably the prophecy of our Blessed Lord, Luke xiii. 3, was fulfilled on the Jewish people, even before Jerusalem was formally besieged by *Titus*. The account *Josephus* gives of this matter, *De Bel. lib. v. cap. 1. § 3.* is enough to make one's blood run cold; for, after telling us that the Zealots were divided into two factions, one under *Eleazar*, who had made themselves masters of the inner court of the Temple and of the building itself, the other under *John*, who continued in possession of the outer courts; and that *John* was continually annoying *Eleazar's* party with his military engines; he adds, that although *John's* faction were like mad dogs in wickedness, yet they admitted into the Temple such as were inclined to sacrifice, and that these, though at their entrance they had solemnly deprecated the cruelty of the Zealots, yet were destroyed by them, as it were

* So *Eustathius* on *Hom.* Il. iv. p. 385, cited by *Wetstein* on 1 Tim. i. 9, spells it with an α, and not *μυτραλως*; with an υ.

were by the bye: Τα γὰρ ἀπὸ τῶν ὀργανῶν βελή, μαχρί τε βώμῃς καὶ τε γέω δια τὴν βίαν ὑπερφαινομένα, τοῖς τε ἱερεῦσι καὶ τοῖς ἱερουργοῖσι ἐνεπίεῖς καὶ πολλοὶ σπυρσάντες ἀπὸ γῆς περσάτων, περὶ τὸν διωνύμον καὶ πᾶσιν ἀνθρώποις χῶρον ἅγιον, πρὸ τῶν θυμάτων ἐπέσον αὐτοὶ καὶ τὸν Ἑλλῆσι πᾶσι καὶ Βαρβάροις σέβασμον βώμον κατεσπίσαν ἰδίῳ φονῇ. Νεκροὶς δὲ ἐπιχωριοῖς ἀλλοφυλοῖς, καὶ ἱερεῦσι βεβήλοι συναφύροντο, καὶ παντοδαπὸν αἷμα πλώματων ἐν τοῖς θείοις περιβολοῖς ἐλμναζέτο. For the darts were shot from the engines with such force that they reached the Altar, and even the Temple itself, and struck both the Priests and Sacrificers; so that many of those who had come thither from the extremities of the earth, out of regard to a place celebrated and esteemed holy among all mankind, did themselves fall before their sacrifices, and sprinkled with their own blood that altar which was revered by all, both Greeks and Barbarians. Then were the bodies of aliens mixed with those of Jews, and the bodies of the Priests with those of the profane, and the blood flowing from all kinds of carcases stood in pools within the sacred precincts of the Temple."

MIKPOΣ, α, ov, Doric **MIKKOΣ**, from the Heb. **יָד** to decay, grow poor or weak; whence also the Latin *macies* leanness, and Eng. *emaciate*.

I. Little, small, in size or quantity. Luke xix. 3. 1 Cor. v. 6. Jam. iii. 5. Comp. Mat. xviii. 6, 10, 14.

II. Little, short, of time. Rev. vi. 11. *Mixpor* (χפור time namely, which is expressed John vii. 33. xii. 45.), *A little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. Ὅρος IV.—of distance, *Mixpor*, το, *A little, a little way*. Mat. xxvi. 39. Mark xiv. 35. Διαστημα distance or space is understood.

III. Little, small, in number. Luke xii. 32.

IV. Little, in dignity, mean, i. e. in appearance. Mat. x. 42. Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11.

V. Little, in age, young. Mark xv. 40. See *Vitringa* Observ. Sacr. lib. iii. cap. 3. § 17.

Mixporos, α, ov. Comparative of μικρός. Less, in size, dignity, or spiritual advantages, occ. Mat. xiii. 32, Mark iv. 31.

Luke ix. 48. Mat. xi. 11. Luke vii. 28. But observe, that in all these passages μικροτερος is used for the superlative μικρότατος the least. Comp. Μειζων I. and Ελασιος. On Mat. xi. 11, comp. Luke vii. 28, and see *Whitby*, *Wolfius*, and *Wetstein*.

MIAION, ε, το.

A mile. occ. Mat. v. 41. It is a word formed from the Latin *mille a thousand*; for a Roman *mile* consisted *mille passuum* (see under *Opyvia*), of a thousand paces, each of which was nearly equal to five feet English. *Mille* may be probably derived from the Heb. מֵלֵא to fill. *Polybius*, as cited by *Strabo*, uses the same word *Μίλιον*. See *Raphelius* and *Wolfius*.

Μιμεομαι, σμαι, from μιμος an imitator, properly of the scurrilous kind, a buffoon, a mimic, so called perhaps from the Heb. עָוָה a blamish, a fault; because the abilities of such persons are exerted chiefly in mimicking and exposing the faults, foibles, and oddities of men.

To imitate, follow, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11.

Μιμητής, ε, ἐ, from μιμητής, 3 pers. perf. of μιμεομαι.

An imitator, a follower. 1 Cor. iv. 16. Eph. v. 1, & al. In 1 Pet. iii. 13, ten MSS. two of which ancient, for μιμηται have ζηλωται, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and *Griesbach* marks it as perhaps the preferable reading.

Μιμνησκω, from μνω to remind, by prefixing the reduplicate syllable μι, and adding the termination σκω, as in διδρασκω from δραω, γινωσκω from γνωω. To cause to remember, to remind. *Μιμνησκομαι*, pass. To be mindful, to remember. occ. Heb. ii. 6. xiii. 2.

ΜΙΣΕΩ, ω, from the Heb. שָׂנֵא to reject, with disgust, "ex odio reprobavit," *Mintert*, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

I. To hate. Mat. v. 43, 44. Rom. vii. 15. Heb. i. 9, & al. But in Rev. ii. 15, observe that for ἐμισω the *Alexandrian* and another ancient MS, with many later ones, several ancient versions, and several printed editions, read ἐμίσως, which reading

ing is approved by *Grotius*, *Wetstein* and *Griesbach*, the last of whom has received it into the text.

- II. *To hute*, comparatively, *to postpone in love or esteem*. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xix. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17.

Μισθαποδοσία, ας, ἡ, from **μισθος** a recompense, and **ἀποδίδωμι** to render.

A recompense, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.

Μισθαποδοτής, ε, δ, from **μισθος** a reward, and **ἀποδίδωμι** to render.

A recompenser, a rewarder. occ. Heb. xi. 6.

Μισθιος, ε, δ, from **μισθος** a reward, hire.

A hired servant, a hireling, whose condition was perhaps, in many respects, worse than that of a household slave *. occ. Luke xv. 17, 19.

Μισθοποιεῖν, αἶμα, Mid. from **μισθος** hire.

To hire, to engage to labour for wages. occ. Mat. xx. 1. 7.

ΜΙΣΘΟΣ, ε, δ, either from the Heb. **סָבַח** to incite, or from **סָבַח** to set, settle, appoint, with the formative **ο** prefixed, as denoting either what incites to labour, or what is an appointed price of it.

- I. Properly, Hire, wages due for work done, Luke x. 7. 1 Tim. v. 18. Jam. v. 4.

II. A reward, recompense, in a good sense, though far exceeding the merit of the receiver. Mat. v. 12. x. 41. "It signifieth a reward of mere grace, as well as an hire or wages; and so the Apostle useth it plainly. Rom. iv. 4." Dr. *Falk* in *Leigh's Crit. Sacr.* In Jude ver. 11. construe **μισθος** with **πλάνη**—in the deception of *Balaam's* reward. Comp. 2 Pet. ii. 15, and see *Wolfius*.

III. A recompense of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See *Blackwall's Sacred Classics*, vol. i. p. 170.

Μισθωμα, αλος, το, from **μισθωμαι**, pers. perf. pass. of **μισθω** to let out to hire.

A hired house. occ. Acts xxviii. 30. So *Phil.*, cited by *Wetstein*, EN ΜΙΣΘΩ-ΜΑΤΙ οἰκεῖν.

Μισθωτος, ε, δ, from **μισθωμαι**, 3 pers. perf. pass. of **μισθω** to let for hire.

A hired servant, a hireling. occ. Mark i. 20. John x. 12, 13.

* See Dr. *Powell's* Disc. xiv. p. 331.

MNAA, μυα, Gen. μυαας, μυας, ἡ.

The LXX use this word several times for the Heb. **מָנָה** *manah*, whence it is evidently derived, and which, from Ezek. xlv. 12, seems in money to have been equal to sixty *shekels*, of which see under **Αργύριον** II. Luke xix. 18, 16, & al.

Μνασμαι, μναμαι, from the active **μναω**, ω, to remind, cause to remember, bring into another's memory, as the V. is used in *Homer*, II. xv. lin. 31. *Odyss.* iii. lin. 101, & al. which may not improbably be derived from the V. **μνω** to remain, which see; or from the Heb. **נָסַח** to withhold, retain, keep, keep still, as our Translators render it, Job xx. 13; whence also the old Latin *meno* to remember, whence *memini*, *memor*, *memoro*, &c. and Eng. *memory*, *remember*, and their derivatives.

- I. To remember, retain or keep in mind or memory. Luke i. 54. 1 Cor. xi. 2. 2 Tim. i. 4. Also in a passive sense, To be remembered. Acts x. 31.

II. To recollect, call to mind. Mat. v. 23. xxvi. 75. John ii. 22. xii. 16, & al. In a passive sense, To be recollected, to be brought or come into remembrance. Rev. xvi. 19.

Μνεα, ας, ἡ, from **μνασμαι**.

- I. Remembrance. occ. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. *Phil.* i. 3. On the first text *Wetstein* cites from *Isocrates* the same phrase **MNEIAN EXEIN**.

II. Mention. occ. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. *Philem.* ver. 4. In all which texts it is joined with the V. **μνησθαι** to make, as it often is in the same sense by the Greek writers. See *Wetstein* on Rom. i. 9.

Μνημα, αλος, το, from **μνημαι**, 1 pers. perf. of **μνησθαι**.

A monument in memory of the dead, a tomb, a sepulchre. Luke xxiii. 53. On Mark v. 5. Luke viii. 27, see the following word.

Μνημειον, ε, το, from **μνημα** the same.

A monument, tomb, sepulchre. See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. The History of the *Demoniacs* in Mat. viii. 28, &c. is well illustrated by what we are told of the philosopher *Democritus* by *Diogenes Laert.* **ἐρημικῶς ἐνίοτε καὶ τοὺς ταφῆς ἐνδιαφερόντων**, that he frequented solitary places, and even lived some-

sometimes in *tombs*; and by *Lucian*, that *καθερχας ἐαυτον εἰς MNHMA*, shutting himself up in a *tomb* without the gates (of the city) he there continued writing and composing both night and day." Philopseud. tom. ii. p. 495. See also *Wetstein* on *Mat.* viii. 28.

Μνημη. ης, ἡ, from *μνημαι*, perf. of *μνησμαι*.

I. *Remembrance, memory*. Thus used in the Greek writers. See *Scapula*.

II. *Mention*. occ. 2 *Pet.* i. 15, *Την ταυτην μνημην ποιεισθαι*, to make mention of these things; for thus the phrase *τινος μνημην ποιεισθαι* is used in the Greek writers, particularly *Herodotus*; nor can I find that it is ever applied in any other sense. See *Raphelius* and *Wetstein*. To these passages they have produced I add from *Herodotus*, lib. i. cap. 15. *ΑΡΔΤΟΣ — ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ*, I will make mention of *Arctus*; lib. ii. cap. 102. *ΤΟΤΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ*; and from *Lucian*, *Pseudomant.* tom. i. p. 859. *Ἡμεῖς μὲν πολὺ ὠμώτερον λέγου ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ*. We will make mention or speak of a much more horrid robber."

Μνημονευω, from *μνημων* *mindful*, which from *μνημη*.

It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember*. *John* xiv. 21. *Acts* xx. 31, 35. 1 *Thess.* i. 3. 2 *Tim.* ii. 8. On this last text *Wetstein* remarks, that both in *Demosthenes* and *Isocrates* the V. governs an accusative.

II. *To be mindful of*. *Heb.* xi. 15.

III. *To recollect*. *John* xvi. 4. *Comp.* *Eph.* ii. 11. 1 *Thess.* ii. 9.

IV. *To make mention*. *Heb.* xi. 22. It is used in this sense also by the profane writers. See *Scapula's* *Lexicon*.

Μνημοσυρον, ο, το, from *μνημων* *mindful*, which from *μνημη*.

A *memorial*, "a somewhat to preserve memory." occ. *Mat.* xxvi. 13. *Mark* xiv. 9. *Acts* x. 4. In which last passage there is a plain allusion to the Levitical service. See *Lev.* ii. 2, 9, 16, where the LXX use the word *μνημοσυρον* for the *Heb.* מִזְבֵּחַ a *memorial*, which denotes a

part of the bread-offering, including all the *frankincense*, which was ordered to be burnt on the altar, to be an offering made by fire for a sweet savour unto the Lord.

Μνησσω, from *μνασμαι* to court for a wife, as the V. is frequently used by *Homer* (see *Odyss.* i. lin. 248, and *Odyss.* vi. lin. 34, 264.), which from *μνασμαι* to remember, have in mind.

To court for a wife, *nuptias ambio*, *sua prociis*. *Pass.* *Μνησσομαι*, *To be courted*, as the woman. Also, *To be betrothed*, or contracted, in consequence of being courted. occ. *Mat.* i. 18. *Luke* i. 27. ii. 5. From *Deut.* xx. 7. *Jud.* xiv. 7, 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the *Heb.* וָרָא to betroth, which see in *Kircher's* *Concordance*.

Μογιλαλος, ο, δ, η, from *μογος* scarcely, hardly, with difficulty, and *λαλος* speaking. *Speaking with difficulty*, having an impediment in his speech, a stammerer. occ. *Mark* vii. 32, where see *Wolfius* and *Wetstein*.

Μογος, Adv. from *μεγος* labour, toil, which may be derived either from the *Heb.* נָגַח to grieve, or rather from נָגַח to labour, the formative נ being prefixed, and the ו being changed into ο, as usual, q.d. נִגְחָה or נִגְחָה.

Scarcely, hardly. occ. *Luke* ix. 39.

ΜΟΔΙΟΣ, ο, δ, from the *Heb.* מֶדָה to measure, and as *Ns.* מֶדָה and מִדָּה a measure; whence also *Eng.* *mete*, *Latin* *modus*, *moderor*, &c. and *Eng.* *mode*, *moderate*, &c. A measure of capacity, a bushel, or rather a peck; for the Roman *modius* did not much exceed this latter quantity. Some have supposed that this word is formed from the *Latin* *modius*; but *Grotius* observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for *Dinarchus*, says he, uses it. So *Scapula* and *Wetstein* in *Mat.* v. 15, cite *χίλις μολδοι*, from *Dinarchus* in *Demosthen.* *Comp.* also *Kypke*, who observes that the word came from the Greeks to the Latins. For proof that the ancients used sometimes to hide their burning lamps under bushels, or the like, see *Wolfius* and *Wetstein*.

F f 4

Μοιχαλῖς,

Μοιχαλῖς, ἰδος, ἦ, from μοιχαομαι.

- I. *An adulteress, a woman who commits adultery or whoredom*, occ. Rom. vii. 3. 2 Pet. ii. 14, *Having eyes μεσες μοιχαλῖδος full of adultery*, say our Translators, but literally *full of an adulteress*. So *Pluto*, *Αυγης* EXONTA TA OMMATA MEΣTA, *Having his eyes full of light*;" and *Σκοτας* ΑΝΑΠΑΕΩΣ ΣΚΟΙΗΙ τας οφθαλμους, *should have his eyes full of darkness*;" and *Moschus*, coming still nearer to the expression of the Apostle, *Idyll. ii. lin. 18*, where he is speaking of *Europa*, who had seen two women so plainly in her sleep, that when awake.

— Αμφοτερας δι
Εισιτι πισταμενοις εν ομμασιν ειχι γυναικας.
Still had she both the women in her eyes.

Thus *Elsner*, whom see. *Doddridge* remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies, says he, their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus *Æcumenius*, *Ουτοι γαρ οφθαλμους εχοντες εδεν αλλο βλεψειν η μοιχαλιδας*, For though these men have eyes yet they see nothing but adulteresses. Comp. *Kypke*.

- II. *An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world*. occ. Jani. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called *γενεα μοιχαλῖς* an adulterous generation. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. *Doddridge* interprets *γενεα μοιχαλῖς* "a spurious race degenerated from the piety of their ancestors;" but I find no proof that *μοιχαλῖς* ever signifies *spurious*. See *Suicer Thesaur.* under *Γενεα* IV.

Μοιχαομαι, ωμαι, from μοιχος.

- I. *To commit adultery*, strictly and properly so called. occ. Mat. v. 32, twice, (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.
- II. *To be guilty of adultery, by causing another to commit it*. Mat. xix. 9, (former part.) Mark x. 11. The former text runs thus, *But I say unto you, that whosoever*

shall put away his wife, unless for whoredom, and marry αλλην another woman, μοιχαται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for *polygamy* was, without doubt, permitted to the *Israelites*, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by *Abraham*, *Jacob*, *David*, &c. Consider also the history of *Elkanah*, 1 Sam. i. and of *King Josiah*, 2 Chron. xxiv. 1—3. Comp. 2 K. xii. 2. Yea, the Mosaic Law actually provides for cases of a supposed *polygamy*, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9, *guilty of adultery*? I answer, by causing his former wife to commit it; for our Saviour had explained himself, Mat. v. 32. So *Clemens Alexandrinus*, Strom. xi. interprets the former *μοιχαται* in Mat. xix. 9, by *αναγκαζει μοιχευθηναι* forces to commit adultery; and indeed two Greek MSS, referred to by *Wetstein*, for this *μοιχαται* read *ποισι αυτην μοιχευθηναι*, makes her commit adultery; but this I take to be a gloss from Mat. v. 32.

Mark x. 11, *And he saith unto them, Whosoever shall put away his wife, and marry another woman, μοιχαται is guilty of adultery εν αυτην*. This text is to be interpreted in the same manner as Mat. xix. 9; though it must be owned, that the concluding words *εν αυτην* render it more difficult and embarrassing. But since we meet with no such words either in Mat. xix. 9, or Luke xvi. 18, there is some cause to suspect their genuineness in Mark, and accordingly they are omitted in three of the later Greek MSS cited by *Wetstein*: and what is more material, the ancient *Syriac* version, whose authority is at least equal to that of any one Greek MS. now extant, has entirely dropt them. If however it be thought proper to retain them, they must, I think, be rendered, *in respect of her*, i.e. of the former wife; namely, as in Mat. by causing her to commit adultery. And to confirm

confirm this interpretation, it may be observed, that in the *Alexandrian MS.*, edit. *Wilde*, there is a *point* or *stop* between *μοιχαται* and *ἐν αὐτῇ*; as if the sense were indeed complete with the former word, but the latter were added by way of explanation, or limitation.

Μοιχεία, ας, ῆ, from *μοιχος*.

Adultery. occ. *Mat.* xv. 19. *Mark* vii. 21. *John* viii. 3. *Gal.* v. 19.

The whole story of the woman taken in adultery, *ἐν μοιχεία*, from *John* vii. 53, to viii. 11, inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS, or not in this part of *St. John's Gospel*, or it is noted as dubious. *Weststein* accordingly marks it as what ought to be expunged, and *Griesbach*, as probably to be omitted. On the other hand, much the greater number of MSS retain the passage. *Mill* thought it authentic, and *Bp. Pearce* in his *Notes* defends it against the objections of *Weststein*. And to the authors here mentioned, together with *Wolfius* and *Campbell* in his *Note* on *John* viii. 1—11, I refer the reader for further satisfaction.

Μοιχεύω, from *μοιχος*.

I. To commit adultery. *Mat.* v. 27. xix. 18, & al.

II. Transitive with an accusative, To commit adultery with, to debauch, a woman. occ. *Mat.* v. 28. So *Lynias*, p. 4. edit. *Taylor*, 4to. ΕΜΟΙΧΕΤΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ ΕΜΗΝ; and *Lucian* *De Merc.* Cond. tom. i. p. 506. ΜΟΙΧΕΤΩΝ τὸ ἀδελφὸς ΤΗΝ ΓΥΝΑΙΚΑ, *Committing adultery with his brother's wife.* *Μοιχεύομαι*, Pass. To be debauched, commit adultery, as a woman, *mæchari*. occ. *John* viii. 4; where *Weststein* cites from *Plutarch*, Τὴν μητέρα ΜΟΙΧΕΤΟΜΕΝΗΝ ΕΠ' ΑΥΤΟΦΩΡΩ, ΚΑΤΑΛΑΒΩΝ; and from *Ælium*, ΜΟΙΧΕΤΟΜΕΝΗΝ ΓΥΝΑΙΚΑ ΕΠ' ΑΥΤΟΦΩΡΩ, λαβών.

III. To be guilty of adultery, by causing another to commit it. *Luke* xvi. 18, former part. Comp. under *Μοιχεύομαι* II. To commit spiritual adultery, i. e. be guilty of idolatry. occ. *Rev.* ii. 22.

ΜΟΙΧΟΣ, ο, δ, from the Heb. *מָכַר* to press, compress. See *Ezek.* xxiii. 3, in the Heb.

I. An adulterer. occ. *Luke* xviii. 11. 1 *Cor.* vi. 9. *Heb.* xiii. 4.

II. An adulterer, in a spiritual sense. occ. *Jam.* iv. 4. Comp. *Μοιχαλῆς* II.

Μολις, Adv. from *μολος labour*, which may be by transposition from the Heb. *לָבַד* to labour, toil.

Scarcely, hardly, with difficulty. *Acts* xiv. 18. xxvii. 16. 1 *Pet.* iv. 18, & al.

ΜΟΛΟΧ, δ, Heb.

Moluch, Heb. מֶלֶךְ THE King; for which the LXX use *Μολοχ*, 2 *K.* xxiii. 10. *Amos* v. 26; *Μολιχ Βασιλει*, *Moloch the King*, *Jer.* xxxii. 35; and *Αρχοντι*, the Ruler, *Lev.* xviii. 21. xx. 2, 3, 4. occ. *Acts* vii. 43. It is the name of an idol worshipped by the *Ammonites*, 1 *K.* xi. 7, and by the apostate *Israelites*, *Lev.* xviii. 21. xx. 2. 2 *K.* xxiii. 10, who dedicated and even burnt their own children to him. See *Ezek.* xvi. 20, 21. xxiii. 37. 39. *Jer.* xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf (or steer), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet*. "It appears from the substance of this idol, which was * brass or copper, from it's having the head of a calf or steer, the animal emblem of fire, from it's being divided into seven partitions (or according to others † having seven chapels before it) answering to the

* Comp. *Ezek.* i. 7. *Dan.* x. 6. *Rev.* i. 15.

† See *Hyde's Religio Veterum Persarum*, cap. v. p. 134. edit. 1700.

scvch

seven planetary spheres or orbits, and from the horrid rites performed to it, that it was intended as a representative of the *Solar Fire*. This is further confirmed by its name *ἡ βασις* King; for as a King, in his political capacity, acteth where he is not, by means of others, so the *Solar Fire* in this system doth, in some sense, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of physical action is in the *Fire*.*

With regard to that horrid, but general custom among the Heathen, of offering *human sacrifices*, and particularly children, to *Moloch*, *Κρόνος* or *Saturn*, the reader may, among some curious particulars, find enough to make his blood run cold in the † authors cited in the note. He would also do well to consult at first hand, *Porphyry De Abstinētiā*, lib. ii. cap. 53, & seq. and *Eusebius's Præparat. Evangel.* lib. iv. cap. 16, 17. The last mentioned author quotes from *Diodorus Siculus*, lib. xx. a passage so remarkable to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily: They imputed this calamity, says *Diodorus*, to *Cronus* or *Saturn's* fighting against them; for whereas they used in former times to sacrifice the best of their own children to this God, they had lately offered such children as they had privately purchased and

brought up; and an enquiry being made, some of those who had been sacrificed were found to have been supposititious. Reflecting, therefore, on these things; and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the God: In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (*ἐκὼς αὐτοὺς ἑδῶσαν*), to the number of no less than three hundred. *Ἦν δὲ παρ' αὐτοῖς ἀνδρίας Κρόνου χάλκως, ἐκείλας τὰς χεῖρας ὑψίας [ἐκείλαμενας] ἐπὶ τῆς γῆς, ὥστε τὸν συνιθὲντα (read ἐπὶ θέντα) τῶν παιδῶν ἀποκωλύεσθαι (read ἀποκωλύεσθαι) καὶ πιπτειν εἰς τὴν χάσμα πλῆρες πυρός.* For they had a brazen statue of *Saturn* stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it may be remarked, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that, at different places and times, there should be some variations in both those respects?

ΜΟΛΥΝΩ, perhaps from the Heb. *לִמְנָע* polluted, defiled. (*Ezek.* xxxvi. 23.) which from the V. *לִמְנָע* to pollute, &c.

To pollute, defile. occ. 1 Cor. viii. 7. Rev. iii. 4. xiv. 4.

Μολυσμος, ο, ὁ, from *μολυσμαί*, 1 pers. perf. pass. Attic of *μολυνω*.

Pollution, defilement. occ. 2 Cor. vii. 1.

Μομφη, ης, ἡ, from *μυμομφα*, perf. mid. of *μυμφομαι*, to blame, complain.

Complaint, cause of complaint, quarrel. occ.

Col. iii. 13. The phrase *μομφη ἔχειν* is used by *Euripides* and other Greek writers in the same sense. See *Welstein*.

Μορη, ης, ἡ, from *μυμονα*, perf. mid. of *μυνω* to remain, dwell, or immediately from the Heb. *מוֹרָה* or *מוֹנָה* a dwelling, habitation.

A mansion, habitation, abode. occ. *John* xiv. 2, 23; where *Kypke* cites the phrase ΜΟΝΗΝ ΠΟΙΕΙΣΘΑΙ for remaining, dwelling, from *Thucydides* and *Josephus*.

Μονο-

* Heb. and Eng. Lexicon in *תּוֹ*.

† *Plutarch* D. Superstit. towards the end. *Parker's Bibliotheca Biblica* on *Leviticus*, p. 286, & seq. *Jenkins's Reasonableness of Christianity*, vol. i. p. 339 3d edit. Dr. *H. More's* Explanation of Grand Mystery, book iii. cap. 14, &c. *Cæsar's* Comment. lib. vi. § 15. and *Cluverius's* and *Montanus's* Notes: *Rollin's* Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. *Picart's* Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. *Leland's* Advantage and Necessity of Christian Revelation, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo. edit. *Millar's* Hist. of Propagation of Christianity, vol. i. p. 181, &c. 257, 262: vol. ii. p. 211, 214, 217, 220. *Mallet's* Northern Antiquities, vol. i. p. 132, &c. Capt. *Cook's* Voyage to Pacific Ocean, 1. introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

Μονογενής, εὖς, εἷς, ὁ, ἡ, from **μόνος** *only*, and **γενῶ** or **γενίω** to *beget*.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten son*, in respect of his issue by *Sarah*. Comp. Gen. xxii. 2.

II. It is applied to *Jesus Christ*, the *only-begotten Son of God*. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously * some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in *Christ*, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, (יְהוָה בֶּרֶךְ Son of the **ALĒIM**, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten Son of God* †. And, according to John i. 18, though *no one* (οὐδεὶς) had seen *God* at any time, yet this *only-begotten Son*, who is in the bosom of the *Father*, i. e. "not only the special object of the *Father's* love, but who is admitted to his most secret counsels ‡," he hath declared him.

Μονον, Nent. of **μόνος**, applied adverbially. *Only*. Mat. v. 47. viii. 8. It is used in elliptical expressions, Gal. ii. 10. v. 13, as *Raphelius* shews it is likewise by *Polybius* and *Arrian*. Comp. *Wolfius*.

Οὐ μόνον δε, *And not only*, followed by *ἀλλὰ καὶ* but also, implies an amplification of what precedes, and may frequently be rendered as in our Translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So *Hoogerveen* on *Vigerus*, De *Idiotism*. cap. viii. sect. 8. reg. 23. cites from *Cebes's Picture*, "That fortune is wont δέναι πολλαπλασιασιν, αὐθις καὶ ἀφελᾶσθαι ἃ δίδωκεν ὉΤ ΜΟΝΟΝ ΔΕ, ΑΛΛΑ ΚΑΙ ΤΑ ΠΡΟΥΠΑΡΧΟΝΤΑ, to give men many things, and again to take

them away, and not only these, but also what they before had." *Kypke* on Rom. v. 3, renders the whole phrase *Οὐ μόνον* δε, *ἀλλὰ καὶ*—by *Quia imo, quod maius est—Yea, what is more—and produces Philo and Lucian thus applying it.*

Μονός, ἡ, ὁ, from **μεινῶνα**, perf. mid. of **μεινω** to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. Luke xxiv. 18, *Σὺ μόνος* (not *μόνον*) *παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἐγγὺς*—; *Art thou alone a stranger*, or, *Art thou the only stranger in Jerusalem, and knowest not, &c.?* So *Wetstein* (whom see) cites from *Dio*, *Σὺ ἀπα, εἶπα, ΜΟΝΟΣ ἀνηκόος εἰ τῶτων, α πάντες ἰσασιν*; *Are you, pray tell me, the only person who never heard of what all the world knows?"*

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. *So of things*, Luke xxiv. 12, *καίματα μόνᾳ, lying by themselves.*

Μονοφθαλμός, ε, ὁ, from **μόνος** *single*, and **οφθαλμός** *an eye*.

Having but one eye. occ. Mat. xviii. 9. Mark ix. 47.

Μονῶν, ω, from **μόνος**.

To leave alone. **Μονοομαι**, εμαι, pass. *To be left alone, to be destitute*. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See *Wetstein* and *Kypke*.

ΜΟΡΦΗ, ης, ἡ, perhaps from the Heb. מוֹרָא *appearance*, and מַצְחָה *aspect*.

Outward appearance, form, which last word is from the Latin *forma*, and this, by transposition, from the Doric *μορφα* for *μορφη*. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to *Christ's* being *real and essential God*, or **JEHOVAH** (though that **HE IS SO is the Foundation of Christianity**), but to *His glorious appearances, as God*, before, and under, the *Mosaic dispensation*. See *Whitby* and *Doddridge*, and comp. under **Ισος** III.

The **LXX** use it Isa. xlv. 13, for the Heb. תְּבִיטָה *fashion, form*, and Job iv. 16, for תְּבִיטָה *a delineation, similitude*.

Μορφῶν, ω, from **μορφη**.

To form. occ. Gal. iv. 19.

Μορφῶσις, ιος, att. εως, ἡ, from **μορφῶν**.

I. *A form, delineation, sketch, draught, summary*. occ. Rom. ii. 20, where see *Whitby* and *Doddridge*.

II. A

* Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313 —317. edit. Grabe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241, &c. 2d edit.

† Bp. Povee on John i. 14, explains the *only-begotten of the Father*, by "the *only-begotten Son of the Father*, ch. iii. 18." Adding, "No man was ever born into the world as *Jesus* was, according to Mat. i. 20, and Luke i. 35.

‡ Campbell, in Note on John iii. 13.

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the word in Sense I. See *Wolfius* on both texts, and *Suicer* Thesaur. in *Μορφωσις*.

Μοσχοποιεω, ω, from *μοσχος* a calf, and *ποιεω* to make.

To make a calf, occ. Acts vii. 41.

ΜΟΣΧΟΣ, σ, δ. *Homer* uses this word as an adjective, Il. xi. lin. 105, *ΜΟΣΧΟΙΣΙ λυγροῖσι* with tender flexible twigs; and this seems its primary meaning; whence it afterwards came to denote young, tender animals of the beeve kind. *Μοσχος*, as applied to a twig or shoot, seems very naturally deducible from the Heb. *צמר* to draw out in length, protract.

A calf, a steer, a young bullock. Luke xv. 23; Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)

Μουσικος, σ, δ.

A musician, a player on a musical instrument. occ. Rev. xviii. 22. This word is, no doubt, derived from *Μουσα* a Muse. Of these, according to the Greek mythology, there were nine, the tutelar Goddesses of all polite and useful arts; hence some deduce their name from the Heb. *מוסר* discipline, instruction: But * *Abbe Pluchet* with more probability brings these fabulous deities from *Egypt*, and observes, that the nine emblematic figures which were exhibited among the Egyptians to denote the nine months during which that country was freed from the inundation, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, or &c.; that all these images were designed to point out to the people what they were to do; and to ascertain their use they were called *Muses*, *Μουσαι*, i. e. drawn out or delivered from the waters or inundation, from the Heb. *צמר* to draw out, which word is in this view applied to *Moses*, who received his name from it, Exod. ii. 10; that the Greeks, who adopted this group of emblems as so many Goddesses, either thought they were already furnished with the peculiar marks of each of the fine arts, or took care to furnish them therewith, and then gave them Greek names agreeable to

their own idle fancies about them, and thus threw a new disguise over the truth.

Μοχθος, σ, δ, from *μογος* labour, toil. See under *Μογος*.

Toil, travel, afflictive or wearisome labour. It is more than *κωπος*, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8.

ΜΤΕΛΟΣ, σ, δ.

The marrow. occ. Heb. iv. 12, where, as the learned † *Dr. Smith* has justly remarked, "we are to understand not medulla ossium, the marrow of the bones, but medulla spinalis, the marrow of the back, or spinal marrow; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those nervous fibres whereof the muscles and tendons, which direct the motions of the joints, are † principally composed. *Scapula* observes, that *Sophocles* and the tragic poets use *μυελον λευκον* for the brain (of which the spinal marrow is the continuation), that the medical writers call the brain *μυελος εγκεφαλιτης*, and the spinal marrow *μυελος ραχιτης*. The Etymologist derives *μυελος* from *μυω* to hide; but it may perhaps be from the Heb. *מלא* filling, because it fills the bony cavities wherein it is contained; so the Latin medulla is so called quod in ossibus media sit, because it is in the middle of the bones.

Μυω, ω. *Eustathius* deduces it from *μυω* to shut, namely, the mouth, because the initiated were *μυσιν το σωμα, και μη εκφαιρειν α μυσσηναι*, to shut their mouths, and not discover what they were taught in the mysteries. Comp. *Καμμυω*.

To initiate into secret mysteries. occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term *μυστα* peculiarly relates. See the passages cited by *Wetstein* on the place.

Μυθος, σ, δ, from *μυσω* to instruct.

I. A word, a speech. Thus used in the profane writers.

† King Solomon's Portraiture of Old Age, p. 29, 3d edit.

† See *Boerhaave's* Institut. Medic. § 393—399, edit. 3^{tie}.

* See *Hist. du Ciel*, tom. i. p. 312, &c. and *Boyer's* Pantheon, p. 67, 2d edit.

II. In the N. T. *A tale, a fable, a fiction.* 1 Tim. iv. 7. 2 Pet. i. 16, & al. *Wetstein* on 2 Pet. i. 16, cites from *Galen παθαις* — ΗΚΟΛΟΤΘΗΣΑΝ ΛΟΓΟΙΣ they have followed plausible accounts; and from *Josephus*, *Procem.* in Ant. § 4. the very phrase τοῖς ΜΥΘΟΙΣ ΕΖΑΚΟΛΟΤΘΗΣΑΝΤΕΣ.

ΜΤΚΑΟΜΑΙ, *ωμαι.*

Properly, *To low, or bellow, as a beeve.* It is plainly formed from the *sound*, like the Latin *mugio*, and the Eng. to *moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeves*; whence *Quintilian* calls it *mugientem literam*, the *mooring or bellowing letter*. But *μυκαομαι* is the only passage of the N. T. wherein it occurs, namely, Rev. x. 3, is used for the *roaring of a lion*; and *Plutarch*, *De Solert. Animal.* tom. ii. p. 972. D. speaking of *young lions* hunting for prey, says, *Καν λαβωσιν θριον, ανακαλθεναι, ΜΟΞΟΤ ΜΤΧΗΜΑΤΙ το βρυχημα ποιητης θυμιον.* If they catch any thing they call (the old lions) by making a roar like the *bleating of a calf*. *Theocritus*, *Idyll.* xxvii. lin. 21, has ΜΤΚΗΜΑ ΛΕΑΙΝΗΣ for the *roar of a lioness*. And *Oppian*, *Cyneget.* lib. iv. seems to confound *μυχασθαι* with *βρυχασθαι*, which latter properly denotes a *lion's roaring*, when he says,

ΜΤΚΑΤΑΙ ΒΡΥΧΗΜΑ *ωλαυριον* —

A horrid roar he bellows.

See more in *Bochart*, vol. ii. 287, and 732.

Μυκτηριζω, from *μυκτηρ* the *nose, nostril*; which from *μυσσω* to *blow*, clear from *macus* by *blowing*, *inungo*, *emungo*, and this from the Heb. *צמד* to *press, squeeze*, (see *Prov.* xxx. 33, in Heb.), whence also the French *moucher*. Or else perhaps *μυκτηρ* may be from the Heb. *מקח* a *mocking*, Ps. xxxv. 16, where the LXX render *מקח* *מקח* mockers, or makers of *mock*, by *εξεμυκτηρισαν μυκτηρισμον*. From Heb. *מקח* may also be derived the Greek *μωκος*, *μωκαω*, &c. which signify *derision*, *MOCK*.

To mock, properly, *to sneer, to shew contempt by looks*, and particularly by *contracting the nose or nostrils*; for, as it is observed by *Quintilian*, lib. xi. cap. 3, § 4,

edit. *Rollin*, "*Naribus derisus, contemptus, fastidium significari solet.* By the *nostrils* we are apt to shew *scorn, contempt, disgust.*" Hence *Horace* drolly expresses *sneering* by *naso suspendere adunco*, lib. i. sat. 6. lin. 5. (Comp. lib. i. sat. 3. lin. 29, 30.) So *Persius*, sat. i. lin. 40. — *Rides* — *et nimis uncis Naribus indulges.* (Comp. sat. v. lin. 91.) So we speak of *turning up the nose* at a thing, in the same sense. *Μυκτηριζομαι*, pass. *To be mocked, eluded.* occ. *Gal.* vi. 7.

Μυλιας, *η, ον*, from *μυλος*.

Belonging to a mill. occ. *Mark* ix. 42.

ΜΤΑΟΣ, *α, ο*, from *μωλη* a *mill*, or immediately from the Heb. *סל* or *חל* to *cut off* or *to pieces*; whence also the Latin *molu*, and Eng. *mill, meal*.

A mill-stone. occ. *Mat.* xviii. 6. *Luke* xvii. 2. *Rev.* xviii. 21, 22, where comp. *Jer.* xxv. 10, and observe that "in the East they [usually] grind their corn at *break of day*; and that when one goes out in a morning, one hears everywhere the noise of the mill." See more in *Harmer's* *Observations*, vol. i. p. 250, &c.

Μυλων, *ωνος, ο*, from *μυλη*. See under *Μυλος*.

A place where corn is ground with a hand-mill. occ. *Mat.* xxiv. 41.

Μυριας, *αδος, η*, from *μυριοι*.

I. *A myriad*, i. e. *ten thousand*. *Acts* xix. 19. *Comp.* ch. xxi. 20.

II. *A vast or indefinitely great multitude.* *Luke* xii. 1. *Comp.* Heb. xii. 22. *Jude* ver. 14, with his holy myriads, of angels namely, as in the preceding text.

Μυριζω, from *μυρον*.

To anoint with aromatic or odorous ointment. occ. *Mark* xiv. 8. This V. is used both by *Aristophanes* and *Athenæus*. See *Wetstein*.

Μυριοι, *αι, α*. It is derived from *μυρις*, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable*, and may be deduced from *μειρω* to *divide*, since such a multitude may be divided into numerous parts. *Ten thousand.* occ. *Mat.* xviii. 24. 1 *Cor.* iv. 15. *xiv.* 19. On 1 *Cor.* iv. 15, *Wetstein* and *Kypke* shew that the word is, by the Greek writers, used, like the Latin *sexcenti*, *six hundred*, for an indefinitely large number. *Wetstein* cites from *Philo*, ΜΤΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ.

ΜΥΡΟΝ,

ΜΤΡΟΝ, σ, το,

An aromatic, odoriferous ointment. Galen, cited by Wetstein on Luke vii. 45, says *μυρον* is properly oil, in which any aromatic is mixed. The name seems to be from the Heb. מֵר מֵר myrrh, which was a principal ingredient in such compositions. Mat. xxvi. 7, & al. Comp. under *Αλαβαστρον*, and see Campbell on Mat.

Μυστηριον, σ, το, either from *μυσ-ης* a person initiated in sacred mysteries, which from *μυνω* to initiate, or immediately from the Heb. סֵתֶר hidden, from the V. סֵתֶר to hide.

A mystery.

I. It denotes in general somewhat hidden, or not fully manifest. Thus 2 Thess. ii. 7, we read of *το μυστηριον της ανομιας*, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. Josephus has a similar phrase. ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, a mystery of wickedness, which he applies to Antipater's crafty conduct to ensnare and ruin his brother Alexander. De Bel. lib. i. cap. 24. § 1. Menander, p. 274. lin. 671, edit. Cleric. uses *μυστηριον* for a secret. ΜΥΣΤΗΡΙΟΝ σς μη κατευνης τω φιλω, Tell not your secret to a friend."

II. * "Some sacred thing hidden or secret, which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, Great is the mystery of godliness; God was manifest in the flesh, justified by the spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle—Particulars indeed, which it would never have entered into the heart of man to conceive (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the Apostle styles this mystery of godliness *μεγα* great, he seems plainly to allude to the famous Eleusinian mysteries†, which were dis-

* "Rem occultam seu arcanum sacram, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." Suicer Thesaur. in Μυστηριον II. 2.

† For a good account of the heathen mysteries, and particularly of the Eleusinian, see Leland's Ad-

tinguished into *μικρα* και *μεγαλα*, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer Thesaur. in Μυστηριον II. 2. a. b. In like manner the term *μυστηριον*, Rom. xi. 25. 1 Cor. xv. 51, denotes what was hidden or unknown 'till revealed; and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2, it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6, we read of the wisdom of God in a mystery, even the hidden wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, we speak or declare this wisdom; and (ver. 10.) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the Apostles are called Stewards of the Mysteries of God, 1 Cor. iv. 1, these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God, Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that as faithful Stewards, they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St. Paul mentions his praying for his converts that their hearts might be comforted, *εις επιγνωσιν το μυστηριου το Θεου, και Πατρος και υιου Χριστου*, to the knowledge of the mystery of God, even of the Father and of Christ; for thus I think the passage should be translated (comp. *Επιγνωσις*): But if with our Translators we render *επιγνωσιν* acknowledgment, still the word *μυστηριον* can by no means exclude knowledge; for this is life eter-

vantage and Necessity of the Christian Revelation, part i. ch. 8 and 9, and Macknight's Pref. to Ephesians, sect. 7.

nal,

mal, saith our Lord, John xviii. 3, *that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7, yet it was something he had declared *εμφηγησας*, to his servants the Prophets. Comp. Amos iii. 7.

III. The word *μυστηριον* is sometimes in the writings of St. Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3—9, he styles *the mystery*, and *the mystery of Christ*, which in other generations was not made known to the sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body (with the Jews namely), and partakers of his promise in Christ, by the gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a *spiritual truth couched under an external representation or similitude*, and concealed or hidden thereby, unless some explanation be given. Thus Rev. i. 20, *the mystery*, i. e. the spiritual meaning, of the seven stars—*The seven stars are the Angels of the seven churches.* So Rev. xvii. 5, *And upon her forehead a name written, Mystery, Babylon the Great*, i. e. *Babylon in a spiritual sense, the mother of idolatry and abominations; and ver. 7. I will tell thee the mystery or spiritual signification of the woman.* Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32, and their respective contexts. I think proper to observe, that I have above carefully taken notice of all the passages of the N. T. in which the term *μυστηριον* *mystery* occurs; and this I have the rather done, because a most *unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant something *absolutely unintelligible* and *incomprehensible*. A strange mistake! since in almost every text wherein *μυστηριον* is used, it is mentioned as something which is *revealed*, *declared*, *shewn*, *spoken*, or which *may be known or understood*. Theodotus uses this word, Dan. ii. 18, 19, 27, 28, 29, 30, 47. iv. 9, for the Chald. *ṣēṭ*, which denotes not a thing *unintelligible*, but a *secret*. In the same sense it is applied in the Apocryphal Books. See Tobit xii. 7. Judith ii. 2.

Eccclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for *sacred or divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites or ceremonies* of false religion, Wisd. xiv. 15, 23.

The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha*.

Μυωπαζω, from *μυειν* *τας* *ωπας*, *shutting the eyes*. See *Μυω* and *Καμμυω*.

To shut, wink, or close the eyes against the light. Thus the word is explained by the learned Bochart, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μωλωψ, *ωπος*, *δ*, from *μωλος* *a battle, fighting*, and *ωψ* *an appearance*. *Μωλος* is from *μολος* *labour*, particularly of a military kind, *fighting*, which see under *Μολος*.

A wound made in war, also a wale, weal, or whelk, i. e. *the mark left on the body by the stripe of a scourge*. So the Etymologist. *Μωλωψ*—*ἡ* *ἐκ* *πολεμῶ γενόμενη* *πληγὴ*—*κυριως* *γὰρ* *μωλωπες* *λεσιναί* *αἱ* *ἐκ* *βορῶν* *λατρῶν* *πληγῆς*. In the latter sense it is plainly used Eccclus. xxviii. 17, *Πληγὴ* *μαστιγῶς* *ποιεῖ* *μωλωπας*, "*The stroke of the whip maketh marks in the flesh.*" Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24.

Μωμεσμαι, *εμαι*, from *μωμος*.

To blame, find fault with. occ. 2 Cor. vi. 3. viii. 20.

ΜΩΜΟΣ, *σ*, *δ*, from the Heb. *מום* *a spot*, for which the LXX have frequently used this Greek word.

A spot, blemish, disgrace. occ. 2 Pet. ii. 13.

Μωραινω, from *μωρος* *insipid, foolish*, which see.

I. *Μωραίνομαι*, Pass. spoken of *salt*. *To lose it's savour, to become insipid.* occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "*Our Lord's supposition of the salt's losing it's savour*, is well illustrated by Mr. Maundrell†, who

* Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Discertat. ix. part i, which the reader may do well to consult.

† Journey to the Euphrates.

tells

tells us, that in the *Valley of Salt* near *Gebul*, and about four hours journey from *Aleppo*, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in *Mat. v.* The innermost, which had been connected with the rock, retained its savour, as I found by proof." *Macknight's Note* on *Mat. vi. 13.* *Dr. Shaw, Travels*, p. 148, takes notice of a similar circumstance in *Barbary*. "*Jibbel Had-deffa*, says he, is an entire mountain of salt, situated near the eastern extremity of the *Lake of Marks*. The salt of it is of a quite different quality and appearance from that of the *Salina*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of its original savour."

II. To make foolish, insatiate. occ. *Rom. i. 22.* 1 *Cor. i. 20.*

Μωρία, ας, ἡ, from μωρος.

Foolishness, folly. occ. 1 *Cor. i. 18, 21,* 23. ii. 14. iii. 19.

Μωρολογία, ας, ἡ, from μωρος foolish, and λογος a word, speech.

Foolish talking. occ. *Eph. v. 4.*

Μωρος, ε, ὁ, ἡ, from μη νοι, and ορεο to excite, which from Heb. נָע the same.

I. Not exciting the sensation of taste, tasteless, insipid. Thus it is used by *Hippocrates*, lib. ii. *De Diet. cap. 27.* 'Ονοσα ὑσπον φουσιν εχει, και ψυχρον, και ΜΩΠΗΝ,—Such as are of a moist, cold, and insipid nature."—So *Dioscorides*, lib. iv. 'Ριζας γευσαμενων ΜΩΠΑΙ, Roots insipid to the taste."

II. By an obvious and easy transition from the bodily taste to the mind, foolish, silly, stupid, insulid. See *Mat. vii. 26.* xxv. 2, 3, 8. 1 *Cor. i. 27.* iii. 18. *Tit. iii. 9.* Μωρον, το, Foolishness, folly. 1 *Cor. i. 25.*

III. It denotes *A wicked, graceless, abandoned wretch*. This is agreeable to the style of the Old Testament, where fools frequently mean wicked, profligate persons. See 2 *Sam. iii. 33.* xiii. 13. *Ps. xiv. 1.* occ. *Mat. v. 22.* *Comp. Mat. xxiii. 17, 19.* And observe, that in these latter passages our Blessed Saviour spake in his prophetic character (*comp. ver. 14, 15.*); and therefore, in whatever sense we take the word μωροι, he was guilty of no violation of the former precept, which was levelled against bitter expressions of causeless anger in our ordinary conversation.

N.

N

N, ν, Nu. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decad, or fifty. In the old Cadmean alphabet it answered to the Hebrew and Phenician Num in name, order, and

power; but in both its forms, N and ν, it rather resembles the Phenician than the Hebrew letter, though indeed not very like either.

Ναζωραιος, ε, ὁ.

I. A Nazarene, i. e. a native or inhabitant of the town of Nazareth, and also, A Nazarene.

Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ch. ii. 23, *And he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He (Christ) shall be called i. e. * he shall not only be esteemed and called, but he shall really be Ναζωραῖος*. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant of Nazareth*, and it was expressly predicted that he should be *born at Bethlehem*: But as *Nathanael* objected, John i. 47, *Can any good thing come out of Nazareth?* (comp. John viii. 41, 42, 52.), so we find the Jews calling our Saviour *Ναζωραῖος* or *Nazarene* in contempt, John xviii. 5. Acts vi. 14. Comp. John. xix. 19. And their taking occasion, from our Lord's abode at *Nazareth*, to apply the epithet of *Ναζωραῖος* to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous* and *reproachful* manner †: But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach*. And accordingly in the greater number of passages wherein the title *Ναζωραῖος* or *Ναζαρενός* is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders *Ναζωραῖος* in Mat. ii. 23, by *Nazareus*, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7, of that version; and the Greek word answering to the Heb. נָזִיר, and to the Eng. *Nazarites*, is spelt with an *ω*. *Ναζωραῖος*, in *Theodotian's* version of Amos ii. 12. as in Mat.

The *Nazarite*, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and; many of the qualifications ascribed

* Comp. Καλῶ IV.

† See *Whitby* on Mat.

† See an ingenious Treatise entitled, *The Creation, the Ground-work of Revelation*, &c. printed at Edinburgh, 1750, p. 60, & seqt.

to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by *one*, but by the *Prophets* in general (*δια τῶν Προφητῶν*, as St. Matthew says), that Christ should not only be *despised* and *rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the § real *Nazarite*, the great *Anti-type* of that emblematic character. "¶ So that whilst the Jews and Romans were calling him in contempt *Ναζωραῖος* and *Ναζαρενός*, the *Nazarean* and *Nazarene*, the providence of God was at the same time pointing him out as the *true Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the city of THE *Nazarite*: Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ *Ναζωραῖος*, the expected *King of the Jews*, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20."

Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23. "And there (i. e. in Galilee) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should be, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson*, as a Type of Christ: *He shall be a Nazarite from the womb*." On which text of Judges the Doctor subjoins this Note: "This place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist than those where only the word נָזִיר or נָזִיר is used in different senses." Thus Dr. Clarke. *Diodati*, however, not to mention others, had, in his Italian Translation, taken very particular notice of Judg. xiii. 5; and on the expression, *by the Prophets*, Mat. ii. 23, has the following Annotation, which I submit to the reader's considera-

§ See *Wetstein* on Mat. ii. 23, and the learned *Spearman's* Letters on the LXX, &c. Let. III. p. 257, & seqt.

¶ See Heb. and Eng. Lexicon under נָזִיר, tion

tion and judgment: "These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson*; who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear it's name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. *Ναζωραῖοι, δὲ, Nazarenes or Nazaræans.* A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

NAI. An Adverb.

1. Of affirming, *Verily, indeed, yea*, Mat. v. 37. xi. 26. Luke xi. 51. xii. 5. 2 Cor. i. 18, 19, 20. & al.
2. Of assenting, *Yea, yes*. Mat. ix. 28. xiii. 51. Comp. John xi. 27. Rev. xxii. 20. In both the above senses *ya* may be deduced from the Heb. נָא *is*, or *is become* or *done*, which is the Niph. of נָא *to be*, from which verb, by the way, the Eng. *yes* appears to be derived, as *yes* from *ya* it is.

3. Of beseeching, *I pray, or beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20. In this last sense *ya* seems a plain derivative from the Heb. נָא of the same import; and thus it is used in the purest Greek writers: "*Ναὶ ὑπὸς τοὺς Θεοὺς*, I entreat you *by our Gods*, is both in *Euripides* and *Aristophanes*," says *Blackwall*, Sacred Classics, vol. i. p. 143.

Naos, α, δ, from *ναω* *to dwell, inhabit*, which from Heb. נָא the same. The Heb. N. נָא is used for God's *habitation*, 2 Sam. xv. 25.

I. A temple, properly the building where God *dwelt*, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9, and *Campbell* there. Comp. 1 K. viii. 13. Ps. xxvi. 8. cxxxii. 14, and *Karolus* III. and *Kypke* on Mat. xxvii. 5.

II. The silver *Naos* of Diana, mentioned Acts xix. 24, seem to have been a kind of models made in silver of her famous temple at Ephesus. See *Raphetius*, *Wolffius*, *Wetstein* and *Doddridge* on the place.

III. The body of Christ is called a Temple, not only because in it *dwell* all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and it's blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and temple. See this latter point particularly proved in *Catcott's Sermons*, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. The Church of Christ is termed a Temple, because an *habitation* of God through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4, where see *Macknight*. So Christians are called the Temple of God, because the Spirit of God *dwelleth* in them, or because their *body* is the Temple of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

NΑΡΔΟΣ, α, η, from the Heb. * נָר the same for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.

"*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: It puts forth a long small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard*." Thus *Calmet*. And † *Brookes*, describing this aromatic as it comes to us, says, "*Indian Spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable‡." occ. Mark xiv. 3, (where see *Wetstein*.) John xii. 3.

Nava, *λω*, w, from *ναυς* a ship, and *αλω* to break.

To suffer shipwreck. occ. 2 Cor. xi. 25.

* Comp. under *Κινναμωμον*.

† Nat. Hist. vol. vi. p. 16.

‡ For a further account of the *Nardus Indica*, or *Spike-nard*, which is a kind of aromatic grass, see Dr. *Blane* in *Philosophical Transactions*, vol. lxxx. part 2.

- 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus *Cebes* in his *Picture*, p. 83, edit. *Simpson*, says of foolish and wicked men, ΝΑΤΑΓΟΤΕΙΝ ὡς τῷ βίῳ, *They suffer shipwreck in life.* See other instances in *Wetstein* and *Kypke*.

Ναυαγῆς, *s, ὁ*, from ναύς *a ship*, and ἀγῆς *a lot*.

An owner of a ship. occ. Acts xxvii. 11. This word is common in the Greek writers. See *Wetstein*.

ΝΑΤΕ, *acc, ῃ*, accus. ναύς, either from the Heb. מַנִּי or מִנִּי *a ship* (to one or other of which words ναύς when used in the LXX constantly answers), or from Greek ναῖν *to move, swim*, which from Heb. יָזַח *to move, agitate*.

A ship. occ. Acts xxvii. 41.

Ναυῖς, *s, ὁ*, from ναύς *a ship*.

A sailor, q. d. a ship-man. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεαῖας, *s, ὁ*, from νεῖν the same, which from νεός *new, young*.

A young man. occ. Acts vii. 58. xx. 9. xxiii. 17, 18, 22.

Νεανίσκος, *s, ὁ*. See Νεαῖας.

A young man, a youth. Mat. xix. 20, & al. Comp. Mark xvi. 5. In Mark xiv. 51, ὁ νεανίσκος probably means the soldiers, as *Campbell* renders it, and as the Greek word often signifies in *Polybius* and the correspondent *N. Juvenes* in the Latin writers. See *Raphelius* and *Leigh's Critica Sacra*. The LXX use ὁ νεανίσκος for the Heb. חַיָּל in the sense of soldiers, Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS, with the Syriac, Vulg. and other ancient versions, omit ὁ νεανίσκος. *Mill* was inclined to think them a Scholion, and *Griesbach* has marked them as what ought probably to be omitted. *Michælis*, however, *Introduct. to N.T.* vol. i. p. 311, edit. *Marsh*, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

Νεμῶς, *a, ὁ*, from νέμω the same, which from the Heb. נָחַח particip. Paoul, if used, of the V. נָחַח *to smite, kill*: or else νέμως may be deduced immediately from Heb. נָחַח; whence also the Latin *neco* *to kill, necesse* *to hurt*, and Eng. *nocent, noxious, innocent, &c.*

I. *Dead, naturally.* Mat. x. 5, & al. freq. But observe, that in Mat. x. 8.

νέμως *slaves* are wanting in very many MSS, so that *Wetstein* marks them as words that ought to be expunged, and *Griesbach* omits them in his text. "This part of Jesus's instructions to his twelve Apostles, says Bp. *Pearce*, is omitted in a multitude of Greek MSS, and probably it never came from *Matthew's* pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20." On Luke xv. 24, see *Kypke*.

II. *Dead, spiritually, dead in sin, separated from the vivifying grace of God, or more distinctly, having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal.* Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead words*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14.

III. Νεμῶς τῇ ἀναγρίᾳ, *Dead unto, or by, sin.* Rom. vi. 11. Comp. under Ἀποθνήσκω II.

IV. *A dead faith*, Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been *dead* without the law, i. e. *apparently dead and inoperative*.

Νεμῶν, *u*, from νέμως.

To make, as it were, dead, to mortify, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεμῶνις, *ios, att. uws, ῃ*, from νέμων.

I. *A putting to death*, occ. 2 Cor. iv. 10, *Always carrying about in the body τὴν νεμῶνιν* the putting to death of the Lord Jesus, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11, and 1 Cor. xv. 31, and see *Suicer Thesaur.* under *Νεμῶνις* II. 4.

II. *Deadness.* occ. Rom. iv. 19.

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NEMΩ.

NEMΩ.

To distribute, assign, administer, regulate, govern. It may be deduced either from the Heb. נָעַם to be pleasant, agreeable, which is the consequence of regularity and order, or rather by transposition from נָתַן to distribute, &c. This V. however, occurs not in the N. T. but is inserted on account of its derivatives and compounds.

Νεός, α, ον. The learned Damm, Lexic. col. 1577, derives it from the V. νεω to move, agitate, which from Heb. נָעַם the same. Comp. Νεω. So the Heb. נָעַם a youth, a young man, is from the V. נָעַם to move, move briskly, agitate, on account either of the activity and vigour, or of the unsettledness, of that age of life.

I. Young, in age. Tit. iii. 4. Homer often uses the word in this sense.

II. New, as wine. Mat. ix. 17. Mark ii. 22, & al.

III. The New Man, as opposed to the Old, Col. iii. 10, denotes that Christian temper and disposition which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St. Peter a divine nature, 2 Eph. i. 4. So a new mass, 1 Cor. v. 7, signifies a mass, i. e. a society of men, different from, and more excellent than, a former; and the new dispensation, Heb. xii. 24, means the Christian, in contradistinction from the old, Mosaic or Sinaitical one.

Νεοσσός, ο, δ, from νεός young.

A young bird, a chicken. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8, where δυο νεοσσος περιστερων answers to the Heb. שני בני יונה, literally two sons of a pigeon.

Νεότης, ητος, η, from νεός young.

Youth, age or time of youth. So Hesychius, η των νεων ηλικια. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see Wetstein.

Νεοφυτός, ο, δ, from νεός new and φυτός planted, from φυω, which see.

Properly, Newly planted; hence in the N. T. it denotes one who is but lately converted from judaism or heathenism to christianity, and newly implanted in the church. Chrysostom explains it by νεοκατηχητος newly instructed, i. e. in the Christian religion. occ. 1 Tim. iii. 6.

ΝΕΤΩ, from the Heb. נָעַם to move, shake.

To beckon, nod, to make a sign by moving the head or eyes. occ. John xiii. 24, (where see Doddridge.) Acts xxiv. 10.

Νεφέλη, ης, η, either from νεφός the same, or from the Heb. נָפַל to fall, because clouds fall down or descend in showers. A cloud. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see Harmer's Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS, three of which ancient, for νεφελαι read και ομιχλαι and mists, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1, see below Σχημα III. and Heb. and Eng. Lexic. in נָפַל.

ΝΕΦΟΣ, ος, ος, το. The Greek Lexicon-writers derive it from νε σὺς, and φως or φως light; which derivation, Scalpula observes, is confirmed by Plutarch: But may it not be better deduced from the Heb. נָפַל to shake out, spread abroad, as rain? See Ps. lxxviii. 9, or 10, in Heb. and Eng. Marg.

I. A cloud, properly so called.

II. A vast or infinite multitude or number. occ. Heb. xii. 1. Comp. Isa. lx. 8. So in Homer, II. iv. lin. 274, (comp. II. xvi. lin. 66, and II. xxiii. lin. 133.) we have

—'Αμα δὲ ΝΕΦΟΣ ἱκεῖτο ΠΕΖΩΝ.

A cloud of heroes blacken'd all the ground.

POPE.

Which Virgil imitates, as usual, Æn. vii. lin. 793,

Insequitur nimbus peditum.——

But Homer in the passage above cited pursues the comparison in a beautiful simile, which the reader may see in the original, or in lin. 314, &c. of Pope's Translation. So Herodotus, lib. viii. cap. 109, cited by Raphaelius, ΝΕΦΟΣ τοσούτον ἀνθρώπων, so great a cloud, i. e. multitude of men." See more in Wetstein, Kypke and Suicer Thesaur. in Νεφός.

ΝΕΦΡΟΣ, ο, δ.

A rein or kidney. The learned Damm, Lexic. col. 2556, derives it from νεω new, fresh, and φέρω to bring; because the kidneys are perpetually secreting fresh urine, and so bring it to the bladder. But perhaps it may be better deduced

duced from the Heb. *הַשְׁקִיף* to shake out, applied to rain, Ps. lxxiii. 9, or 10; because the kidneys, and particularly the *papille renales**, by a wonderful apparatus shake out or distil (exstillant, Boerhaave) into the renal pelvis, the urine to be thence conveyed through the ureters to the bladder. And as experience shews that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the reins or kidneys, (see Ps. lxxiii. 21. Prov. xxiii. 16), so from their retired situation in the body, and their being hidden in fat, *νεφροί* is used in the N. T. for the most secret thoughts and affections of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9, or 10. xxvi. 2. Jer. xi. 20. xvii. 10.

Ναωκος, *ν*, *δ*, *η*, from *ναος* Attic for *ναός*, a temple, and *κεῖρω* to sweep clean, which perhaps from the Heb. *כָּרַח* to cut off, or *כָּרַח* to smooth.

Properly, A person dedicated to the service of some God or Goddess, and whose peculiar business it was to sweep the temple and keep it clean. *Æditus*, a kind of sexton; so that when the chancellor of Ephesus calls the whole city *Ναωκοποι* of the great goddess *Diana*, he strongly expresses how devoted they were to her service, and how gladly they performed even the meanest offices that had relation to her worship. Comp. Ps. lxxxiv. 10. *Raphelius* further observes, that not only the city of Ephesus, but other cities also, were by the Heathen actually entitled *ναωκοποι* of their gods or goddesses. *Josephus* in like manner tells his countrymen, that God delivered their fathers *ἐαυτῶ*, *ΝΕΩΚΟΠΟΥΣ*, to take care of his temple."

De Bel. lib. v. cap. 9, § 4. occ. Acts xix. 35. See also *Doddridge* and *Wetstein* on the text.

I add from *An Essay on Medals*, printed for *Dodsley*, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title *ΝΕΩΚΟΠΟΣ* to the names of certain cities. The word is

* See Boerhaave Institut. Med. § 351—356, edit. 3tim.

equivalent to the Latin *Æditus*, and will, in spite of my reader's smile, bear the English interpretation of churchwarden. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power."

Ναωταριος, *η*, *ο*, from *ναωταρος*.

Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulg. *juvenilia* youthful, and Syriac version *ܐܪܡܝܬܐ* of youth. And though the Adj. *ναωταριος* be a word of rare occurrence in the Greek writers, yet *Wetstein* on the text cites *Josephus* applying it in the sense here assigned, Ant. lib. xvi. cap. 11, § 7, where he speaks of the *αὐθαδειας* *ΝΕΩΤΕΡΙΚΗΣ*, και βασιλικης οὐκείας of the youthful insolence (*juvenili arrogantia*, *Hudson*) and royal pride" of Herod's sons, which occasioned his putting them to death. Comp. *Suicer* Thesaur. in *ἐπιθυμία*, and *Wulfius* on 2 Tim. ii. 22, where "the Apostle, says *Macknight*, does not mean sensual lusts only, but ambition, pride, love of power, rashness and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid."

Ναωταρος, *α*, *ο*, *υ*. Comparative of *νεος* young.

I. Younger. 1 Tim. v. 1, 2, 11. "Comp. Luke xxii. 26.

II. Young, i. e. in comparison of the age of man. occ. John xxi. 18. The *LXX* use it in this latter sense, 2 Chron. xiii. 7. Job. xxiv. 5. Jer. i. 6, 7, & al. for the Heb. *נָעַר* a young man, a youth; and so *Cebes* in his Picture.

NH. An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, *By*, per. occ. 1 Cor. xv. 31, where see *Wetstein* and *Kypke*, who remarks that in the Greek writers *Νη* is generally followed by *Δια* *Jupiter*, or the name of some other of their Gods. In this sense it may be derived from the Heb. *נָחַם* it is, or is done. Comp. *Nai*.

2. Of denying, *Not*. It is thus used only in composition, and seems a corruption of the Heb. *פָּאן* *not*.

Νηθω, either from *νη*, the same, which from

from *νν* to move, agitate, or immediately from the Heb. *נח* to stretch out, extend. To spin. occ. Mat. vi. 28. Luke xii. 27.

Νηπιαζω, from *νηπιος*.

To be a child or infant. occ. 1 Cor. xiv. 20.

Νηπιος, *υ*, *δ*, from *νη* not, and *πω* to speak, just as the Latin *infans*, from *in* not, and *fans* speaking. It is used by Homer as an adjective in the expressions *νηπιος υιος*, *νηπιος παυς*, an infant son; *νηπιος παυς* occurs also in the prose writers.

I. Properly, An infant, a child not yet able to speak plain. occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6.

II. A child, a young person under age, whom our law likewise calls an infant. occ. Gal. iv. 1. Comp. ver. 3.

III. A child, a babe, in ignorance and simplicity. occ. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Pa. xix. 7, or 8. cxvi. 6. cxix. 130, for the Heb. *יח* simple. So Didymus's Scholion in Homer, Il. ii. lin. 31, explains *Νηπιος* by *αφρων*, *ανηγρος*, *αυσις*, foolish. Comp. Kypke on Mat.

IV. A babe in Christ, a person weak in faith, and but a beginner in the divine life. occ. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

Νησιος, *ς*, *ρο*. A diminutive from *νησος*. A small island, an islet. occ. Acts xxvii. 16.

Νηρος, *ς*, *η*, from *νν* to swim, which from *νν* to move, agitate. To this etymology of *νηρος* from *νν* Dionysius seems to allude in his *Periegesis*, lin. 7, 8, edit. Wells.

Ἐν δὲ τῷδε τῷδε περιφαινεῖται ἐνὶ θαλάσσῃ,

ὅπου ΝΗΧΟΜΕΝΟΝ κολυμπῶνται οὐτοῦ ΝΗΡΟΣ.

But if a small country appears swimming, as it were, in the sea, it is called *νηρος*."

So the Latin name *insula* is derived from being in *salo*, in the sea.

An island. Acts xiii. 6. xxvii. 26, & al.

Νηστια, *ας*, *η*, from *νηστω*.

I. A fasting, an abstaining from food. Mat. xvii. 21. 2 Cor. vi. 5. xi. 27. In 1 Cor. xii. 5, twelve MSS, six of which ancient, together with the Vulg. and several old versions, omit the words *νη νηστιας και*—which omission is approved by Mill, Bengelius, and, Bp. Pearce, and those words are by Griesbach rejected from the text.

II. A solemn fast, a time of solemn fasting.

occ. Acts xxvii. 9, where it seems to mean the fast of the great day of atonement, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see Wolfius, Doddridge, Wetstein and Kypke on Acts.

Νηστια, from *νησις*.

To fast, abstain from food. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

Νησις, *ιος*, att. *σις*, *δ*, *η*, from *νη* not, and *σιθω* to eat.

Fasting. occ. Mat. xv. 32. Mark viii. 3.

Νηφαλις, or *Νεφαλις*, *ς*, *δ*, *η*; for in the several texts where the word occurs the MSS vary. See Wetstein and Griesbach, who prefers the former spelling. It is derived from *Νηφω*, which see.

Sober both in body and mind, vigilant. occ. 1 Tim. iii. 2, 11. Tit. ii. 2. Hesychius explains *νηφαλις* by *νερωνις*, *μη απωκυοτης*, sober, not having drunk.

Νηφω, from *νη* not, and *πιω* or *πω* to drink.

I. To be sober, as opposed to drunkenness. occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with *γρηγορεω* to watch, so it sometimes signifies

II. To be watchful, vigilant, attentive; because as sleep is the usual companion of drunkenness, so is vigilance of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7.

NIKAΩ, *ω*, from Heb. *נכח* to smite, which in the O. T. often implies victory in war.

I. To conquer, overcome, properly in an outward and temporal sense. See Luke xi. 22.

II. To overcome, spiritually. See John xvi. 33. Rom. xii. 21, where see Kypke. 1 John ii. 13. v. 5. Rev. ii. 7, 17. In Rev. ii. 26. iii. 12, 21, the nominative *δ νικων* is put absolutely, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphaelius and Wolfius. I add from Plato's Apol. Socrat. § 6, edit. Forster, *Και ΔΙΑΛΕΓΟΜΕΝΟΣ αυτω, εδωξεν μοι ερος ε αηε*—And talking with him, this man seemed to me—"Phædon, § 29, speaking of the soul, 'Οι ΑΦΙΚΟΜΕΝΗ, υπαρχει ΑΤΤΗ, Whither coming, it happens to her." See Forster's Index, under NOMINATIVUS.

III. To

III. *To overcome*, in a judicial sense, *to gain or carry one's cause*. occ. Rom. iii. 4. This application of the word is usual in the purest Greek writers. See *Wetstein*.

IV. *To prevail*. Rev. v. 5, where see *Vitringa*.

Νίκη, ης, ἡ, from νικᾶω.

Victory. occ. 1 John v. 4, where it signifies *the means or instrument of victory*.

Νίκης, εὐς, εἰς, το, from νικᾶω.

Victory. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57.

Νηήρ, ηρος, ὁ, from νίω to wash.

A large cwer or cistern for washing the feet. occ. John xiii. 5.

Νέω, and Mid. Νέωμαι, from νίω to wash, which perhaps from Heb. נָחַץ *to shake out, spread abroad*, as rain, Ps. lxxviii. 9 or 10. Comp. Νεφός.

To wash. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 8.—the feet, John xiii. 5, 6, 10, & al.—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see *Campbell*.) 11, 15. *Homer* applies this word to the hands, Odyss. ii. lin. 261, & al.—to the feet, Odyss. xix. lin. 356, 376, Τῷ σε ΠΟΔΑΣ ΝΙΨΩ.

Νέω, ω, from νοός *the mind*.

I. *To agitate, revolve, or turn about in the mind*, mente agito, *to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14.

II. *To understand*. Mat. xv. 17. John xiii. 40. Rom. i. 20.

III. *To think, conceive*. Eph. iii. 20.

Νοήμα, αμος, το, from νοέω.

I. *A thought, conception of the mind*. occ. 2 Cor. x. 5; where *Kypke*, however, understands it, according to sense II, of the counsels or contrivances of the enemies of the Gospel.

II. *A device, contrivance*. occ. 2 Cor. ii. 11.

III. *The understanding, the mind*. occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Νόθος, ο, ὁ, ἡ, perhaps from νῆ or νῶ *not*, and εθός *custom*; for though it was not any matter of reproach among the Greeks to have υἱὸς νόθος by their concubines, besides their children by the principal wife, yet this was not very usual among them, *a bastard, spurious, illegitimate birth*. occ. Heb. xii. 8.

Νεμῆ, ης, ἡ, from νεμεῖν, perf. mid. of νεμῶ *to distribute, feed*, as a shepherd his flock.

I. *Pasture*, properly of cattle. occ. John x. 9, where it is spoken figuratively of the *sustenance of God's holy word and spirit*, by which the soul is nourished to everlasting life and happiness.

II. Νομῆν εἶναι, *To eat*, as a gangrene or mortification, literally *to have pasture or food*. occ. 2 Tim. ii. 17. *Raphaelius* shews, that *Polybius* applies NOMHN *πρωσιθάς* to ulcers in the same sense; and *Galen*, cited by *Wetstein*, says, that the Greek Physicians usually called σπυγδένωδη ἄλκα *gangrenous ulcers*, NOMAZ. I add from *Josephus*, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθὰπερ σπυγδένωδη σωματος, ἀποκόπτον τα προσιλημένα μολὴ φθάνοντες τὴν αἰς τὸ προσω NOMHN. They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the eating or spreading of the mortification."

Νομίζω, from νομός *law*.

I. *To establish by law*.

II. Because what the legislator thinks right and fit is *established by law*, hence it signifies *To think, be of opinion*. Mat. v. 17. xx. 10, & al. On 1 Tim. vi. 5, we may observe, that *Josephus* has a similar expression, De Bel. lib. ii. cap. 21, § 1. Ἀρετὴν ἡσάμενος τὴν ἀπάρτην, *Thinking deceit virtue*." Νομίζομαι, *To be thought, supposed*. occ. Luke iii. 23, where see *Campbell*.

III. Since what is *established by law* soon becomes *customary*, hence Νομίζομαι, pass. *To be customary, or agreeable to custom*. occ. Acts xvi. 13, 'Οὐ νομιζέτο προσωχη εἶναι, where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of *being accustomed or usual*. See *Whitby*, *Elmer*, and *Wolfius*. But Bp. *Pearce* on Acts xvi. 13, says, "The word νομιζέσθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow," and he accordingly renders the Greek words, "where an oratory was by law al-

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lowed

lowed to be." For an instance of such allowance, see under Προσφυχη II.

Νομικος, η, ον, from νομος.

I. Of, or concerning the law, legal. occ. Tit. iii. 9.

II. Νομικος, υ, δ. A lawyer, a person who professed to be skilled in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) Luke x. 25, & al. "Whether there be any difference between Lawyers and Scribes, or whether they are words perfectly synonymous, I cannot say: Perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, Campbell Prelim. Dissertat. p. 697, whom see, appears very justly to infer from Luke xi. 45, 46.

III. In Tit. iii. 13, *Macnights* observes that Νομικος may mean a Roman Lawyer.

Νομιμως, Adv. from νομιμος lawful, which from νομος.

Lawfully, according to law. occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see *Raphelius* and *Westein*, who cite the same phrase ΝΟΜΙΜΩΣ ΑΘΛΕΙΝ from *Arrian*, Epictet. lib. iii. cap. 10.

Νομισμα, ατος, το, from νομιζω to establish by law. pass. of νομιζω to establish by law.

Money, coin, whose value is settled by law, q. d. lawful money. occ. Mat. xxii. 19.

Νομοδιδασκαλος, υ, δ, from νομος the law, and διδασκαλος a teacher.

A doctor or teacher of the law of Moses. occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7.

Νομοθεσια, ας, η, from νομος a law, and θεσις an appointing, establishing.

An appointment or ordaining of a law. occ. Rom. ix. 4; where *Kypke* remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews of all times, especially to those then living; and that therefore by Νομοθεσια is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shews that this is not an unusual sense of Νομοθεσια, which is so applied by *Dionysius Haticarn.* and *Diodorus Sic.* as we add it likewise is in 2 Mac. vi. 23.

Νομοθερω, ω, from νομος a law, and θεω to establish, ordain.

I. To make, establish, or ordain a law, to ordain by law. Thus *Josephus* applies the V. active, Cont. *Apion*. lib. i. § 81, Νομοθερωμαι, υμαι, pass. To be established, as it were, by law. occ. Heb. viii. 6. So *Lucian*, *Timon*. tom. i. p. 85. Ταυτα—ΝΕΝΟΜΟΘΗΘΩ, Let these things be fixed, as it were, by law."

II. Νομοθερωμαι, υμαι, pass. To receive, or be instructed in, a law. occ. Heb. vii. 11.

Νομοθετης, υ, δ, from νομοθερω. A legislator, lawgiver. occ. Jam. iv. 12.

Νομος, υ, δ, from νομο perf. mid. of νημι, either in the sense of distributing, assigning, because the law assigns to every one his own; or in that of administering, because it administers all things either by commanding or forbidding.

I. A law in general. Rom. iv. 15. v. 13.

II. And most frequently, The divine law given by Moses, and that whether moral, ceremonial, or judicial. See inter. al. Mat. v. 17, 18. vii. 12. xxiii. 23. Luke ii. 22. John vii. 51. viii. 5. Hence it sometimes signifies the Book of Moses, or the Pentateuch containing that law, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes the Old Testament in general, as John x. 34. (comp. Ps. lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19.

III. The gospel, or gospel method of justification, is called the law of faith, as opposed to the law of works, Rom. iii. 27; and the law of the spirit of life, in opposition to the law, i. e. power, dominion (comp. Sense IV) of sin and death, Rom. viii. 2. The gospel is also styled by St. James, ch. i. 25, the perfect law of liberty (comp. ch. ii. 12.), as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9.); and as freeing Believers from the yoke of ceremonial observances, and from the slavery of sin. The same Apostle, ch. ii. 8, calls that divine command, thou shalt love thy neighbour as thyself, the royal law; "Not so much, says *Whitby*, because it is a law of Christ, our King, it being a law of the O. T. as because it is the law which, of all laws that concern our neighbour,

neighbour, is *most excellent*, and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity and mercy*." See *Kypke*, and comp. Gal. vi. 2. v. 14.

IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. *Theophylact* explains νόμος της ἀμαρτίας, Rom. vii. 23, 25, by τὴν δύναμιν, τὴν τυραννίδα της ἀμαρτίας, *the power or tyranny of sin*. See *Locke* on the above passages.

Νοός, *ν*, *δ*. See Νῦς.

Νοσῶ, *ω*, from νοσέω.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, to *dote*. occ. 1 Tim. vi. 4, where Vulg. languens, *sick*. *Wetstein* cites from Plato ΝΟΣΕΙΝ ΠΕΡΙ λόγων ἀσχη; and from *Plutarch* ΠΕΡΙ σφραλίδια—and ΠΕΡΙ δοξᾶν ΝΟΣΕΙΝ.

Νοσημα, *ατος*, *το*, from νοσῶμα.

A disease, sickness. occ. John v. 4.

ΝΟΣΟΣ, *ς*, *ῆ*. *Mintert* deduces it from *no* for *us* not, and *soos* sound, well. But it may perhaps be better derived from the Heb. נָסַח *to be very sick*, either by transposition or dropping the initial *n*.

A disease, distemper, properly of a more grievous kind, hence joined with μαλακία, which denotes a *slighter infirmity*.

Theophylact on Mat. iv. explains νοσόν by τὴν χρονίαν κακοπαθειαν, *a chronic disease*; and Μαλακίαν by τὴν προσωκαίρον ἀνωμαλίαν τοῦ σώματος, *a temporary disorder of the body*. So *Markland*, Append. to *Buwyer's Conject.* 'Νοσός is a disease of *some standing*, Μαλακία an indisposition or *temporary disorder* of the body, [Mat.] x. 1;—our version is not distinct enough." Mat. iv. 23, 24, & al.

Νοσσία, *ας*, *ῆ*, from νοσέσος; by syncope νοσέσος *a chicken*, which from νέος *young*. A brood of young birds. occ. Luke xiii. 34.

Νοσσιον, *ς*, *το*. See Νοσσία.

A chicken. Νοσσία *τα*, *Chickens*. occ. Mat. xxiii. 37.

Νοσφίζω, from νοσφί apart, separated, *seorsum*, which perhaps from the Heb. הָרַם *taken away*, particip. Niph. of הָרַם *to take away*, which V. is applied in this sense, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1.

I. *To separate*. Thus used in the profane writers.

II. Νοσφίζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in commodum nostrum converto, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see *Wetstein*, who shews that the word is thus applied by the Greek writers, particularly to *peculation, or robbery of the public treasure*. To the passages he has produced to this purpose *Kypke* on Acts v. 2, adds several others.

The LXX use the word in this latter sense, Josh. vii. 1, (comp. ver. 11.) and thus it is also applied, 2 Mac. iv. 32.

ΝΟΤΟΣ, *ς*, *δ*, not improbably from the Heb. נָסַח *to decline*, because the sun declines from us towards the *southern hemisphere*.

I. *The south, or south side*. occ. Rev. xxi. 13.

II. *A southern country, or the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29.

III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see *Harmer's Observations*, vol. i. p. 60, &c. I add from *Volney*, "In March appear [in Syria] the pernicious southerly winds with the same circumstances as in Egypt," that is to say, their heat "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297. comp. p. 55.

Νουθεσία, *ας*, *ῆ*, from νύς *the mind*, and θεοίς *a putting, regulating*.

I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4.

II. *An admonition, as implying reproof*. occ. Tit. iij. 10.

Νουθεσῶ, *ω*, from νύς *the mind*, and ριθμίζω *to put, regulate*.

I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12.

II. *To admonish, importing reproof*, as it frequently, if not generally, does in the profane writers. See *Wetstein* on Rom. xv. 14.

xv. 14, and *Kypke* on 1 Thess. v. 14. occ. 1 Thess. v. 14. 2 Thess. iii. 15. *Νουμηνία*, ας, ῃ, q. *νομηνία*, which is several times used in the LXX, from *νός*, *new*, and *μηνή* *the moon*, which see under *Μην*.

The new moon. occ. Col. ii. 16.

Νουμηνία is frequently used in the LXX for the Heb. *חַדָּשׁ* *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Ps. lxxxi. 4, and *Heb.* and *Eng.* Lexicon under *חַדָּשׁ* II.

Νοῦρηχος, Adv. from *νοῦρηχος* *wise, discreet*, which from *νός* *a mind*, and *εχω* *to have*. *Wisely, discreetly, sensibly*. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by *Polybius*. See *Wetstein* and *Kypke*.

Νόος, Gen. *νόος*, Dat. *νοί*, Acc. *νός*, ὁ, from *νόος*, *νός*, ο, ὁ, the same, which may be from the Heb. *נָוָה* *to view, or observe attentively*.

I. *The mind, understanding*. Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that *νός* *εχειν* is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9, and see *Vitranga* on this text.

II. *The mind, as including the affections and will*, Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15.

III. *The mind, intention, design, sentiments*, 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where *ὁ νός μου* seems to denote *the meaning of what I say or pray*, which not being understood is with respect to others unfruitful. See Bp. *Pearce* and *Macknight*.

IV. *Judgement, sentiment, opinion*. Rom. xiv. 5. Comp. 1 Cor. i. 10.

NTMΦH, ης, ῃ. *Eustathius* derives it from *νός* *newly*, and *φάσι* or *φαίνεσθαι* *to appear*, because *τα πρὶν θαλαμισυμένη νός φαίνεται*, *ὅτι τοῦ τῆς ἡλικίας ἐὰν αὐτὴ σταθῇ*, *she who was before confined to her chamber newly appears, being now in the flower of her age*. So *νομμή* is, as it were, *νομμή*.

I. *A bride, a woman lately married*. occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ*. occ. Rev. xxi. 2, 3, xxii. 17. On Rev.

xxi. 2. the learned *Daubuz* writes thus: "*Νομμή* signifies properly a woman betrothed to a husband till such time as the marriage is consummated; and this is the title of the *Church* whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) *wife*, *γυνή*; so that the Holy Ghost speaks cautiously here 'Ὁς νομμήν AS a bride.—Among the Greeks the title of *νομμή* was given to the newly-married woman for some time, as appears by *Hesychius*, *νομμή*, ἡ νεῦσι γαμυθεῖσα —But where it is set in contradistinction to *γυνή* *wife*, it shews a state antecedent to the full marriage; and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is just perfected, that is, the wedding-day."

II. *A son's wife, a daughter-in-law*. occ. Mat. x. 35. Luke xii. 53. This seems an *hellenistical* sense taken from the similar use of the Heb. *כלה*, which signifies both a *bride* and a *daughter-in-law*. Thus the LXX use *νομμή* answering to *כלה* for a *daughter-in-law*, 1 Sam. iv. 19. 1 Chron. ii. 4.

Νυμφίος, ο, ὁ, from *νομμή*.

I. *A bridegroom*. occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29.

II. It denotes *Christ, the spiritual Bridegroom of his Church*. occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφων, υνός, ὁ, from *νομμή*.

A bridal chamber, thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. 'Οἱ υἱοὶ τοῦ νυμφωνός, *The sons of the bride-chamber*, is an *hebraism*, and seems to denote the *friends* (comp. John iii. 29.) and *companions of the bridegroom*, who attended him during the nuptials, and had free access to the *bridal chamber*; such the *חַבְרֵי* *companions of Samson*, mentioned Jud. xiv. 11, appear to have been. But in the above cited passages of the N. T. the expression figuratively denotes the *disciples*, who were the *friends and companions of Christ*. Comp. *Νυμφίος*, and John iii. 29. *Νυμφων* is used in the same sense in Tobit vi. 13, 16.

NTN. A particle, from the Heb. *נָן* *now*, to which *νός* answers in the LXX, Gen. xviii. 27. Isa. v. 5.

I. An

I. An Adv. of time.

1. *Now, at this present time.* Mat. xxvii. 42, 43. Mark x. 80, & al. freq. *Raphael* observes, that in Luke xi. 39, *vuv* implies somewhat of *admiration*, or rather of *indignation*, and that *Arrian* Epictet. applies it in the same manner. With the article prefixed it is used as an adjective. Thus, 'Οὐ *vuv* ὑπαὶ, *The heavens that now are*, 2 Pet. iii. 7; *Zwys rns vuv*, *The present life, or the life that now is*, 1 Tim. iv. 8; *Ev rῳ vuv καιρῳ*, *In or at the present time*, 2 Cor. viii. 14; so, 'Εως *rῳ vuv*, *καίς* being understood, *'Till the present time, or 'till now*, as we say, Mat. xxiv. 21; *Απὸ *rῳ vuv*, καίς* namely, *From the present time*, Luke xxii. 69. Acts xviii. 6; with the neut. article plur. *Ta vuv* for *κατὰ τὰ vuv*, *ὑπάρχοντα*, *Things, circumstances*, or the like being understood, *Now, according to, or in, the present circumstances*. Acts iv. 29. v. 38, & al. *Ta vuv* is often applied in the same manner by the Greek writers, as may be seen in *Elsner* and *Wetstein* on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8, where *Kypke* shews that *vuv* is used in this sense not only by *Josephus*, but by *Aristophanes*. To the passages produced by him may be added from *Josephus*, Cont. *Apion*, lib. ii. § 37, *NTN μὲν γὰρ τὴν ἰσχυρὰν ἀντιτάξαν*, For they (the Athenians) have *now lately* put to death a certain priestess."

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the Eng. *now*, and French *or*.

Nuv de, *But now*. John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40.

Nuvi, Attic for *vuv*.

Now. See Rom. vi. 22. vii. 6. xv. 28. Heb. xi. 16.

NTZ, *νυκτός*, γ, from the Heb. *מָן* *to rest*, to which the *night* is plainly * destined by God for the benefit of man. From the same Heb. word are also derived

the Latin *nox*, *noctis*, old French *nuet*, now *suit*, Eng. *night*, &c.

I. *A, or The, night*, properly so called, wherein man and most kinds of animals take their rest. Mat. ii. 14. iv. 2. xxiv. 31, & al. freq.

II. It figuratively denotes *A time of ignorance and dissoluteness*. 1 Thess. v. 5: comp. ver. 7. See *Exerc*; II.

III. It signifies *The time of this present life*, as being a state of *darkness and ignorance* in comparison of the *clear light and knowledge* of which the saints shall be partakers in the eternal day of a better state. Rom. xiii. 12; where see *Wolfius* and *Doddridge*, and comp. Rev. xxi. 25. xxii. 5, and *Ἡσπια* III.

IV. It denotes *death*. John ix. 4. So *Horace*, Carm. Lib. I. Ode iv. lin. 16,

———— Jam te premet Nox.

Soon will the night o'ertake my friend,

And Ode xxviii. lin. 15.

———— Omnes una manet Nox.

One night remains for All.

Comp. under *Κοιμῶν* III.

Νυσσῶ, from *νυσσῶ*, which in *Homer*, Il. xx. lin. 162. *Odyss.* xviii. lin. 153; 239, signifies *to nod*, as *the head*, from *νύσσω* *to nod*.

I. *To slumber*, properly *to nod with the head*, as persons falling asleep. occ. Mat. xxv. 5. *Wetstein* shews, that the Greek writers use it in this sense. To the instances produced by him I add from *Plato*, *Apol.* *Socrat.* § xviii. p. 94, edit. *Forster*—*Ἀχθόμενοι, ὡς ἂν ἴσιν* NTETAZONTES *αἰσπόμενοι*—Being displeased, like persons who when *nodding* are roused."

II. *To slumber, delay, linger*. occ. 2 Pet. ii. 8, where *Wetstein* cites from *Plato* NTETAZONTOS *ἰνᾶσθαι*, while the judge *delays*.

NTTΩ, from the Heb. *נָטַח* *to plant, fix, infix*. See *Eccles.* xii. 11, in Heb.

To stab, pierce, as with a spear. occ. John xix. 34. *Homer* by this word often expresses the most grievous wounds; and our Eng. Poets apply the verb *plant* to weapons. Thus *Addison*, though in a figurative sense.

Passions unpitied and unsuccessful love
Plant daggers in my heart. —————

Cato.

Nuχθγ.

* So *Socrates* in *Xenophon* Memor. lib. iv. cap. 3. § 3, *ἄλλοι μὲν καὶ ἀναπαύεσθαι γὰρ δεῖται, ὅταν μὴ κατὰ παρρησίαν πολλοὶ ἀναπαύεσθαι.* But when we want rest, they (the Gods) bestow on us the night excellently suited for this purpose." See some good observations on this subject in *Nature Displayed*, vol. iv. Dialog. ii. p. 11, &c. small edit.

Νυκthemeron, *ν, το*, from *νυξ, νυκτος*, a night, and *ημερα* a day, the *τ* in *νυκτος* being changed into *ς* on account of the aspirate *η* following, and *κ* into *χ* because it precedes *ς*. See Grammar, sect. i. 17, 10. *A day and a night*, a *nuchthemeron*. occ. 2 Cor. xi. 25.

Νωτος, *α, ον*, from *νωθης* the same, which from *νω* for *νι* not, and *ς* to run. *Νωθης* is used by *Homer*, II. xi. lin 559, *Ορος νωθης*, a sluggish ass.

I. *Slothful, sluggish*. occ. Heb. vi. 12. Comp. Eccus iv. 29.

II. *Slow or dull of hearing*. occ. Heb. v. 11, where *Wetstein* (whom see) cites from *Heliodorus* ΝΩΘΠΟΤΕΡΟΣ *ων* THN AKOHN.

ΝΩΤΟΣ, *υ, ι*.

The back of a man. occ. Rom. xi. 10. It seems derived from the Heb. *נָחוּל* to incline, bend, bow (see Jud. xvi. 30.), as the back is eminently formed for doing by means of the vertebral joints.



Ξ

Ξ Ε Ν

Ξ, Xi. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient, among which it answered in order to the Hebrew *Samech* *ד*: But whether in power or sound it approached nearer to that letter or to *Shin* *ש* may be doubted. In truth, *Cadmus*, or whoever it was that furnished the old Greeks with their alphabet, seems to have strangely confounded the names, forms, and powers of the four oriental sibilant letters, *Zain*, *Samech*, *Jaddi*, and *Shin*, with each other. Thus *Zeta*, as above observed under that letter, corresponds to the Hebrew or Phenician *Zain* in form, order, and power, but it's Greek name is more like *Jaddi* or *Zaddi*; so *ξ* answers in order to *Samech*, but it's name *Xi* by dropping the final *α* (as in the Greek *Nu* from Hebrew *Nun*) seems to be fairly deducible from the Heb. *ש*, to which letter the small *ξ*, if laid down on it's side, is very similar in form; whilst, on the other hand, the Greek *Sigma*, which in the order of the alphabet corresponds to *Shin*, is in name, and in some of it's forms, more like the Heb. *Samech*. Comp. under *Σ*.

Ξενια, *ας, ης*, from *ξενος*.

A lodging. occ. Acts xxviii. 23. *Philem.* ver. 22.

Ξενίζω, from *Ξενια* or *ξενος*.

I. *To receive a stranger into one's house, to lodge and entertain him*. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. *Ξενίζουμαι*, pass. or mid. *To be lodged*, or *lodge* in a neuter sense. occ. Acts x. 6, 18, 32. xxi. 16.

II. *Ξενίζω*, *To be strange*. occ. Acts xvii. 20. So *Diodorus Siculus*, Τῷ ΞΕΝΙΖΟΝΤΙ τῆς ἀξενίας ἐκέρχεται τὸς Ἀθηναίους. (*Gorgias*) by the strangeness of his speech astonished the Athenians." See more in *Wetstein*.

III. *Ξενίζουμαι*, mid. *To think strange, be amazed as at a strange thing*. "*Raphael* (Annot. ex *Polyb.* in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." *Doddridge*. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in *Polybius*, lib. i. p. 32. ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν σφαιρῶν ΚΑΤΑΣΚΕΤΑΙΣ, *Astonished at the apparatus of engines*." See *Kypke* on 1 Pet. iv. 4, and *Wetstein* on ver. 12.

Ξενο-

Ξενοδοχεω, ω, from **ξενος** a stranger, and **δοχη** a reception, entertainment, which from **δεχομαι** to receive, entertain.

To receive and entertain strangers. occ. 1 Tim. v. 10. So *Herodotus* uses the Ionic **Ξενοδοκεω**, lib. vi. cap. 127. **ΞΕΙ-ΝΟΔΟΚΕΩΝ** παντας ανθρωπους, Receiving all men hospitably." See *Raphelius*, *Wetstein*, and *Kypke*.

ΞΕΝΟΣ, s. δ, Æolic **ΣΚΕΝΟΣ**, from **ἔχω** to dwell.

I. Properly, A person who belonging to one country dwells or sojourns in another, a stranger, foreigner. occ. Acts xvii. 21. Comp. Heb. xi. 13.

II. In a more general sense, A stranger, a person of another nation or religion. occ. Mat. xxv. 35, 38, 43, 44. Comp. Mat. xxvii. 7. 3 John ver. 5.

III. It is applied to the Gentiles, who before their conversion to Christianity were strangers from the covenants of promise. occ. Eph. ii. 12. Comp. ver. 19.

IV. A host, one who lodges and entertains a stranger. *Eustathius* says it is plain from the ancients, that δ *παιων την ξενιαν και δ πασχων αυτην*, **ΞΕΝΟΣ** αλληλοις ελεσφο, both he who entertained and he who was entertained were called **ξενος**, in respect of each other." *Wetstein* on Rom. xvi. 23, produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both the stranger and the person entertaining him. Thus *Ovid*, *Metam.* lib. i. lin. 144,

— non hospes ab hospite tutus.

occ. Rom. xvi. 23.

V. As an adjective **ξενος**, η, ον, Strange, foreign. occ. Acts xvii. 18, where comp. under *Δαίμονιον* II. and see *Wetstein* and *Kypke*, and *Josephus* Cont. *Apion*, lib. ii. cap. 37.

VI. Strange, wonderful. occ. 1 Pet. iv. 12. Thus applied also in the profane authors. See *Wetstein* on Acts xvii. 20.

Ξετης, s. δ, Lat.

A kind of pot. occ; Mark vii. 4, 8; in which texts **ξετων** is from the singular **ξετης**, which *Wetstein* on Mark vii. 4, clearly proves from *Galen* and others to be a word formed from the Latin *Sextarius*, a measure of liquids equal to about one pint and a half.

ΞΕΩ.

To scrape, particularly as a carpenter does with a plane, to plane. **Ξεω** may be considered either as a word formed from the sound, or as a derivative from the Heb. **חָצַק** to cut off the extremity, abrade, or **חָצַק** to scrape off. This V. occurs not in the N. T. but is here inserted on account of it's derivatives.

Ξηραίνω, from **ξηρος**.

I. **Ξηραίνομαι**, Pass. To be dried up, as water. occ. Rev. xvi. 12.

II. To dry up, wither, as the grass. Jam. i. 11.

Ξηραίνομαι, Pass. To be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19, & al.

III. **Ξηραίνομαι**, Pass. To be dry, or ripe, as the corn-harvest. occ. Rev. xiv. 15.

IV. **Ξηραίνομαι**, Pass. To be withered, wasted away, as the hand. occ. Mark iii. 1, 3.— as a person. occ. Mark ix. 18. So Syriac version **ܕܚܝܬܐ**. Comp. **Ξηρος** III.

ΞΗΡΟΣ, α, ον, perhaps from the Heb. **יָרֵךְ** to be clear, bright; whence as a N. diasc. plur. **יְרֵיכִים** the noon-day, or meridian light.

I. Dry. occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people destitute of God's Holy Spirit, and of the fruits of righteousness (comp. Ezek. xx. 37. Mat. xxi. 19, 20), and by consequence are proper fuel for the divine vengeance, as dry wood is for the fire.

II. **Ξηρα**, ῖ, The dry land. It is properly an adjective agreeing with γη understood, and is sometimes used in this sense by the profane writers (see *Casaubon*, *Wetstein*, and *Kypke* on Mat. xxi. 15.) as it often is by the LXX answering to the Heb. **יְבֵשָׁה** or **חֲרֵבָה**, which are in like manner fem. adjectives, signifying dry, and agreeing with **אֶרֶץ** the earth, or **אֲדָמָה** the ground, understood. occ. Mat. xxiii. 15. Heb. xi. 29.

III. Withered, having some part of the body withered. occ. John. v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.

Ξυλινος, η, ον, from **ξύλον** wood.

Wooden, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20.

Ξυλον, s. το. *Eustathius* and the *Etymologist* derive it from **ξύω** to scrape (which from **ξύω**

ξύ the same), because wood is a kind of substance very fit for being scraped, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble*, seems to denote such weak or worthless persons, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under ΠΥV.

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see *Elmer, Wolfius*, and *Doddridge*, to whom add *Valesius's* Notes on *ξύλα*, &c. in *Eusebius's* Eccles. Hist. p. 174, 203, edit. *Reading*. *Aristophanes* uses *ξύλον* in the same sense. See *Wetstein*, who also cites from *Plutarch* ΤΟΤΕ ΠΟΔΑΣ ΕΝ ΤΩ ΣΤΑΩ δειδρασέν.

III. *ξύλα, τα, Staves*, or rather *clubs*, for *Campbell* on Luke observes, that *ῥαβδος* signifies a *staff* for walking with, *ξύλον* a *club* for offense or defense, and that these words are never in the Gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. *ξύλον* is thus applied by the Greek writers produced by *Wetstein*.

IV. *The cross of Christ*. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX.

V. *A tree*. Though *ξύλον* often answers in the LXX to the Heb. עץ when denoting a *tree*, yet this is not a merely *hellenistical* or *hebraical* application of the word; for *Aristotle* uses it in the same sense. See *Wolfius* on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14. *ἡ ῥηνὴ ξύλου*, *The green tree*, in St. Luke means Christ, considered as watered with

the continual influence of God's Holy Spirit, and bringing forth the blessed fruit of perfect holiness and righteousness. The Redeemer is described at large under the same image in the 1st Psalm. Comp. Ezek. xx. 47. xxi. 3, and see *Suicer* Thesaur. in *ξύλον* I. 2.

In Rev. *ξύλον τῆς ζωῆς*, *The Tree of Life*, denotes Christ as being the *Author of Eternal Life* to all that obey him. For the general promise of our Lord, Rev. ii. 7, *To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in Paradise*, Luke xxiii. 43. Comp. *Vitranga* on Rev. ii. 7. The phrase *ξύλον τῆς ζωῆς* is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ הַחַיָּה. And when Adam and his wife, after their transgression, were removed from the Edenic Paradise, and thus from the outward emblematic tree, the *Cherubim* were set up, Gen. iii. 24, to preserve the way to the true *Tree of Life*, i. e. Christ, who not only in Rev. ii. 7, but also in Rev. xxii. 2, is described under this character by St. John, in his delineation of the heavenly Jerusalem: *In the midst of the street of it, and of either side of the river, was there the Tree of Life, which bore twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14.

ξύραι, ω, from *ξύρος* a razor, which from *ξύω* to scrape, and this from *ξύω* the same, which sees; or else *ξύρος* may be derived immediately from the Heb. חָרַץ to cut off. *To shave*, as with a razor. occ. Acts xxi. 24, (where see *Doddridge*) 1 Cor. xi. 5, 6.

O.

O

O

O, *o*, Omicron, Ο μικρον, i. e. *O* small, or short, in sound namely, so called to distinguish it from *Omega*. *O* is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician *Oin*: whence also its name *O* or *Ou* was probably taken, by dropping the *n*, as in the Greek names *Nu* and *Xi* from *Nun* and *Shin*. It is certain, that the old Greeks had but one character for their *O*, whether pronounced long or short. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter *H*. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their *Oin*, yet that it sometimes had the sound of the Greek *O* appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting *o* or *ω*, for the Heb. *ו* in proper names, as in *Οδωλαμ* for *דלמ*, 2 Chron. xi. 7; *Ολα* for *למ*, 1 Chron. vii. 39; *Οζα* for *מז*, 2 K. xxi. 26; *Ωθρδ* for *דח*, 2 Chron. xv. 8; *Ογ* for *ג*, Num. xxi. 3. As for the form *O* it is not so like to the Hebrew as to the Phenician *Oin*, which latter is a kind of irregular triangle, and is sometimes written almost circular.

O, *H*, *TO*. The prepositive article of the Greeks*. *O* and *H* seem plain derivatives from the Heb. *ה* *he*, and *ה* *she*, or their abbreviations *י* and *ה*, and *TO* may be deduced from *יה* *it*, dropping the *ה*.

I. Definite, *The*, *that*, *this*. Mat. ii. 10, 11. xxi. 7. *THN* *ον* *και* *TON* *πωλον*, the *ass* and the *foal*. John vi. 10, *Εν* *ΤΩ*

τοτω, in the, or that, place. John vii. 40, *ΤΟΝ* *λεγον*, this saying. Gal. v. 8, *Η* *πεισμογη*, this persuasion. Col. iv. 16, *Η* *επιστολη*, this letter. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. *ΤΗ* *δδω*, *Of* this or that way, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article *TO* is often applied in a similar sense. Luke xxii. 2, *And* the High Priests sought *TO*, *πως* *αδωσωσιν* *αυτον*, this, how (q. d. the how) they might destroy him. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 48. *Εισηλθς* *δε* *διαλοδισμος* *εν* *αυτοις*, *ΤΟ*, *τις* *αν* *ειη* *μειζων* *αυτων*, A reasoning arose among them, (namely) this, who should be the greatest of them; where see *Κυρκε*, and comp. Luke i. 62. xxii. 24. Mark ix. 23, *Ο* *δε* *Ιησους* *επαιν* *αυτην* *ΕΩ*, *α* *δυνασται* *πιστευσαι* *κ. τ. λ.* And Jesus said unto him this, or thus, if thou canst believe, &c. *Majus* quoted by *Wolffius* observes, that the neuter article is elegantly prefixed to answers, and produces an instance from *Polygenus*: *Ιφικρατης* *υπολαδων* *εφη* *ΤΟ*, *τις* *αν* *ηλπισεν* *τοτο* *εσσεσθαι*; *Iphicrates* answered thus, Who could have hoped that this would happen? Comp. Mat. xix. 18, and *Wetstein* on Luke i. 62.

II. Emphatic, *H* *παρθενος*, *THE* Virgin, Mat. i. 23. *Ο* *υιος* *με*, *Ο* *αγαπητος*. *My* son, (even) *THE* beloved. Mat. iii. 17.

III. It is (like the Heb. *ה* emphatic) prefixed to the nominative, when used for the vocative case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, *υποθεσιαν*—*ΤΗΝ* *απολοτρωσιν*, *κ. τ. λ.* the adoption, that is to say, or even, the redemption of our body. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as *Ο* *Ιησους* *Jesus*, *Ο* *Ιωαννης*, *John*, *ΤΗ* *Ζ* *Γαλιλαιας* *Galilee*.

See

* See an ingenious and learned account of this prepositive article in *The Origin and Progress of Language*, part ii. book i. ch. 6.

See Mat. iii. 13, 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as *Ὁ σῶν*, The inner; *Ὁ εἴω*, The outer; *Ὁ πλησίον*, The or a neighbour; *ΤΑ ἄνω*, The things above. Comp. below XII. 1.

VII. Indefinite, *A* or *an*, i.e. *any one, some*. Mat. xiii. 2, *ΤΟ ὡλοῖον*, *A ship*. But Qu?

VIII. Before verbs it is frequently used in the nominative for *αὐτός* *he*, as Mat. xiii. 28, 29, *Ὁ δὲ εἶπεν*, *But he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, *ΤΟΤ (for αὐτοῦ) γὰρ καὶ γυνὴς σέμεν*, *For we His offspring are*.

IX. Repeated with the particles *μὲν* and *δὲ* subjoined, *ὁ μὲν—ὁ δὲ* denote *the one—and the other*, and in the plur. *οἱ μὲν—οἱ δὲ*, *some or the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.

Ὁ δὲ, in the latter part of a distributive sentence, answers to *ὁ μὲν* in the former part. Rom. xiv. 2. So *Polybius*, cited by *Wolffius*, *ἌΣ ΜΕΝ προσήετο, ΤΑΣ ΔΕ κατέσφατο τῶν πλεονων*. Of the cities he conciliated *some*, and destroyed *others*."

X. *Οἱ δὲ* is used absolutely for *some*, without *οἱ μὲν* preceding. Mat. xxviii. 17, *Οἱ δὲ εἰδέντες*, *But some doubted*. *Raphaelus* on the placeshews, that *Xenophon* applies *ὁ δὲ* in the same manner. See *Hutchinson's* Note 3, in *Cyri Exped.* lib. i. p. 82, 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of *οἱ δὲ* for *τινὲς δὲ* in *Strabo*, *Plutarch*, *Diogenes Laert.* and *Arrian*, see *Kypke* on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who*, *that*, *which*, and the participle as a V. Thus 1 John ii. 4. *Ὁ λέγων*, *he who saith*, i. e. *the (person) saying*. John i. 18, *Ὁ ὢν*, *who is or was*.

XII. It is used elliptically,

1. It often implies the participle *ων*, especially before a preposition or adverb, as Mat. vi. 9, *Ὁ ἐν τοῖς ὑμῶν*, *who art in heaven*; Mat. v. 12, *ΤΟΤΕ προ ὑμῶν (οὐλας)* *namely* *who were before you*; Col. iii. 2, *ΤΑ ἄνω (οὐλα)* *the things which are above*; Acts xiii. 9, *Σαυλος, Ὁ καὶ Παυλος* (i. e. *ων* or *λελειμένος*)

Saul who (is or is called) also Paul. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following it often denotes consanguinity or affinity. Mat. x. 3, *Ἰακώβος ὁ υἱὸς Ἀλφαιῶ* (*ὕιος* namely) *James the son of Alphaeus*; Mark xvi. 1, *Μαρία ἡ τοῦ Ἰακώβου (μητρὸς)* *Mary the mother of James*; (comp. Mark xv. 40.) Acts vii. 16, *Εμμορ τοῦ (πατρὸς) Συχέμ*, *Emmor the father of Sychem*; John xix. 25, *Μαρία ἡ τοῦ Κλωπα (γυνή)* *Mary the wife of Cleopas*; Mat. i. 6. *ΤΗΣ τοῦ Ουριε*, *the wife of Uriah*. *Τίος, πατρός, μητρός, γυνή*, are in like manner dropt in the best Greek writers, the article implying them, as may be seen in *Bos Ellips.* under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21, *ΤΑ Καίσαρος (χρημάτων)* *namely* *the things of Caesar*; Rom. viii. 5, *ΤΑ τῆς σαρκὸς* (i. e. *ἐξ/α*) *the works of the flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers. Luke ii. 49, *Εν τοῖς τοῦ πατρὸς*, *At my Father's*, house namely, as the Syriac version *בית אבִי*. So the LXX (*Alexand.*) Esth. vii. 9, have *Εν τοῖς Ἀμάρ* for Heb. *בבית חם*. The Greek writers use the same elliptical expression. See more in *Doddridge*, *Wetstein*, Bp. *Pearce* and *Campbell*.

4. The neuter articles singular *ΤΟ* is used in several adverbial phrases, the preposition *κατά*, and the N. *πρᾶγμα*, or the like, being understood, as Acts iv. 18, *ΤΟ καθόλου*, *At all*, for *κατά το πρᾶγμα* or *χρημα καθόλου*. So Luke xi. 3. *ΤΟ καθ' ἡμέραν* for *κατά το καθ' ἡμέραν χρημα*, *According to our daily need*. Rom. ix. 5. *ΤΟ κατά σαρκά* for *κατά το κατά σάρκα χρομα*, *In respect of the flesh*.

Ογδομηνία, *οἱ, αἱ, τα*, Undeclined, from *ογδοὺς* *the eighth*, and *ἡνία* *the decimal termination*. See under *Ἐξδομηνία*. *Eighty*. occ. Luke ii. 37. xvi. 7.

Ογδοὺς, *γ, ον*, from *οκτώ* *eight*, the tenues *x* and *r* being changed into their medies *γ* and *δ*. Comp. *Ἐξδομος*.

The eighth. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5. where

where the expression *οὐρανὸν Νῶε*—*συν-λαβὲς*, *he preserved Noah* the eighth (person,) meaning *with seven others*, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not always, subjoin *αὐτὸς* *he* or *himself* to the numeral noun. See *Raphelius*, *Wetstein* and *Kypke* on 2 Pet. ii. 5, and *Hoogveen's* last Note on *Vigerus*, *De Idiotism.* cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in *Martin's* French Translation, *Mais a gardé Noé, lui huitième.* Comp. 1 Pet. iii. 20.

ΟΓΚΟΣ, *ο, ό*. It may be deduced either from the Heb. *פָּנָה* *to encompass*, or from *פָּצַח* *to compress*.

I. *A tumour, swelling.*

II. In the N. T. *A weight, an incumbering weight.* occ. Heb. xii. 1, where this seems the true sense of the word, because the Apostle is there speaking of our Christian course under the similitude of a race. So *Suidas* and others explain *ὄγκος* by *βάρος* *a weight*, in which sense the word is also used in the profane writers. See *Scapula's* Lexicon, and *Suicer's* Thesaur. in *ὄγκος*, and *Wolfius* on Heb.

*Ὁδε, *ἡδε, τοδε*, from the prepositive article *ὁ*, and conjunction *δε*.

This, this here, he, she, it. See Luke x. 39. xvi. 25. Jam. iv. 13.

*Ὁδὺν, from *ὁδός* *a way*.

To journey, travel. occ. Luke x. 33.

*Ὁδησάω, *ω*, from *ὁδηγός*.

I. *To lead or guide in a way.* occ. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. *To lead, or guide, in a spiritual sense, to instruct.* occ. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39. The LXX frequently use it, both in it's proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in it's figurative one, Ps. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20, & al.

*Ὁδησός, *ο, ό*, from *ὁδός* *a way*, and *ἡσόμεαι* *or asw to lead*.

I. *A guide in a way, or to a place.* occ. Acts i. 16.

II. *A guide, an instructor.* occ. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19.

*Ὀδοιπορεῖν, *ω*, from *ὁδός* *a way*, and *περιπα* *to pass through*.

To pass through a way, to journey, travel. occ. Acts x. 9.

*Ὀδοιπορία, *ας, ἡ*, from *ὁδοιπορεῖν*.

A journey, journeying or travelling. occ. John iv. 6. 2 Cor. xi. 26.

*ὈΔΟΣ, *ο, ἡ*, either from the Heb. *עָדָה* or Chald. *עָדָה* *to pass, pass away*.

I. *A way, properly so called, a road in which one travels.* Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 13. x. 5.

II. *A journey.* See Mark ii. 23. 1 Thess. iii. 11. Acts i. 12. Luke ii. 44. So *Herodotus*, cited by *Raphelius*, 'HMEPHΣ 'ΟΔΟΝ; and *Lucian*, where he is imitating the style of that author, 'ΟΔΟΝ 'HMEPHΣ, *De Syr. DeA*, tom. ii. p. 880. *Josephus* in like manner has 'ΟΔΟΝ τριῶν 'HMEPHΩΝ, *a journey of three days.*" Ant. lib. xii. cap. 8, § 3, and lib. xv. cap. 8, § 5. *Mias* 'ΟΔΟΝ 'HMEPAΣ, *One day's journey.*" And it is well known, that in the eastern countries, they still reckon distances by hours and day's journies.

III. *A way, manner of life or acting, custom.* See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11.

IV. Particularly with a genitive following, *A way leading to, a method or manner of obtaining.* Rom. iii. 17. Acts xvi. 17. ii. 23. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness and truth*, not so much because it leads to righteousness and truth, as because it is itself a discipline of righteousness and truth.

V. *A way or manner of religion.* Acts xxiv. 14. See under 'O I. Comp. Acts ix. 2, (where see *Wolfius*.) xix. 9, 23. xxiv. 2.

VI. *The way of the Lord, or of God*, sometimes denotes *the revealed will of God*, as beings shewn by God, and leading to him. See Mat. xxiii. 16. Acts xiii. 10. xviii. 25, 26. But Rom. xi. 33, *The ways of the Lord* signify *the directions of his providence* (comp. Rev. xv. 3); and preparing the ways of the Lord, imports *the removing of the impediments to his reception*, Mat. iii. 3. Mark i. 2, 3. Luke i. 76.

VII. Christ calls himself *The way*, John xiv. 6; because *no one cometh to the Father*, or can approach the Divine Essence in a future

H h

future state of happiness, *but by him*. Comp. Heb. x. 19, 20, and see *Suicer* Thesaur. in *Oδός* II. 1.

Oδός, *ὅδος*, ὁ, q. *ὁδός*, from *ὁδω* to eat, which perhaps from the Chald. ערה to spoil, prey, and as *Ns.* ער and ערר a prey (see *Castell.* Lexic.); so the Latin *dens* a tooth, q. *edens* eating; Or else the Greek *ὁδός* may be derived from the Heb. שר or שרש to beat to pieces, tear, rend *. *A tooth.* Mat. v. 38. & al.

Oδυραμας, *ωρας*, from *οδυρῃ*, which see.

I. *To be grieved, to grieve, sorrow.* occ. Luke ii. 48. Acts xx. 38.

II. *To be tormented.* occ. Luke xvi. 24, 25, where observe, that *οδυραμας* is the 2 pers. indic. according to the Doric and Attic dialect for *οδυραῖ* or *οδυρα*. Comp. under *Καυχασμας*.

Oδυρῃ, ἡς, ῃ.

Grief, sorrow. occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek Etymologists deduce it from *ὁδω* to eat, consume, (which see under *Oδός*) because it consumes both body and mind. So in *Homer*, II. xxiv. lin. 128, 9, *Thetis* says to *Achilles*, when overwhelmed with sorrow and concern,

Τίποτε μὲν, τοῦ μυχῆος οδυρμένος καὶ ἀχέων,
Σὺν ΕΔΕΑΙ κρᾶναι;

How long unhappy shall thy sorrows flow,
And thy heart waste with life-consuming woe?
POPE.

On the latter line *Pope* remarks from *Eustathius*, that "the expression in the original is very particular: Were it to be translated literally, it must be rendered, How long wilt thou eat, or prey upon, thy own heart by those sorrows? And it seems it was a common way of expressing a deep sorrow; and *Pythagoras* uses it in this sense, Μη ὑπερβαίνειν καρδίαν, that is, Grieve not excessively, let not sorrow make too great an impression upon thy heart." Comp. *Ecclus.* xxx. 21—24. In like manner, *Odyss.* ix. lin. 75, *Homer* describes persons in great anxiety and distress, as *Συμὸν* ΕΔΟΝΤΕΣ; and II. vi. lin. 202, of a melancholy man he says, 'Ου Συμὸν ΚΑΤΕΔΩΝ, He preys upon his own mind." So *Horace*, lib. i. epist. 2. lin. 38, 39, speaking of corroding pas-

* So the Turkish *diş* a tooth in *Martini* Lexic. Philol. under *Dens*.

sions, "Si quid est animum, literally, If any thing eats (your) mind."

Oδυρμός, ο, ὁ, from *οδυραμας* to lament, bewail, perhaps from *οδυρῃ* grief, and *ῥω* to speak, utter.

A lamentation, wailing. occ. Mat. ii. 18. 2 Cor. vii. 7.

OZN.

To smell, emit an odour, good or bad; for though in John xi. 39, the only passage of the N. T. wherein it occurs, it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to *sweet*, as well as to *disagreeable*, odours: So that the most probable derivation of it seems to be from Heb. עץ a tree, on account of the many odoriferous kinds of them (see Cant. iv. 13—16. *Ecclus.* xxiv. 13—17.), which furnish the generality of *perfumes*.

Ὄθεν, from the relative pronoun ὅς; and the syllabic adjection *θεν* denoting from or at a place.

I. As an Adverb.

1. *Whence, from which place.* Mat. xii. 44. Acts xiv. 26. Comp. Mat. xxv. 24, 26, where it signifies from the place in which.

2. *Whence, from which fact or circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. *Kypke* observes that *Homer* and *Theocritus* in like manner use *ὄθεν* with the termination, usually denoting from a place, for near to; so that *ὄθεν* in Mat. is for *ὅθεν*, as indeed the *Cambridge* and another MS. cited by *Mill* and *Wetstein* read.

II. As a conjunction, *Where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17, & al.

ΟΘΟΝΗ, ἡς, ῃ, from Heb. פתן *fine linen*, or *fine linen thread*, which from שטה to spin. See Heb. and Eng. Lexic. in פתן. *A piece of linen, linteum, a sheet, wrapper*, or the like. occ. Acts x. 11. xi. 5.

Θοβριον, ο, το, from *οδυρῃ*.

A linen swathe or roller, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5, 6, 7.

Οἶδα, Perf. Mid. of *Εἶδω* to know, which see.

Οἰκειοις, εἰα, εἰον, from *οἶκος* a house, or household.

I. *A person of, or belonging to, a certain household.* occ. 1 Tim. v. 8.

II. A

II. *A Believer, one belonging to the Church, which is the household of God.* occ. Gal. vi. 10. Eph. ii. 19.

Οικετης, s, δ, from οικew to dwell in a house. Domestic, belonging to a house, also, A domestic or household slave. occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18, where see *Macknight*.

Οικew, w, from οικος.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16.

II. *Followed by μετa with, To dwell with, cohabit, as man and wife.* occ. 1 Cor. vii. 12, 13.

The above are all the passages in the N. T. wherein the verb occurs.

III. *Οικμενη.* See below.

Οικημα, ατος, το, from οικew to dwell.

I. *Properly, A house, a dwelling.*

II. *A prison*, so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names. See under *Απιστος*. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see *Wetstein*, Bp. *Pearce*, and *Kypke*.

Οικητηριον, s, το, from οικew.

A habitation, dwelling, house. occ. 2 Cor. v. 2. Jude ver. 6.

Οικια, ας, η, from οικος.

I. *A house.* Mat. ii. 11. vii. 24, 26, & al. freq.

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15.

III. *Goods, means, faculties.* Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under *Κατεσθιω*.

IV. St. Paul applies the term to our mortal body, and to the glorious state of saints after death. 2 Cor. v. 1. Comp. John xiv. 2. *Josephus*, De Bel. lib. iii. cap. 7, § 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy κλεος μεν αιωνιον, ΟΙΚΟΙ δε και γενεαι βεβαιαι, eternal glory, houses, and ages of security—."

Οικιακος, s, δ, from οικια.

A person belonging to a household, a domestic. occ. Mat. x. 25, 36.

Οικοδεσποτω, w, from οικοδεσποτης.

To govern or manage a household, or the

domestic affairs of a family. occ. 1 Tim. v. 14.

Οικοδεσποτης, s, δ, from οικος a house, and δεσποτης a lord, master.

The master of a house. See Mat. x. 25. xx. 1, 11. Mark xiv. 14.

Οικοδομew, w, from οικος a house, and δομew to build, which from δεδομα perf. mid. of δειμew the same.

I. *To build, as a house, tower, town, sepulchre, &c.* See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. Bp. *Pearce* and *Campbell*; and on Mat. xxiii. 29, see *Harmer's Observations*, vol. iii. p. 424, &c.

II. *To build, in a spiritual sense, as the Church.* Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term *οικοδομewτες* builders is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be *Teachers*, and ought to have *built up* the Jewish Church in the true faith of a glorious but suffering Redeemer.

III. *To profit spiritually, conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. xiv. 4, 17.

IV. *Οικοδομεομαι, εμαι, Pass. in a bad sense, To be built up, emboldened, encouraged, in an evil notion or practice.* 1 Cor. viii. 10. See *Blackwall's Sacred Classics*, vol. ii. p. 104, 5, who remarks, that "Mons. *Le Clerc* has paralleled this passage with Mal. iii. 14, 15, where the Heb. וּבְנוּ are *built up*, is well rendered by the Greek interpreters *αυκοδομewνται*, namely, *ποιewτες ανομια, in doing iniquity.*" So *Plautus* in *Trinum*. I. ii. 95. *Qui ædificaret, or exædificaret, suam inchoatam ignaviam, Who would build up his beginning worthlessness.*" See *Wolffius* and *Wetstein*.

Οικοδομη, ης, η, from the same as οικοδομew.

I. *Properly, The act of building.* It is not, however, used in this sense in the N. T. but see LXX in 1 Chron xxvi. 27.

II. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21.

III. *Edification, spiritual profit or advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. xiii. 10, & al. And so in 1 Tim. i. 4, *Beza's* or the *Cambridge* MS reads *οικοδομην*, which reading is

H h 2

partly

partly adopted by Griesbach. See also *Mill* and *Wetstein*.

Οικοδομία, ας, ἡ, from the same as οἰκοδομῶ.

Edification, spiritual advancement. occ. according to some printed editions, 1 Tim. i. 4, where οἰκονομιαν, the reading of almost all the MSS, three of which ancient, seems the true one. See *Mill*, *Wolfius*, *Wetstein* and *Griesbach*. Comp.

Οικοδομή III.

Οικοδομῶ, ω, from οἰκονομος.

To be a steward. occ. Luke xvi. 2.

Οικονομία, ας, ἡ, from οἰκονομος.

I. Properly, *A dispensation, administration, or management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4.

II. *A spiritual dispensation, management, or economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2 Col. i. 25. 1 Tim. i. 4, Οικονομιαν Θεου, *The dispensation of God*, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9, see under Κοινωνία II.

Οικονομος, ο, ό, from οἶκος a house, and νενομα perf. mid. of νεμω to administer.

I. *A person who manages the domestic affairs of a family, a steward.* occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes those who manage the affairs of a minor.

II. Οικονομος της πολεως, *A steward, treasurer, cofferer, or chamberlain, of a city.* So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage *Elmer* produces an ancient inscription, where mention is in like manner made of the Οικονομος of the city of Smyrna.

III. It is applied in a spiritual sense, not only to the Apostles and Ministers of the Gospel, occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private Believers, who had received any miraculous gift of the Spirit, occ. 1 Pet. iv. 10.

ΟΙΚΟΣ, ο, ό, perhaps from the Heb. קנה to confine.

I. *A house*, properly so called. Mat. ix. 6, 7. xi. 8, & al. freq.

II. *A household, family dwelling in a house.* Luke xix. 9. Acts x. 2. 1 Cor. i. 16, & al. On Tit. i. 11, *Kypke* cites the phrase ΟΙΚΟΤΕ—ΑΝΑΤΡΕΠΕΣΘΑΙ from *Josephus*.

III. *A family, lineage.* Luke i. 27. ii. 4, where *Doddridge*, after *Grotius*, justly I

think, refers οἶκος to the family, and ἀντρίχ to the household or descendants of David, according to the division of the Tribes into families and households. Comp. Num. i. 18, &c. Josh. vii. 17, 18, and see *Doddridge* on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24, & al.

IV. *The house of God* denotes either the material temple at Jerusalem, Mat. xxii. 13. Luke xi. 51. John ii. 17. (Comp. Mat. xxiii. 38.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21.—or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17, which is the Temple or Habitation of God through the Spirit. Comp. Ναός IV.

Οικομενη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οἰκew to inhabit.

I. If the earth being understood, *The inhabited or habitable earth or world.* Mat. xxiv. 14, (where see *Doddridge's* excellent Note) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the inhabitants of the world.

II. *The Roman Empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10. *The Roman Empire* might well be called by the Evangelists Παρά, or ὅλη, ἡ οἰκουμένη; since near two hundred years before their time *Polybius* had observed, lib. vi. c. 48. Ῥωμαῖοι ἐν ὀλίῳ χρόνῳ ΠΑΣΑΝ ὑφ' ἑαυτῶν ἐποίησαν ΤΗΝ ΟΙΚΟΤΜΕΝΗΝ. *The Romans in a short time subdued the whole inhabited world;* and *Plutarch*, *Pompei* p. 631, F. mentions Πολλὰ χωρία της ὑπο Ῥωμαίων ΟΙΚΟΤΜΕΝΗΣ, *Many countries of the Roman world.* See more in *Wetstein* on Mat. xxiv. 14, and Luke ii. 1; and on this latter text see Dr. *Campbell's* excellent Note, and on Rev. iii. 10, *Vitranga*; and observe, that the LXX in like manner use ἡ οἰκουμένη ὅλη for the *Babylonish Empire*, Isa. xiii. 11. xiv. 17; and ἡ οἰκουμένη, for the *Syrian*, Isa. xxiv. 4.

III. Οἰκουμένη ἡ μελλουσα, *The world to come.* Heb. ii. 5, seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at his first advent, and shall be completed at

at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* *הַמַּלְכוּת הַבָּרָא* *the world to come*, probably from that prophecy of Isaiah, ch. lxxv. 17, where it is represented by *new heavens and a new earth*. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the *Hebrews* or *converted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the Gentile Converts. See *Whitby* and *Doddridge* on the place; and comp. Heb. vi. 5.

Οἰκουρος, *ο*, *δ*, *ῆ*, from *οἶκος* a house, and *ερος* a keeper, which see under *Κηρυπος*. A keeper at home, to look after domestic affairs with prudence and care. “* *Elmer* has shewn in a learned note on this place, that the word *οικαρος* is used by several of the best authors to express both these ideas.” *Hesychius* explains *οικαρος* by *ὁ φρονιζων τα τε οικα και φυλαττων*, one who takes care of the things belonging to the house, and keeps them. It is a pretty observation of *Leigh*, that our Eng. word *housewife* answers the Greek *οικαρος*. See also *Wetstein*. occ. Tit. ii. 5, where observe from *Wetstein* and *Griesbach*, that six ancient MSS read *οικαρος* workers at home.

Οικλειρω and *Οικλειρω*, from *οικλος* compassion, and this perhaps from the Heb. *הָרַחֵם* compassion, oppression, affliction. Comp. under *Ελεος*.

To compassionate, have compassion upon, tenderly pity. It is more than *ελεω* to pity. occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. *רַחֵם*, which is likewise a very strong word properly denoting to have one's bowels yearn, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where *σπλαγχα* bowels, and *οικτημαι* mercies, are joined together. See also Jam. v. 11.

Οικλημος, *ο*, *δ*, from *οικλειρω*.

Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

This word, when used in the LXX, almost constantly answers to the Heb.

רחמים bowels of mercy, yearnings of the bowels from compassion.

Οικλημων, *ος*, *δ*, *ῆ*, from *οικλειρω*.

Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. Jam. v. 11.

The word in the LXX most commonly answers to the Heb. *רַחֵם* properly one whose bowels yearn with pity. Comp. under *Οικλειρω*.

Οιμαι, by syncope from *οιομαι*, which see under *Οιω*.

To think, suppose, judge. occ. John xxi. 25.

Οινοποτης, *ς*, *δ*, from *οινος* wine, and *ποτης* a drinker, which from *πω* to drink.

A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.

In the LXX of Prov. xxiii. 20, it answers to the Heb. *יִנְיָ* a swiller of wine.

ΟΙΝΟΣ, *ς*, *δ*, from the Heb. *יִנְיָ* wine, which from *יָד* to press, squeeze, as being the expressed juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, Old German *uwin*, Danish *vium*, Dutch *wijn*, Saxon *pin*, and English *wine* and *vine*†.

I. Wine. Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the intoxicating effects of wine, and the idolatrous abuse of it among the Heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) wine signifies communion in the intoxicating idolatries of the mystic Babylon. Rev. xiv. 8. Comp. Jer. li. 7.

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of medicated wine, to take away their senses (comp. under *Κραω* II. and *Σμυρνίζω*), it denotes figuratively the dreadful judgements of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15.

Οινοφλυα, *ας*, *ῆ*, from *οινοφλυξ*, *υλος*, *δ*, a drunkard, a person habitually or frequently heated with wine, which from *οινος* wine, and *φλυω* or *φλυω* to be hot, boil, which perhaps from the Heb. *פָּלַח* to tremble, have a tremulous motion. Comp. under *Φλυαρος*.

* *Doddridge*.

† See *Junius's* Etymol. Anglican. in WINE.

H h 3

A being

A being heated, or a debauch, with wine, excess of wine. occ. 1 Pet. iv. 3.

The Greek writers often use this word in the same sense. See *Wetstein*.

Οιομαι. See under Οιω.

Όιος, α. ον, from *ώς* as.

Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19. Όιον, το, used adverbially, *As if, as though.* occ. Rom. ix. 6; where see *Alberti* and *Wolfius*, and comp. *Bowyer* and *Vigerus* De Idiotism. cap. iii. sect. 8. reg. 11; but observe, that in the passages produced by these two last authors from the Greek writers, ουχ διον is followed either by infinitives, or not by διον, which is used in Rom.

ΟΙΩ, 1 Fut. οισω, perhaps from Heb. חָיַתָּ (Hiph. of חָיָה) *to cause to be.*

I. *To bring, carry.* occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οισω, οισις, &c.

II. *To think, q. d. to carry or bear in mind.* It occurs not in the active form in the N. T. but frequently in the profane writers; but hence Οιομαι, mid. *To think, suppose.* occ. Phil. i. 16. Jam. i. 7.

Οκνεω, ω, from οκνος *sloth, idleness*, which the Greek Grammarians derive from ο κινειν, *not moving*; but which may, I think, be much better deduced from the Heb. נָצַח *to stay, tarry.*

To delay, be loth, think much, as we say. occ. Acts ix. 38, where see *Wetstein* and *Kypke*.

Οκνηρος, α, ον, from οκνεω.

I. *Slothful, idle.* occ. Mat. xxv. 26. Rom. xii. 11.

II. *Tedious, troublesome.* occ. Phil. iii. 1.

Οκταημερος, ε, δ, η, from οκτω *eight*, and ημερα *a day.*

(f) the eighth day, performed on the eighth day. occ. Phil. iii. 5.

ΟΚΤΩ, δι, δι, τα. Undeclined. *Martinus* ingeniously derives it from ωχα δυω *eminently two*, as being the cube of that number.

A noun of number, *Eight.* Luke ii. 21, & al.

Ολεθρος, ε, δ, from ολεω.

Destruction. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. 1. 9, where see *Blacknight*.

ΟΛΕΩ, ω. An obsolete V. which may be

derived from the Heb. הָלַח or הָלַח *to slay, wound.*

To destroy. This V. is inserted on account of its derivatives.

Ολισθριστος, ε, δ, from ολις *little*, and σθις *faith.*

Of little faith, having but little faith. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ον, from the Heb. * לָט, which as a N. denotes the *smallest* measure of capacity for liquids, with the π emphatic prefixed, q. d. לָט.

I. *Small or little, in quantity.* 2 Cor. viii. 15.

1 Tim. v. 23. (where see *Wolfius*, *Wetstein*, and *Kypke*.) Jam. iii. 5. Comp. Acts xiv. 28. xix. 24. Ολιγον (χρονον namely) *A little time.* Mark vi. 31. So *προς ολιγον* *for a little or short time.* Jam. iv. 14. *Josephus*, Ant. lib. xii. cap. 10, § 5, uses the phrase in the same sense. Ολιγον (διαστημα) *A little, i. e. space or distance.* Mark i. 19. Luke v. 3.

II. *En ολιγω, Within a little, almost, well nigh, propemodum.* Acts xxvi. 28, 29. So *Chrysostom*, *παρα μικρον*; though I am well aware that in the Greek writers (see *Wetstein*) *εν ολιγω* generally signifies *in a little or short time, χρονω*, being understood: But it's being opposed, in ver. 29, to *εν πολλω*, determines it's meaning; and see *Raphelius*, *Wolfius* and *Doddridge* on Acts xxvi. 28, and *Plato* Apol. Socrat. § 7. p. 71. edit. *Forster*, where *εν ολιγω* may mean *almost, nearly*, as *τοιςτον τι* following seems to shew. See *Forster's* Note. I add, that in ver. 29, the modern Greek version explains *εν ολιγω* by *παρ ολιγον*.

En ολιγω, Eph. iii. 3, means the same as *δια βραχυων* *in few words, briefly.* So *Chrysostom*. See *Raphelius*, *Wolfius* and *Kypke*.

III. *Small, in quality or force.* Acts xii. 18. xv. 2. xxvii. 20.

IV. In plur. *Few, a few.* Mat. vii. 14. xv. 34. Luke xii. 48. Acts xvii. 4. Δι' ολιγων, *λολων* namely, *By, or in, few words.* 1 Pet. v. 12. The Greek writers use δι' ολιγων both with and without λολων, in the same sense. See *Wetstein*.

Ολισφυχος, ε, δ, η.

Feeble-minded, weak-hearted.

* Comp. Heb. and Eng. Lexicon in *לָט*.

From

From *ολις* *small*, and *ψυχη* *the mind*; or perhaps this word should be deduced from *ολις* *small*, and *ψυχη* *breath*, and so may strictly denote one who fetches his breath short and weakly, as it is well known *low-spirited* and *sorrowful* persons do. Thus the LXX, Num. xxi. 4, have *ωλισψυχῆσαν ὁ λαός* for the Heb. *קצרה נפש*, literally *the breath of the people was shortened*. So Jud. xvi. 17; and in the LXX of Exod. vi. 9. the N. *ωλισψυχία* answers to the Heb. *קצר שפ* *shortness (weakness) of breath*, i. e. *low-spiritedness*; and in Isa. lvii. 15, the adjective *ωλισψυχός* to *היה נפש* *low, depressed in breath*, occ. 1 Thess. v. 14.

Ολισπεω, *ω*, from *ολις* *little*, and *ωπεω* *to care*, which from *ωρα* *care*, and this from *δραω* *to see, inspect*, or from Heb. *ע* *to excite*.

To neglect, despise. occ. Heb. xii. 5.

Ολοδρευτής, *ς*, *δ*, from *ολοδρευω*.

A destroyer. occ. 1 Cor. x. 10.

Ολοδρευω, from *ολος* *wholeness* *destruction*.

To destroy. occ. Heb. xi. 28.

Όλοκαυστωμα, *ατος*, *το*, from *ολοκαυστω* *to burn the whole*, spoken of *sacrifices* by * *Xenophan* and *Plutarch* (see *Scapula*), and this from *ολος* *all, the whole*, and *καυται* 3 pers. perf. pass. of *καιω* *to burn*. *A burnt-offering, the whole of which was burnt on the altar*, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. *עלה* *a burnt-offering*, so called from the V. *עלה* *to ascend*, because it *ascended* in flame and smoke towards heaven.

Όλοκληρία, *ας*, *η*, from *ολος* *wholeness*.

Perfect soundness, as opposed to *lame-ness* or *bodily weakness*. occ. Acts iii. 16. Comp. ver. 2, and ch. iv. 9.

In the LXX of Isa. i. 6, this word is used nearly in the same sense, for the Heb. *כח*.

Όλοκληρος, *ς*, *δ*, *η*, from *ολος* *all, the whole*, and *κληρος* *a part, share*.

Whole, having all it's parts, sound, perfect, integr. Neut. used as a substantive,

Όλοκληρον ὑμῶν, *Your whole, composition, frame, constitution or person name-*

ly, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23, where see *Whitby*, *Wetstein*, *Doddridge*, and *Macknight*. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4, the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that *bodily soundness* and *perfection* which was required by the Mosaic law in the typical priests of God. ΟΛΟΛΥΤΩ, either from the Heb. *לל*, in Hiph. *ללל* *to howl, yell*, to which this word when used in the LXX generally answers; or else it may be, like the Hebrew, formed immediately from the sound. *To howl, yell*. occ. Jam. v. 1, where see *Wolffius* and *Wetstein*.

ΟΛΟΣ, *η*, *ω*, from the Heb. *כל* *all, every*, the aspirate breathing being substituted for *כ*, which in sound it resembles when pronounced gutturally after the oriental manner.

All, the WHOLE. Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, *Wetstein* very pertinently cites from *Hippocrates*, *ΌΛΟΣ ΑΝΘΡΩΠΟΣ εκ γενετης νοσος* *εστ*, *The whole or entire man is a disease* (i. e. a heap of diseases) from his birth;" and from *Aretaeus*, *Το κακον ενδοθεν το* *ΟΛΩ* *ΤΩ* *ΑΝΘΡΩΠΩ* *εν οικει*, *και* *ΟΛΟΝ* *εξωθεν αμπεχει*. Within the malady resides in the whole man, and without wholly surrounds him." "Circumcision, says Jesus, is a painful thing, and concerns a part of the man: I have restored a man to ease, and a whole man." *Markland* in *Bowyer's Conject.* *Όλην την ημεραν*, *All the day*. Rom. viii. 36. This seems an *hellenistical* phrase; it is used by the LXX, Ps. xlv. 22, where as in Rom. it answers to the Heb. *כל* *every*, and denotes *always*. This word in the LXX generally answers to the Heb. *כל*.

Ολόκλης, *ος*, *ης*, *δ*, *η*, *και* *το* *—ος*, from *ολος* *all, the whole*, and *τελειω* *to complete*.

All, or the whole, completely or entirely. occ. 1 Thess. v. 23.

Ολυθος, *ς*, *ο*, from *αλλυμαι* *to be destroyed; perish*.

An early fig, which in the warmer climates is very apt to *fail*. occ. Rev. vi. 13, where see *Wetstein*, and comp. Isa. xxxiv. 4.

H b 4

The

* *ΌΛΟΚΑΤΤΩΣΙΑΝ* *τους ταυρους*—*ΌΛΟΚΑΤΤΩΣΙΑΝ* *τους ιακους*. *Xenophon*, *Cyropæd.* lib. viii. p. 464, edit. *Hutchinson*, 8vo.

The word is used in the same sense by the LXX in Cant. ii. 13, for the Heb. זָפ, which is in like manner derived from זָפ to sail. Accordingly the Vulgate hath grossos both in Cant. and Rev. which, says the old Dictionary quoted by *Martinius* (Lex. Philol. in *Grossus*), are properly * *the first figs, which easily fall off by the wind*. Comp. Heb. and Eng. Lexicon in זָפ III.

Ολως, Adv. from ὅλος.

1. At all, omnino. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself R in *Bowyer's Conjectures* [i. e. the late learned *Markland*, whom see], proposes to reject the colon after ὅλως, for which we might substitute a comma.—According to this arrangement the passage would be, *But I command you by no means to swear, either by heaven, &c.*—The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." *Michaelis*, *Introduct.* to N.T. by *Marsh*, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. *Pearce* on Mat. v. 34.

2. Affirmative, *Indeed, by all means*, sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see *Elsner* and *Wetstein* on 1 Cor. v. 1.

Ομβρος, υ, ὁ, from ομνυρεν *flowing together*. So the Etymologist, Ομβρος ὁ 'ΟΜΟΥ ΠΕΩΝ και κατερχομενος ὁ βαρεως φορομενος. Ομβρος, what flows together and comes down, what falls heavily." *A heavy shower, a storm of rain*, imber. occ. Luke xii. 54.

Ομιλῶ, ω, from ὁμιλος *a multitude*.

- I. Properly, *To be in a multitude or an assembly of people*.
 - II. *To be in company with any one, be conversant with*.
 - III. *To converse, talk with, colloquor*. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26.
- Ομιλία, ας, η, from ὁμιλος.
Communication, conversation, discourse. occ. 1 Cor. xv. 33. Hence Eng. *Homily*.
- Ομιλος, υ, ὁ, from ὅμς *together*, or ομνυσισθαί *being crowded together*, or per-

* "*Grossi sunt sicut immature, inhabiles ad comedendum & propriè primitive, quæ ad pulsum venti facile cadunt*. *Vet. Dict.*"

haps from the Heb. דָּבַר or דָּבָר *a talk*, ing, with ה emphatic prefixed. See Jer. xi. 16. Ezek. i. 24, in Heb.

A multitude, company, crowd. occ. Rev. xviii. 17; where for the words ἐν τῶν πλοίων ὁ ὁμιλος, the *Alexandrian* and another ancient MS, with fourteen later ones, have ο ἐν τοῖς πλοίοις *who sailed to the place*, and this reading is embraced by *Wetstein*, and by *Griesbach*, who receives it into the text.

Ομμα, ατος, το, from ὁμμαί, 1 pers. perf. pass. of the V. ὁπτομαι *to see*.

An eye. occ. Mark viii. 23.

ΟΜΝΤΩ, "from the Heb. יָמַן † *the right hand*, used when oaths were taken," says *Leigh*: But rather, I apprehend, from יָמַן *to be firm, stable, true*, and in Hiph. *to trust, depend upon*. See Heb. vi. 16. *To swear*. Mat. xxiii. 20, 21, & al. Ομνυειν κατα τινος, *To swear by one*. Heb. vi. 13. This phrase is applied in the same sense by the profane writers, as may be seen in *Wetstein*: so ομνυειν or ομνισιν with an accusative following, governed by η understood, as in Jam. v. 12, is used by *Isocrates* and *Demon*. § 12.—μηδεν ΘΕΩΝ ΟΜΟΣΗΣ: (comp. Ορκισω II.) But ομνυειν εν τινι, Mat. v. 34, 36, &c. seems an *hellenistical* expression; it is used by the LXX, Ps. lxii. 11. Jer. v. 7, for the Heb. בְּיָדָאֵל.

Ομοθυμαδον, Adv. from ὁμοθυμος *unanimous*, which from ὁμος *alike*, and θυμος *mind*.

- I. *With one mind, with unanimous affection, unanimously*. Acts i. 14. ii. 1, 46.

- II. *With one accord*. Acts iv. 24. vii. 57. xix. 29.

This word is also used by the purest of the Greek writers. See *Wetstein* on Rom. xv. 6.

Ομοιαζω, from ὁμοιος.

To be like. occ. Mark xiv. 70.

Ομοιοπαθης, εος, υς, ὁ, ἡ, from ὁμοιος *like*, and παθος *a being affected*.

Liable to be affected in a like manner, of like infirmities, subject to like infirmities. occ. Acts xiv. 15. Jam. v. 17. See *Wetstein* on Acts, and *Campbell's Prelim. Dissertat.* p. 131, &c.

Ομοιος, α, ον, from ὁμος.

Like, similar, in whatever respect. Mat. xi. 16. Gal. v. 21, & al. freq.

† Comp. under Μαρτυρ.

Ομοιοτης,

Ὅμοιότης, τῆτος, ἡ, from ὁμοιος.

Likeness, resemblance. occ. Heb. iv. 15. vii. 15.

Ὅμοιω, ω, from ὁμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11, where observe that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Jud. xiii. 6. 22.) that their Gods used to visit the earth under a *human form*. See *Alberti* on the place, *Homer*, *Odyss.* xvii. lin. 485, 6, and *Dupont's* *Gnomologia* on that passage, and the authors by him cited.

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30, & al.

Ὅμοιωμα, ατος, το, from ὁμοιωμαι perf. pass. of ὁμοιω.

A likeness, resemblance. occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7.

Ὅμοιως, Adv. from ὁμοιος.

Likewise, in like manner. Mat. xxii. 26. xxvi. 35, & al.

Ὅμοιωσις, ιος, att. εως, ἡ, from ὁμοιω.

A likeness, resemblance. occ. Jam. iii. 9. Comp. Gen. i. 26, where the LXX have used καθ' ὁμοιωσιν for the Heb. כדמותו according to our likeness.

Ὅμολοεω, ω, from ὁμα together with, or ὁμος like, and λογος a word, speech.

I. *To assent, consent.* Thus used in the profane writers.

II. *To promise, q. d. to speak the same with, or consent to the desire of, another.* occ. Mat. xiv. 7. *Plutarch* uses the word in the same manner. See *Wetstein*.

III. *To confess, i. e. to speak agreeably to fact and truth.* See John i. 20. ix. 22. xii. 42. Acts xxiii. 9. Heb. xi. 13. 1 John i. 9.

IV. *To confess, celebrate with public praises.* Heb. xiii. 15.

V. *To confess, profess.* Mat. vii. 23. Tit. i. 16.

VI. Ὅμολοειν εν τινι, *To confess, or publicly acknowledge any one.* Mat. x. 33. Luke xii. 8. It seems an *hellenistical* phrase. The LXX use ΕΝ ΤΩ ΟΝΟΜΑΤΙ σε ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ, *We will confess to thy name*, Ps. xlv. 8.

Ὅμολογια, ας, ἡ, from the same as ὁμολοεω.

A confession, profession. occ. 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. 2 Cor.

ix. 13, Επὶ τῇ ὑποταγῇ τῆς ὁμολογιας ὑμων εἰς το εὐαγγελιον, *For the obedience of your confession to the gospel, i. e. for your obedient confession or profession of the gospel.*

Ὅμολοιμενως, Adv. from ὁμολοισμενος particip. pres. pass. contract. of ὁμολοεω.

Confessedly, by the confession of all. occ. 1 Tim. iii. 16. *Xenophon* and *Plutarch* apply the word in the same sense. See *Raphelius* and *Wetstein*.

ΟΜΟΣ, η, ον, from the Heb. כד as, like as. *Like, similar.* This word is used by the profane writers, though not in the N. T. but is inserted on account of its derivatives.

Ὅμοτεχνος, ος, ὁ, ἡ, from ὁμος like, and τεχνη art, trade.

Of the same trade or handicraft. occ. Acts xviii. 3. This word is used in the same sense by *Herodotus*, lib. ii. cap. 89. Sq *Prometheus* in *Lucian*, tom. i. p. 108, calls Mercury ὍΜΟΤΕΧΝΩ, *of the same trade* with himself, as being likewise a thief; and *Demonax*, Id. p. 1007, says to a pretended conjuror, καὶ γὰρ αὐτος ὍΜΟΤΕΧΝΟΣ εἰμι σοι, *for I myself am of the same trade as you.*

Ὅμα, Adv. Either immediately from the Heb. כד with, together with; or the genitive of ὁμος like, q. d. ἐφ' ὅμα τοπω or χρόνω, *upon or at the like place or time.* Together, whether of place or time. occ. John iv. 36. xx. 4. xxi. 2, where *Kypke* cites *Xenophon*, *Cyropæd.* lib. iii. using ὁμα εἶναι, *in like manner, for being gathered together.*

Ὅμοφρων, ονος, ὁ, ἡ, from ὁμος like, and φρην mind.

Of like mind, unanimous. occ. 1 Pet. iii. 8.

ΟΜΟΝ, ω, from the Heb. כד to support, sustain, as ομνω from כדנ to be firm, true. *To swear.* An obsolete V. whence in the N. T. we have the 1 aor. ὠμοσα, Heb. iii. 11. & al. Subjunct. 2d and 3d pers. ὁμοσης and ὁμοση, Mat. v. 36. xxiii. 16. Infin. ὁμοσαι, Mat. v. 34. Heb. vi. 13. Particip. ὁμοσας, Mat. xxiii. 20, 21.

Ὅμως, Adv. from ὁμος.

1. *Yet, i. e. in the same circumstances, or at the same time*, which latter English phrase is often applied in an *adversative* sense. occ. John xii. 42.

2. *In like manner, so also, so likewise.* occ. 1 Cor. xiv. 7, where see *Alberti*, *Wolffius*, *Wetstein*,

Wetstein, Var. Lect. and *Kypke*; and observe, that *Hesychius* explains ὁμῶς by πλὴν ὁμῶς by ὁμοίως likewise, and so the French translation renders it, *de même*. Comp. Gal. iii. 15, and see *Homer*, II. i. lin. 196. II: v. lin. 535. II. ix. lin. 312, and *Dammi Lex.* col. 1702.

3. Ὅμως μὲντα, Yet, or though, indeed, nevertheless, attamen. John xii. 42, where *Wetstein* cites *Herodotus*, lib. i. cap. 129, applying ὁμῶς μὲντα in the same sense.

ONAP, το, Undeclined, from the Heb. ענה either in the sense of answering, corresponding, according to that of *Ecclesiastes*, xxxiv. 3, *The vision of dreams is the resemblance of one thing to another* (τοῦτο κατὰ τοῦτου one thing answering another) even as the likeness of a face to a face: or in that of affecting, according to *Ecclesiastes*, v. 2. or 3, *A dream cometh through multitude* ענה of business or care *. *A dream.* occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' ὅνα, which, though condemned by *Phrynicius* as unusual, is however used by *Plutarch*, Parallel. tom. ii. p. 305, D. and 307, B. and by *Iamblichus*. See *Wetstein* and *Kypke*.

Οναριον, ο, το. A diminutive of ονος an ass. A young ass, an ass's colt. occ. John xii. 14.

Ονειδίζω, from ονειδος.

To upbraid, reproach, whether unjustly, as Mat. v. 11. xxvii. 44,—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44, almost all the MSS, ancient and later, after ονειδίζω read αὐτον, which is accordingly embraced by *Wetstein* and *Griesbach*. *Kypke* remarks, that ονειδίζειν τινα generally signifies to upbraid or revile any one, but ονειδίζειν τιμι to reproach one with something. He further explains το δ' αὐτο adverbially for κατὰ το αὐτο, in the sense or like manner, likewise, and shews that τ' αὐτο, and το δ' αὐτο are thus used by *Josephus*.

On Jam. i. 5, see *Wolfius* and *Wetstein*.

Ονειδισμος, ο, δ, from ονειδίζω.

A reproach, either which one casts on another, occ. Rom xv. 3; or which oneself sustains. occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the reproach of Christ seems to denote reproach borne on account of

* See Heb. and Eng. Lexicon in παρ III. under ענה.

Christ, and in the last ονειδισμον αὐτου moreover intimates, that by being reproached we are rendered conformable to him.

Ονειδος, εος, ος, το, from ονημι or ονω to reproach, which from Heb. ענה to afflict. Reproach, disgrace. occ. Luke i. 25.

Ονημι, from obs. ονω the same, and this from Heb. ענה to act upon, affect, in a good, as well as in a bad, sense.

To help, profit, benefit. Pass. Ονημας or οναμαι, To be helped, profited, benefited, to receive advantage, pleasure, or joy from. occ. Philen. ver. 20, Εἰω σε οναμαι, May I, or let me have joy of thee. The phrase οναμαι τινας is used in the same view by the best Greek writers. See *Elner* and *Wetstein*.

Ονιχος, η, ον, from ονος an ass.

Belonging to an ass, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μυλος ονιχος means such a mill-stone as was turned about by an ass, being too large to be managed by the hand. That the Greeks and Romans used asses for the same purpose may be seen abundantly proved in *Bochart*, vol. ii. 188. See also *Wetstein*.

ONOMA, ατος, το, q. ονομα, from ονημι to help, because the name helps us to know the thing; or from ονω to attribute, because a peculiar name is attributed or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ονομα from the Heb. דבר to declare, with the emphatic prefixed; so the Gothic and Saxon nama, and Eng. name, are evidently from the same Heb. root. Comp. Ονομαζω.

I. A name. See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. A name, character described by a name. Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see *Campbell*.) Mark xiii. 6. Luke xxi. 8.

III. Name, fame, reputation. Mark vi. 14. Comp. Rev. iii. 1, and see *Wetstein* on Phil. ii. 9, and *Suicer Thesaur.* in Ονομα III.

IV. Name, as implying authority, dignity, Eph. i. 21. Phil. ii. 9. Ονομα is sometimes used in this view by the Greek writers. See *Wolfius*.

V. As a name is the substitute or representative of a person, hence ονομα is used for the person himself, whether divine, as Mat.

Mat. vi. 9. Rom. xv. 9. Heb. xiii. 15. John i. 12. ii. 23. iii. 18, & al. freq. comp. 3 John ver. 7.—or human, Acts i. 15. Rev. iii. 4. xi. 13. *Longinus* in like manner uses *en ONOMA* for one person, DeSublim. sect. xxiii. p. 138, edit. 3^{tie}, *Pearce*. See *Raphelius*, and comp. Num. i. 2. xxvi. 30. Acts iv. 12, and *Kypke* there.

VI. As יהוה שם, *The name of Jehovah*, and אלהים שם, *The name of the Aleim*, are, in the O. T. used as titles of the *Second Person* of the Ever-blessed Trinity (see Deut. xii. 11. Ps. xx. 1. lxxv. 2. Isa. xxx. 27, and *Heb.* and *Eng. Lexic.* under שם IX.), so in the N. T. our Lord applies this title to himself, saying, John xii. 28, *Father, glorify thy Name.* Comp. John xvii. 1, 5. Thus *Chrysostom*, in *Catenâ*, explains Δοξασον ΣΟΤ ΤΟ ΟΝΟΜΑ by Αἰσθε ME λαλων προς τον σωτορα. Lead ME at length to the Cross." See *Suicer Thesaur.* under Δοξα II. 3.

VII. Ονομα imports the *confession of a name*, or the *sake of the person so confessed*. Mat. x. 22. xix. 29. xxiv. 9, & al. Comp. Mat. xviii. 5. Mark ix. 37. Acts iv. 17. So to be baptized εις το ονομα, *en* or *en τω ονοματι*, into or in the name, is to be baptized into the faith or confession, or in token of one's faith, and of one's openly confessing. See Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48.

VIII. Since the name of God, or of some man invested with power, is used in acts of authority, hence it denotes *delegated power and authority*. Mat. vii. 22. Mark xvi. 17. Luke x. 17. Acts iii. 6, (comp. ver. 16.) iv. 7, 10, 12, & al. Comp. Eph. i. 21. Phil. ii. 9, and *Sense IV.* In Mark xi. 10, the words *en ονοματι Κυριου* are wanting in three ancient, and three later MSS, are unnoticed in the Syriac, Vulg. and several other ancient versions, and are by *Griesbach* rejected from the text. They may have been taken from the preceding verse.

Ονομαζω, from ονομα.

I. To utter, declare. Thus used by *Demosthenes*.

II. To name, mention. occ. 1 Cor. v. 1. Eph. i. 21. v. 3. Comp. Acts xix. 13. Rom. xv. 20, (where see *Kypke*.) 2 Tim. ii. 19. in which last text to name the name of

Christ denotes *professing his religion*. Comp. Isa. xxvi. 13, in the LXX, where the phrase το ονομα ονομαζειν is used in a similar sense for the Heb. שם חזק to make mention of a name.

Observe, that in 1 Cor. v. 1, six ancient and two later MSS, as also the Vulg. and two other old versions, omit ονομαζεται, which is accordingly dropped by *Griesbach* in his edition; and to the Critics referred to by *Wetstein*, as rejecting this word, add *Bp. Pearce*.

III. To name, impose a name, denominate. occ. Luke vi. 13, 14. Comp. Eph. iii. 15.

IV. To call. occ. 1 Cor. v. 11.

Ονος, ο, δ, η, An ass, he or she. Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5, very many MSS, six of which ancient, for ονος of the printed editions, read ονος; so both the Syriac versions; and this reading is approved by *Wetstein*.

Some derive ονος from ονημι to help; so Latin jumentum a beast of burden, properly an ass (*Mintert*), from juvo to help, assist, because it helps or assists man in his labours: Or else ονος may be from the Heb. כח strength, for which this animal is so eminently remarkable: and thus perhaps the Eng. name is from the Heb. כח strength.

Οντως, Adv. from ον, οντος, being, particip. pres. of οναι to be.

Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18 the *Alexandrian. Vatican*, and three or four later MSS, for οντως read ολιγως a little, which reading is favoured by the Vulg. both the Syriac, and several other ancient versions, and received into the text by *Griesbach*.

Οξος, εος, ες, το, from οξυς sharp.

Vinegar, which Eng. word is in like manner from the French vin aigre sharp wine. Mat. xxvii. 34, 48, & al.

ΟΕΤΕ, οια, υ, perhaps from the Heb. py to contract, compress. Comp. under Ακμη.

I. Sharp, having a piercing point or keen edge. Rev. i. 16. xiv. 14, & al.

II. Swift, nimble. occ. Rom. iii. 15. The word is used in this latter sense also by the profane writers. See *Wetstein*.

Ορυ, ης, η, from ορυμαι to see.

I. A peep-hole. See *Aristoph. Plut. lin. 714*. So a hole or cavern is called in Hebrew סדור from אור the light which it admits.

II. A

II. *A hole or cavern in the earth.* occ. Heb. xi. 38.

III. *A hole or opening whence a spring of water issues.* occ. Jam. iii. 11.

ὠπισθεν, Adv. q. ὀπισθεν from ὀπισω behind, and the syllabic adjectionθεν denoting from or at a place.

Behind, after. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that *Lucian*, Vit. Auct. tom. i. p. 366, in like manner mentions ΟΠΙΣΘΟΓΡΑΦΩΝ βιβλίων, books written on the back or outer side." Comp. Ezek. ii. 10, or 14, and see *Wetstein* and *Vitranga* on Rev. and Heb. and Eng. Lexicon under ἦν II. 1.

ΟΠΙΣΩ, Adv. perhaps from the Heb. דַּמָּ, which denotes the extremity or end of a thing. It is construed with a genitive.

1. Of place, Behind. Rev. i. 10. With the article prefixed it assumes the nature of a N. Thus Τα ὀπισω (μερη namely), The parts or places which are behind, Phil. iii. 13. Εἰς τα ὀπισω, To the parts or places behind, i. e. back or backwards, Mark xiii. 16. John xviii. 6. xx. 14.

2. Back, backwards. Mat. xxiv. 18. So *Herodotus*, lib. ii. cap. 103. ΕΠΙΣΤΡΕΨΑΣ ΟΠΙΣΩ.

3. After, of place, Mat. iii. 41. iv. 19.—of time, John i. 15, 27.

Ὁπλιζομαι, from ὅπλον, which see.

To arm. Ὁπλιζομαι, Mid. To arm oneself, in a figurative sense. occ. 1 Pet. iv. 1. So *Sophocles*, Electr. lin. 999, cited by *Wetstein*, Τιστον ΘΡΑΞΟΣ αὐτη θ' ὈΠΛΙΖΗ—You both arm yourself with such courage." Comp. *Kypke*.

Ὁπλον, s. το. The leaped *Dumm*, Lexic. Nov. Græc. deduces it from ὅμυ together with, and ὤλω to be, because it is with or assists a man in his works.

I. It denotes in general any kind of instrument, Ὁπλα τα, Instruments. occ. Rom. vi. 13. Thus *Homer* uses ὄπλα for Vulcan's tools, Il. xviii. lin. 409; solin. 412, 413, ὈΠΛΑ τα παντα—τοῖς ἐποιετο, all the tools with which he worked;—ὅπλον and ὅπλα, plur. for the rope or tackling of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 389, 390, Παντα ὈΠΛΑ—τα νηὺς κορεωσι, all the tackling which ships carry."

II. Ὁπλα, τα, Arms, armour, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—

or defensive, occ. Rom. xiii. 12. 2 Cor. vi. 7. Thus generally used in the profane writers. See *Homer*, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both offensive and defensive, the former being carried in the right hand, the latter in the left. See *Virgil*, Æn. ix. lin. 806, 7, and *Ælian* in *Wetstein*. Comp. also *Wolffius*.

Ὅμοιος, a, ov, from ὅως, how, and ὁμοσ of what sort; unless the reader should be rather inclined to deduce it from the Heb. דְּמַי, which denotes, of what sort or form? Jud. viii. 18.

I. Of what sort or manner, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24.

II. Τοῖστος ὁμοιος και—Such as—Vulg. talis qualis et—occ. Acts xxvi. 29. So the profane writers use και for as after κατὰ ταῦτα in the same manner, after ἰσως equally, and ὁμοιως like. See *Vigerus*, Idiotism. cap. viii. sect. 7, reg. 8.

Ὅποτε, Adv. from ὅπως how, and ὅτε when. When. occ. Luke vi. 3.

Ὅυ, from ὅπως how, and ὅ where, or from the Heb. הֵנָּה or הֵּנָּה where?

1. Where, in which place. Mat. vi. 19, 21. Rev. ii. 18.

2. Whither, to what place. Mat. viii. 19. John viii. 21, 22.

3. When, whereas. 1 Cor. iii. 3. 2 Pet. ii. 11. "The best classics use it in the same sense; ΟΠΟΤ γαρ ἐξῆς ἐν ὕστερῳ—ἀλω-νισσας—For when (or whereas) hereafter there might be an opportunity of engaging. *Thucydides*, lib. viii. 482. l. 18. *Xenophon*, Cyropæd. p. 519." *Blackwall's Sacred Classics*, vol. i. p. 147. It may be worth adding, that the Eng. where is used in this sense by our old writers.

4. Ὅυ, with say or ay following, Wheresoever, whithersoever. See Mat. viii. 19. xxiv. 28. Mark vi. 10, 56.

5. Ὅυ ἐκεῖ, Where. An Hebraism, used likewise in the LXX, Jud. xviii. 10. Ruth iii. 4, & al. for the correspondent Heb. phrase שָׁמָּה—שָׁמָּה, literally, which there. Rev. xii. 14. Comp. Mark vi. 55.

Ὁφλάνω, from ὀφ the eye. See under Ὀφθαλμος.

To see, behold. Ὀφλάνομαι, Pass. To be seen. occ. Acts i. 3.

The LXX have used this V. in the passive for the Heb. נִרְאָה, 1 K. iii. 5.

Ὀφθαλμία,

Ὀράσια, ας, η, from *ὄραναι*.

A vision. occ. Luke i. 22. xxvi. 23. Acts xxiv. 19. 2 Cor. xii. 1.

Ὀρῶμαι, Mid. and Pass. from the obsolete active *ὄρω*, and this from *ὀφ* or *ὠφ* the eye, which from the Heb. *אף* to move quickly, particularly as the eye, see Prov. xxiii. 5; whence as a N. masc. plur. *עפפי* denotes the *eyelids*. So the Æolic Dialect uses *Ὀρῶ* for *Ὀμμα* the eye.

I. To see. Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. Comp. Mat. v. 8. 1 John iii. 2. Heb. xii. 14. Rom. xv. 21. But *ὠφθη* in the form of a 1st aor. pass. is used in a passive sense, To be seen, appear. Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al.

II. To see to, look to, take care. Mat. xxvii. 4, 24. Acts xviii. 15. Grotius observes on Mat. xxvii. 4, that the phrase *ὁρῶντες* is taken from the Latin idiom: For the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say *Tu videris*, See thou (to it), which the Greeks, says he, expressed by *Σοὶ μελετῶ*: And thus far may be true. But Stockius goes further, and positively * asserts that the verb *ὀρῶμαι* is never thus used by any prose Greek writer. But what then shall we say to the following passage in *Arrian*, Epictet. lib. iii. cap. 10, at the end? *Οὐκ αἰεὶ εἶτω μοι προσεσυνεχθῆναι το ἀδελφον. Οὐ, ἀλλὰ τῷτο μὲν ἐκεῖνος ΟΥΕΤΑΙ*. My brother ought not to have behaved to me in such a manner. True; but this he himself must look to;" and again, lib. iii. cap. 18. at the end: "Such a one blames you, *αὐτος ΟΥΕΤΑΙ πῶς ποιεῖ το ἴδιον ἔργον*, he himself must see to it how he does his own business." Comp. also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403. and cap. viii. p. 409, edit. *Cantab.* 1665.

III. To see, experience, be made a partaker of. John iii. 36. Comp. Ps. xxxiv. 13. *Εἰδω* III. and *Θεωρεῶ* III.

ΟΠΤΟΣ, η, ον, from the Heb. *פָּהַן* to bake, dress by fire.

Roasted, broiled, dressed by fire. occ. Luke xxiv. 42.

ΟΠΩΡΑ, ας, η.

The autumn, or autumnal fruit. It occurs

* "Certè à nullo prosaice orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from *ὄρος* juice, and *ὠρα* time, season; since autumn is the season when fruits in general are full of juice, and when the juices of grapes, apples, &c. are pressed out for the use of man. But may not *ὀπωρα* be better derived from Heb. *פָּרַח* to fructify, be fruitful, or from *עָבַר*, which denotes the produce of land, Josh. v. 11, 12?

Ὀρῶς, from *ὠρῶ* how.

I. An Adverb, How, in what manner, by what means. Mat. xxii. 15. Luke xxiv. 20.

II. A Conjunction,

1. Denoting the final cause, and construed with a subjunctive mood, That, to the end or intent that. Mat. ii. 8. vi. 2, 5. & al. freq.

2. Denoting the event. So that, and thus. Mat. viii. 17. xxiii. 35. Rom. iii. 4. (Comp. Ps. li. 4, in LXX.) Luke xvi. 26, & al. Comp. *ἵνα* 3.

3. *Ὀρῶς* av, with a subjunctive, That, to the end that. Mat. vi. 5. Luke ii. 35. Acts xv. 17. iii. 19, where see *Bowyer*.

Ὀραμα, ατος, το, from *ὠραμαι* perf. pass. of *ὄρω* to see.

A sight, a vision, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3. —to a person in a trance or ecstasy (comp. *Εκστασις* II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9. —to a person asleep, occ. Acts xvi. 9, 10. xviii. 9.

Ὀρασις, ιος, att. *εως*, η, from *ὄρω*.

I. A vision. occ. Acts ii. 17. Rev. ix. 17.

II. Appearance. occ. Rev. iv. 3, twice.

Ορατός, η, ον, from *ὄρω*.

able, to be seen. occ. Col. i. 16.

Ὀράω, ω, from the Heb. *רָאָה* or *רָאָה* the light, and *רָאָה* to see, or simply from *רָאָה*.

I. To see, behold. Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.

II. To perceive, see mentally. Acts viii. 23. Comp. Heb. ii. 8, and *Εἰδω* II.

III. In the imperat. See, take heed, beware. Mat. xvi. 6. xviii. 10. Mark viii. 15. Acts xxii. 26, & al. freq. Mat. viii. 4, *Ὁρα* (ὅπως being understood) *μὴ θῶς εἰπῆς*, See, or Take heed (that) thou tell no man. So Mat. ix. 30, and Mark i. 44. But Rev. xix. 10. xxii. 9, *Ὁρα μὴ* (ὡς ἵσθης namely) See (thou do it) not.

ΟΡΗΓΗ, ης, η, from *ὀρῶμαι* to desire eagerly or earnestly. *Ὁρῶμαι γὰρ* (says Theodoret,

rel, who gives this derivation) ὁ ὀρρίζο-
μενος ἀμυνασθαι τὸν ἐχθρὸν, for the an-
gry person *eagerly desires* to be revenged
of his enemy." So *Aristotle*, Rhet. lib. ii.
says ὀρρή anger is ὀρεξις μετὰ λύπης, *ve-*
hement desire accompanied with grief,"
and in the Stoical definitions it is defined
"a desire of punishing him who seems to
have hurt us in a manner he ought not."

- I. *Anger, wrath*, of man, Eph. iv. 31. Col.
iii. 8. Jam. i. 19, 20.—or of God, Heb.
iii. 11. iv. 3. Comp. Mark iii. 5.

- II. *The effect of anger or wrath*, that is,
punishment, from man, Rom. xiii. 4, 5;
—from God, Rom. ii. 5. iii. 5. Eph. v.
6. 1 Thess. i. 10. v. 9, & al.

ὀρρίζω, from ὀρρή.

To provoke to anger, irritate. ὀρρίζομαι,
Pass. To be provoked to anger, to be an-
gry. Mat. v. 22. xviii. 34, & al.

ὀρρίλος, ὁ, ὃ, ἡ, from ὀρρή.

Prone to anger, passionate. occ. Tit. i. 7,
where see *Wetstein*.

ὀρῖα, ας, ἡ, from ὀρῖω to extend (which
see), and γυῖα the limbs, which from
Heb. גַּו or גַּוָּא the body.

- I. *The clasp or grasp of a man*, i. e. when
his two arms are stretched out to clasp as
much as possible. So the Etymologist,
ὀρῖα σημαίνει τὴν ἐκλάσιν τῶν χειρῶν,
σὺν τῷ πλατῇ τῷ στήθους. ὀρῖα signifies
the extent of the hands, together with the
breadth of the breast." *Josephus* has used
the word in its primary and proper sense,
Ant. lib. xv. cap. 11, § 5, where speak-
ing of the pillars belonging to the royal
portico, which Herod built along the
southern front of the temple, he says. Καὶ
παχὺς ἦν ἕκαστος κίονος ὡς τρεῖς συναπλό-
των ἀλλήλοις τὰς ὀρῖτιας περιλαβεῖν.
And the thickness or circumference of
each pillar was as much as the grasp of
three men laying hold of each other
could encompass."

- II. *A fathom*, a measure of length of about
five feet English, being equal to a man's
grasp, or to the distance between the two
hands stretched out, including the breast.
So *Grotius*, "Spatium quantum passæ
manus patent;" whence, says he, is de-
rived the Roman passus, a pace. So *Xe-*
nophon, Memorab. lib. ii. cap. 3, § 19.
Χεῖρες μὲν—εἰ δεοὶ αὐτὰς τὰ πλεον
ὀρῖτιας διεχόντα ἅμα ποιῆσαι ἢ καὶ
δυναίτω ποδες ὁ εὖ ἀν' ἐπὶ τῷ ὀρῖτιαν

διεχόντα εἰδοῖεν ἅμα. The hands, if you
should want to employ them both toge-
ther at a greater distance than a fathom,
would not answer your purpose; and
the feet would not, at the same time,
reach even so far as a fathom." occ. Acts
xxvii. 28, twice, where see *Wetstein*.

ΟΡΕΓΩ, from the Heb. עָרַךְ to stretch out,
and in a mental sense to desire earnestly,
long after.

- I. To stretch out, as the hands. Thus it is
frequently applied in the profane au-
thors, particularly in *Homer*.

- II. ὀρεσμαι, Mid. governing a genitive,
To stretch out oneself, or one's hands, for,
so to desire eagerly, long after. occ. 1 Tim.
iii. 1. vi. 10. Heb. xi. 16. ὀρεσμαι in
the same sense is construed with a ge-
nitive in the Greek writers. See *Wei-*
stein on 1 Tim.

ὀρεινός, ὁ, ον, from ὄρος a mountain.

Mountainous, hilly, ὀρεινή (χωρὰ namely)
A mountainous or hilly country. occ. Luke
i. 39, 65. *Raphael* remarks, that in *Po-*
lybius ὀρεινή is often thus used by itself
for a mountainous country.

ὀρεξις, ἰος, att. εως, ἡ, from ὀρεσμαι.

Lust, concupiscence. occ. Rom. i. 27.

ὀρθοπόδεω, ὦ, from ὀρθός right, and πῶς,
ποδός, a foot.

To walk uprightly. "Gr. Foot it aright,
or walk with a right foot." *Leigh*.

In the N. T. it is used in a figurative and
spiritual sense only. occ. Gal. ii. 14.

ὀρθός, ὁ, ον, from ὀρῶ, to excite, which
from Heb. עָרַךְ the same.

- I. Upright in posture. occ. Acts xiv. 10.

- II. Straight. occ. Heb. xii. 13.

ὀρθοτομῶ, ὦ, from ὀρθός right, straight,
and τέμνω perf. mid. of τέμνω to cut.

To cut aright or straight. occ. 2 Tim.

ii. 15. ὀρθοτομῆντα τὸν λόγον τῆς ἀλη-
θείας. No doubt the Vulgate has given in
general the true sense of this expression
by rendering it rectè tractantem verbum
veritatis, rightly handling the word of
truth: But it is not so easy to determine
whence in particular the metaphorical word
ὀρθοτομῆντα is taken. Some suppose it
alludes to the cutting up and dividing the
sacrifices by the Levitical priests, others
to the dividing and dispensing food at a
table, or to "the distribution made by a
steward in delivering out to each person
under his care such things as his office
and

and their necessities required." (*Dodridge*.) Comp. Luke xii. 42. *Pricæus* (*Price*) refers it to the exact cutting or polishing of stone or marble. *Chrysostom*, *Theophylact*, and *Æcumenius*, explain it of cutting off all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: but *Theodoret* thinks it a metaphor taken from husbandmen; *Ἐπαινεῖται καὶ τῶν γεωργῶν τὰς εὐθείας τὰς αὐλάδας ἀνατεμνοντάς· ὅτι καὶ διδασκαλὸς ἀξιεπαῖνος, ὁ τῷ κανόνι τῶν δεινῶν λόγων ἐπομαίος*. We commend even those husbandmen who cut straight furrows; so that preacher is worthy of praise, who follows the rule of the divine oracles." And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62. (comp. under *Ἀποτρεῖν*); because St. Paul had just before culled Timothy *Ἐφ' ἡλῆν*, which, though applied to other workmen, properly signifies an * husbandman; and also because *ορθοτομεῖν* in the LXX signifies to cut or make straight in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb *ορθοτομεῖν* be ever in the Greek writers applied to husbandmen's ploughing, yet in *Theocritus*, Idyll. x. lin. 2, we have ΟΙΜΟΝ ΑΓΕΙΝ ΟΡΘΟΝ, to draw or make a straight furrow.

Ορθορίζω, from *ορθός*.

To rise early in the morning, to do any thing or to come to or be with any one, early in the morning, diluculare. occ. Luke xxi. 38, where see *Wolfius* and *Wetstein*. In the LXX it is often used for the Heb. *בִּשְׁבִּי* to rise in the morning, and particularly in Gen. xix. 27, where it denotes to come or go early to a place.

Ορθρινός, η, ον, from *ορθρός*.

Of or belonging to the morning, matutinus. occ. Rev. xxii. 16. But the true reading is ὁ πρωῒνος, which see, and comp. Rev. ii. 28. The LXX use *ορθρι-*

νος, Hos. vi. 4. xiii. 3, for the Heb. *בִּשְׁבִּי* forward, early.

Ορθριός, α, ον, from *ορθρός*.

Early, doing any thing early in the morning. occ. Luke xxiv. 22.

ΟΡΘΡΟΣ, ε, δ. The Greek Lexicographers derive it from *ορθω* to erect, raise, because the morning raises men to their work. The reader will consider whether it may not be as well deduced from the Heb. *נֹרָא* the light, and *נָתַן* to turn, as denoting the return of the light.

The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv.

1. John viii. 2. Acts v. 21.

Ορθώς, Adv. from *ορθός*.

I. Rightly, well. occ. Luke vii. 43. x. 28. xx. 21. *Ορθός* λέγειν, to speak rightly or justly, is a phrase used both by *Herodotus* and *Polybius*. See *Raphelius* and *Wetstein* on Luke xx. 21.

II. Applied to utterance, Rightly, properly, plainly. occ. Mark vii. 35.

Ορίζω, from *ὅρος*, ε, δ, a bound, limit.

I. To bound, limit. In this sense it occurs not in the N. T. but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. *בְּגָז* a bound, limit.

II. To determine, decree, appoint, set, because what is determined or decreed is, as it were, limited and confined by certain bounds. In this sense it is applied either to men, occ. Acts vi. 29; —or to God, occ. Luke xvii. 22. Acts ii. 23. x. 42. xvii. 26. 31. Heb. iv. 7; on which last text *Wetstein* shews, that 'HMEPAN 'OPIZEIN is a phrase used likewise by the Greek writers.

III. To mark out determinately. occ. Rom. i. 4, where see *Elser*, and comp. Acts xvii. 31. x. 42.

Οριον, ε, το, from *ὅρος*, ε, δ.

A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31, & al.

Ορμίζω, from *ὅρκος*.

I. To adjure, cause to swear, to lay under the obligation of an oath. Thus it is used by the LXX, for the Heb. *יְהַשְׁבֵּי* to cause to swear, Gen. xxiv. 37. l. 5, 25, & al. but not, I think, in the N. T. Comp. *Ἐξορμίζω*.

II. To beseech in the name of God, to conjure, obsecro. occ. Mark v. 7, where observe, that τὸν Θεόν is put for ἡ τὸν Θεόν, by God,

* See the learned *Duport* on *Theophrastus*, Eth. Char. p. 269.

God, and that the correspondent words in Luke viii. 28, to *ὀρσιζω σε τον Θεον* are *δομαί σε, I beseech thee*. See *Grotius* and *Campbell* on Mark v. 7.

III. To *charge* solemnly, as in the name of the Lord Jesus. occ. Acts xix. 13. 1 Thess. v. 27; in which texts *ἰησαν* and *Κυριον* are governed by *νη* understood, as under Sense II.

**Ορκος*, ο, δ, from *ἐρκος* a fence, which from *ἐρπω* to inclose, include, and this from the Heb. *ךך* to inclose, as in net-, or lattice-work, or else *ὀρκος* (according to *Ainsworth* and others) may be deduced immediately from the Heb. *ךך* the thigh, in allusion to that ancient patriarchal custom of putting the hand under the thigh in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. An oath, i. e. says *Stockius*, "a religious assertion of a man, imprecating the divine vengeance on himself, if he speaks not the truth." occ. Mat. xiv. 7, 9. xxvi. 72. Mark vi. 20. Heb. vi. 10. Jam. v. 12.

II. A thing promised with an oath. occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, in condescension to our capacities, and to confirm our hopes (see Heb. vi. 18, 19), is frequently in the O. T. represented as *swearing*, and who, because he could swear by no greater, sware by himself, Heb. vi. 13. occ. Luke i. 73, (where see *Elser* and *Wolfius*.) Acts ii. 30. Heb. vi. 17.

**Ορκωμοσία*, ας, η, q. d. *ὀρκος ομνις* (from *ομνω*) the swearing of an oath. See Acts ii. 30.

An oath. occ. Heb. vii. 20, 21, twice, 28.

**Ορμω*, ω, from *ὀρμη*.

To rush violently, or impetuously. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29.

**Ορμη*, ης, η, from *ωρμαι* perf. pass. of *ορμω* to excite, which from Heb. *ע* the same.

I. An impetus, or impetuous motion. Thus used by the profane writers.

II. A violent attempt or assault. occ. Acts xiv. 5, where see *Wetstein*, and comp. *ὀρμησαν*, Acts vii. 57.

III. Inclination, will. occ. Jam. iii. 4.

**Ορμημα*, ατος, το, from *ὀρμω*.

A violent or impetuous motion. occ. Rev. xviii. 21.

**Ορπειν*, ο, το, from *ορπις*.

A bird, fowl. occ. Rev. xviii. 2. xix. 17, 21.

Ορπις, ὄρος, δ, και η, from *ορπις* to excite, which from *ορμω* or Heb. *ע* the same (see under *Ορμη*), or perhaps from Heb. *ע* compounded with *ן* to move swiftly to and fro.

I. A bird, in general, so called from it's rapid motion, as in Heb. *ע* a bird, from *ע* to fly. *Athenæus* and *Galen*, cited by *Wetstein* on Mat. xxiii. 37, observe, that *ορπις* is in the ancient Greek writers applied to any kind of bird, and that whether male or female.

II. *Ορπις*, η, A hen, i. e. the female of the house-cock, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. See *Wetstein* on Mat. who quotes a Greek epigram beautifully descriptive of the hen's persevering affection for her brood, even to death:

Χιμεριαις ηφαλισσι 'παλιντομνα τιδας ΟΡΝΙΣ
ΤΕΚΝΟΙΣ ἑταίρας ἀμφιχέει ΠΤΕΥΤΑΙ
Μισρα μιν κρατιος κρυος ὠλισεν ἡ γὰρ ἑμνυν
Λιθρας νεκρωται ἀντιπαλως τοῖσι.

Behold the Hen, that, white with falling snows,
Around her brood her frost'ring pinions throws,
And combats in their aid the wintry skies,
'Till, pierc'd by cold, she droops the head, and
dies.— MERRICK.

**Οροθεσία*, ας, η, q. d. *ὄρος θεσις*, a setting of a boundary or limit.

A setting of a boundary, a bound set. occ. Acts xvii. 26.

ΟΡΟΣ, ος, ος, το, from the Heb. *הר* the same.

A mountain, hill. Mat. v. 1, 14, & al. On Mat. iv. 8, see *Maundrell's* Journey, at March 29, and *Hasselquist's* Voyages, p. 128, and Note under *Δεικνυμι* I.

**ΟΡΟΣ*, ο, δ, either from *ορος* or Heb. *הר* a mountain, with which countries are often bounded, or from Heb. *ע* to raise, q. d. a raised boundary.

A bound, boundary, limit. This word occurs not in the N. T. but frequently in the profane writers, and is here inserted on account of it's derivatives.

ΟΡΤΣΣΩ, or ΟΡΤΤΩ. Of these two verbs (which in Greek are supposed to coincide) the former may be derived from the Heb. *ורש* to plough, the latter from *הר* to engrave, or rather by transposition from *הר* to dig through, which the LXX render by *ορτυλω* and it's compounds *διορτυλω* or *κατορτυλω*.

To

To dig. occ. Mat. xxi. 33. xxv. 18. Mark xii. 1.

ΟΡΦΑΝΟΣ, ο, δ. The Greek Lexicographers derive it from *ορφος* *obscure, dark*, (which like *Επεξως*, &c. is from Heb. ערב *the evening*), "Because, says *Mintert*, the orphan is often little esteemed, and neglected; whence he is, as it were, forced to wander in *obscurity and darkness*." Did I embrace this derivation I should rather say, because he is *destitute of joy and comfort*, and oppressed with *grief and mourning*; a state which is both in the sacred and profane writers denoted by words expressive of † *darkness*. But it seems better to deduce *ορφανος* from the Heb. חרף *to strip, despoil*; whence also the old Greek word *ορφος*, and the Latin *orbus, bereaved*, particularly of *parents or children*.

I. An orphan, a child bereaved of one or both parents, a fatherless child. occ. Jam. i. 27.

II. Desolate, destitute, like a helpless orphan. occ. John xiv. 18, where *Campbell*, whom see, "Orphans." Comp. 1 Thess. ii. 17, in the Greek. *Lucian*, in his account of the death of *Peregrinus*, tom. ii. p. 760, applies to him the expression ΟΡΦΑΝΟΥΣ ἡΜΑΣ ΚΑΤΑΛΙΠΟΝ, "Leaving us orphans," in which he seems to be sneering the very text in St. John.

ΟΡΧΕΟΜΑΙ, ορχομαι. *Eustathius* derives it from *ορσω* *to stretch forth*, namely, the hands and feet; others of the Greek Grammarians, from *ορχομαι* *to go*, because *dancing* is a certain orderly manner of *going*.

I. *Athenaus* informs us (lib. i.) that *ορχομαι* and *ορχεομαι* were used by the ancient Greeks for *moving*, or *being moved*. See *Scapula*.

II. To dance. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32.

ὍΣ, ὅ, ὅς seems plainly derived from the Heb. אשר, or it's abridgement *sh* with *h* emphatic prefixed; ὅ from דה, and O from דה, or both from the Heb.

* See *Homer's* exquisitely moving description of an orphan's condition, Il. xii. lin. 484, &c. of the original; and lin. 620, &c. of *Pope's*, and lin. 562, &c. of *Cowper's* excellent translations.

† Comp. Heb. and Eng. Lexicon in דר II. and ער II.

ה, which is often used instead of the † relative pronoun, *who, which*.

I. A relative pronoun, *Who, which*, freq. occ.

II. Repeated, ὅς μὲν—ὅς δὲ *one—and another*. 1 Cor. vii. 7. xi. 21. ὅν μὲν—ὃν δὲ—ὃν δὲ—*One—and another—and another*. Mat. xxi. 35. Comp. Mat. xxv. 15. Οσας, An Adv. from ὅσος *how great, how many*, and—ως the numeral termination, which see.

As often as. occ. 1 Cor. xi. 25, 26. Rev. xi. 6.

ΟΣΙΟΣ, ια, ιον. It may be derived either from the Heb. חסיד *kind, bountiful*, (dropping the ד), to which Heb. word ὁσιος generally answers in the LXX; or else from the Syriac חסד *kind, good*, which in like manner drops the ד of Heb. חסיד. Like the Heb. חסיד it seems to denote, *Abundantly kind or bountiful*, though in the six first cited of the following texts it is in our Translation rendered *holy*. occ. Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. Heb. vii. 26. Rev. xv. 4. xvi. 5. Acts xiii. 34, where, as in the LXX of Isa. lv. 3, τα ὁσια answers to the Heb. חסד *mercies, kindnesses*. On 1 Tim. ii. 8, *Wolffius* cites from *Demosthenes* in *Midian*, the similar expression, Θεοις δαυνομοις παντεσσι και πασαις ΟΣΙΑΣ ΔΕΞΙΑΣ ΚΑΙ ΑΡΙΣΤΕΡΑΣ ΑΝΙΣΧΟΝΤΕΣ.

Ὅσιος, ὁσιος, ὅς, ὅ, from ὁσιος.

Piety towards God; for as this N. occurs not in the LXX, the Evangelist and Apostle seem to use it in the like sense as the Greek writers. See *Hetstein* on both the following texts. occ. Luke i. 75. Eph. iv. 24.

Ὅσιος, Adv. from ὁσιος.

Kindly. occ. 1 Thess. ii. 10.

Οσμη, ὁς, ὅ, from ὡσμαι perf. pass. of ὀσσω *to smell*.

I. *Smell, odour*. occ. John xii. 3. Eph. v. 2. Phil. iv. 18. On these two latter texts comp. *Euwodia*.

II. *Odour*, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. comp. ver. 16. *Elsner* and others think, that the Apostle in this passage alludes to the *perfumes* which used to be censured during the triumphal processions of the Romans; *Plutarch*, on an occasion of this kind, describes the streets and temples as being

† See *Noldius's* particles under η 3, p. 224, edit. *Jena*, and *Heb. and Eng. Lex.* under η 5.

I i

Συμμάτω

δυσμιαμάτων πληγείς, full of incense, which might, as *Eisner* has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see *Whitby*): The latter they call עֲוֶן עֲוֶן, which they use for a *wholesome perfume* (see *Wetstein* on 2 Cor. ii. 16.), the former they style מָוֶת מָוֶת, which denotes *deadly poison*, Targ. *Jonathan* on Jer. xi. 19, and Targ. *Ben Uziel* on Gen. xl. 1. Considering St. Paul's rapid transitions, it may seem, that at the 14th verse he had in his view the *incense fumed in the Roman triumphs*; and that having there mentioned *οσμη*, he was reminded of the Jewish phrases *οσμη θανάτου* and *οσμη ζωης*, which he applies at verse 16. But comp. *Macknight*.

Οσος, η, ον, from *ὅς* doubled.

I. As much as. John vi. 11. Of time, As long as, Mark ii. 19. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. 'Οσῶν, Dative, used adverbially, By how much. Heb. i. 4. viii. 6. x. 25. Εφ' ὅσον, Inasmuch as. Mat. xxv. 40, 45. Rom. xi. 13. Εφ' ὅσον, χρόνον being understood, For as long (time) as, as long as, Mat. ix. 15. (comp. Mark ii. 19.) 2 Pet. i. 13, Καθ' ὅσον, By how much. Heb. iii. 3. Also used for Καθώς, As. Heb. ix. 27, where *Kypke* confirms this sense by remarking that it answers to *εἰως* so, ver. 28.

II. In plur. Οσοί, ὅσαι, ὅσα, As many as, who- or what-soever. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq.

III. How great, or how many. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27, & al.

IV. Μικρον ὅσον, A little or small quantity, is a phrase frequently met with in the Greek writers. Thus in *Lucian's Hermotinus*, tom. i. p. 591, we have ΜΙΚΡΟΝ 'ΟΣΟΝ; and p. 590 and 593, ΟΛΙΓΟΝ 'ΟΣΟΝ. So in *Theocritus*, Idyll. i. lin. 45, ΤΥΤΘΟΝ δ' 'ΟΣΟΝ ἀπώθεν—A small distance from hence." But in Heb. x. 37. ὅσον is doubled; and we have μικρον ὅσον ὅσον for a very little quantity, namely, of time, a very little while. The LXX use the same expression, Isa. xxvi. 20, for the Heb. כְּמִקְצֵה כְּרָג, literally, as it were the little space of

an instant; and the repetition of ὅσον in this phrase has been by some supposed *hellenistical*, and to be taken from the Hebrew manner of doubling words in emphatical expressions. But *Aristophanes*, cited by *Wolffius* and *Wetstein*, repeats ὅσον in like manner, Vesp. lin. 213.

Τι καὶ ἀπικοιμηθῆμεν 'ΟΣΟΝ ΟΣΟΝ εἰλην;

Why should we not sleep a very little while."

Where the Scholiast explains ὅσον ὅσον εἰλην by ελαχιστον a very little.

ΟΣΤΕΟΝ, ον, εσ, ε, το. This word, like the Latin *os* a bone, may be deduced from the Heb. כֹּחַ strength, or כִּבְיֻז firmness, or perhaps from עֲצָא a bone, to which last it most commonly answers in the LXX. A bone. occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22.

Ὅς τις, ἥ τις, ὅ, τι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι. It is a compound of ὅς the pron. relative, and τις who.

I. Relative, who, which, what. Mat. ii. 6. vii. 15, 24. Acts v. 16, & al. freq.

II. Universal, Whosoever. Mat. v. 39, 41. 'xiii. 12, & al. freq.

Ὅσρακνος, η, ον, from ὀσρακον a fish's shell, a pot made of earthen-ware, (as *Ecclus.* xxii. 7.) which from ὀσρεον a shell-fish, an oyster, and this may be from the Heb. כָּסַף to confine, namely, the fish.

Of earthen-ware, earthen. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the frailty of our mortal nature, particularly of our earthly mortal bodies. See *Wolffius*, and comp. *Macknight* on both texts.

Ὁσφρησις, ιος, att. εως, ἡ, from 2 pers. perf. pass. of ὀσφραμαι to smell, which may not improbably be deduced from Heb. הָבֵא to collect, draw in, and נִשְׁמָה the breath, as in smelling or sniffing.

The smelling, the sense of smelling. occ. 1 Cor. xii. 17.

ὉΣΦΥΣ, υος, ἡ, perhaps from the Heb. עֲצָא labour.

I. The loins of the human body, comprehending the five lower vertebræ of the back, so called perhaps from the labour they can and do sustain when a man exerts

exerts his strength. Comp. Heb. and Eng. Lexicon in חָזַק. occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 K. viii. 19.) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed*: And hence *καρπὸς τῆς σπέρματος*, the *fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under *Καρπὸς* II.

III. The garments of the ancients being loose, and flowing, it was necessary to gird them about their *loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up*, the *loins*, are expressions denoting *readiness for motion or action*, and are applied spiritually. Luke xii. 35. 1 Pet. i. 13. Comp. *Ἀναζώννυμι*. And because *being thus girded* was eminently the *military habit*, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. *Ἐπικωννύμι* II.

The above cited are all the texts of the N. T. wherein *σπέρμα* occurs.

**Ὅταν*, A Conjunction, from *ὅτε* when, and the indefinite *αν*.

1. *Whenever, when*. Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as*. So Vulg. *quandiu*. John ix. 5. Comp. 1 Cor. iii. 4.

**Ὅτε*, An Adv. of time, from the Heb. *עַתָּה* denoting *time, season*, or from *עַתָּה* now.

When. Mat. vii. 28. ix. 25, & al. freq.

**Ὅτε, ὅτε, τοτε*. The prepositive article compounded with *τε* and, also, both. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. **Ὅτε* and *τοτε* are thus written with an intervening comma, to distinguish them from the adverbs *ὅτε* when, and *τοτε* then.

**Ὅτι*, The neut. of *ὅστις* who, which, what, used

I. As a Conjunction.

1. Causal, *For, because*. Mat. v. 3, 4, 5, & al. freq. But in Luke vii. 47, it is not strictly causal, but denotes an inference of the antecedent from the consequence: *Wherefore*, since she has shewn so great

a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, *ὅτι* for or because *she hath loved much*: Her great love to me is the *sign* (not the meritorious cause) of her many sins being forgiven. I am aware, that some learned men render *ὅτι* in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that *ὅτι* ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's *Harmonia Evangelica*, cap. 57. See also *Wetstein*.

On Mat. vi. 13, observe, that several learned critics, among whom *Wetstein* and *Griesbach*, have not only doubted the genuineness of the doxology, *ὅτι σὺ εἶμι κ. τ. λ.* but have even rejected it as spurious. But though omitted in the *Cambridge*, and two other Greek MSS, and in the *Vulg.* version, and in the *Complutensian* edition (except the concluding word *Ἀμήν*), it is found in all the other Greek MSS, and in the ancient Syriac version. And as for the opinion advanced in the *Complutensian* Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by *Wolfius*, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versâ. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS, six of which ancient, for *ὅτι* have *τι* how? So, besides several other old versions, the first Syriac has *ܡܕ*, and *Vulg.* *quàm*? It is also the reading of several ancient editions, and is approved by *Wetstein*, and received into the text by *Griesbach*. *Mill*, however, *Proleg.* p. 41. prefers *ὅτι*.

2. *Because, seeing that, since*. Luke xxiii. 40. Acts i. 17.

II. As an Adverb,

1. Declarative, *That*. Mat. ii, 16, 22, & al. freq. It is often used pleonastically in reciting another's word, as Mat. ix. 18. Luke xix. 42. Acts v. 23. Comp. Mat. xxvi. 72. xxvii. 47. This is a pure Greek expression. For *Raphelius* on Mat. ix. 18, shews, that *Herodotus*, *Xenophon*, and

and *Arrian* apply *ὅτι* in the like pleonastic manner. Comp. also *Hutchinson's* Note (1) on *Xenophon*, *Cyropæd.* lib. v. p. 256, 8vo. and *Kypke* on *Mark* ii. 11. *Ὅτι* is used thus pleonastically even before an infin. with an accusative case, *Acts* xxvii. 10, *Θεωρῶ, ὅτι—ΜΕΛΑΛΕΙΝ* εἰσεσθαι τὸν πλῆθ. And the Greek writers use this construction also, as may be seen in *Raphaelius* and *Wolffius* on *Acts*. The expression *ζῶω—ὅτι*, *Rom.* xiv. 11. is elliptical for “as surely as I live, so certain it is that—”

2. Interrogative, *Wherefore, why?* *Mark* ix. 11, 28, where it is evidently used for *διότι*: In which sense *Raphaelius* shews it is frequently applied by *Herodotus*.

Ὅτι. It is used in the Attic dialect for *εἰνός* the genitive of *ὅς* *who, which*; hence *Ἔως ὅτε* for *ἕως χρόνου ἐν ᾧ* (the relative *ὅτε* being put in the same case with the antecedent by an Atticism) *untill or during the time in which*. It either excludes the time following, as *Mat.* v. 25. *Luke* xiii. 8. xv. 8. *John* ix. 18; or not, *Luke* xxii. 16, 18. Comp. *Ἔως δ*, under *Ἔως* 1.

1. *Until*, occ. *Luke* xiii. 8. xv. 8. xxii. 16, 18. *John* ix. 18.

2. *Whilst*, occ. *Mat.* v. 25.

The above cited are all the passages of the N. T. wherein the phrase *ἕως ὅτε* occurs.

OT, An Adv. perhaps corrupted from the Heb. *וְאֵל* *not, no*. Before a consonant *o* is used, before a vowel with a smooth breathing *ox*, before a vowel with a rough breathing *ox*.

1. Negative, *Not*. *Mat.* i. 25. ii. 18. v. 14. xii. 43. With *μη* following the negation is made more intense, *Οὐ μη*, *In no wise, by no means*, *Mat.* v. 18, 20. *Heb.* xiii. 5. & al.

2. *No*. *John* i. 21. *Οὐ γὰρ*, *Nay verily, no truly, non sanè, minime verò*. *Acts* xvi. 37, where *Kypke* cites *Lucian* and *Athenæus* using these two particles in the same sense.

3. Prohibitive, *Not, ne*. *Mat.* v. 21. 27. xix. 18.

4. Interrogative, *Not?* *annon, nonne?* *Mat.* vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of *denying*. 1 *John* ii. 22. Comp. under *Μη* 2.

6. *Οὐ—ἀλλὰ*—used elliptically for *οὐ μόνον—ἀλλὰ*—*Not only—but*—See *John*

xii. 44. *Acts* v. 4. *Rom.* ii. 28, 29. *Eph.* vi. 12. 1 *Thess.* iv. 8. 1 *Pet.* iii. 21. Comp. *Exod.* xvi. 8. 1 *Sam.* viii. 7. *Jer.* vii. 22. in LXX, and see *Bp. Pearce's* Note on *John* xii. 44. Or, *Not so much*—as—1 *Cor.* i. 17, where also see *Bp. Pearce*.

OT, An Adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *θι* denoting *in or at a place*; or rather *θ* is elliptical for *ἐφ' ὃ τόπος*, *in what place*. See *Bos Ellips.*

1. *Where, in what place*. *Mat.* xviii. 20. *Luke* iv. 16, 17. Comp. *Rom.* iv. 15. v. 20. *Heb.* iii. 9. where see *Wolffius*, and *Macknight*. *Ἐκτανθ*, *δ*, *Above* (the place) *where*, *Mat.* ii. 9.

2. *Whither*. *Luke* x. 1. xxii. 10. xxiv. 28.

3. *Οὐ εἰς*, *Whithersoever*. 1 *Cor.* xvi. 6.

OTA, An Interjection, or natural exclamation of derision or insult.
Ah, aha! occ. *Mark* xv. 29. In *Arrian* and *Dio* it denotes admiration or applause. See *Raphaelius* and *Wetstein*.

OTAI. An Interjection of grief or concern. It is joined with a dative,

1. In denouncing misery or evil, *Woe, alas!* See *Mat.* xi. 21. xviii. 7. xxiv. 19. 1 *Cor.* ix. 16. *Luke* vi. 24, 25, 26, and *Campbell* on this last passage.

2. Used as a Noun, *A woe*. *Rev.* ix. 12. xi. 14, as it is also in the LXX of *Ezek.* ii. 10, for the Heb. particle in grief *וְאֵל*. In the LXX it generally answers either to *וְאֵל* a particle of grief, or to *וְאֵל* a particle of grieving or threatening, from either of which it may be derived.

Οὐδαμῶς, An Adv. from *οὐδαμῶς* *not even one*, which from *οὐδὲ* *not even*, and the Ionic or Doric *αμῶς* *one*. See under *Μηδαμῶς*.

By no means, occ. *Mat.* ii. 6.

Οὐδὲ, A Conjunction, from *οὐ* *not*, and *δὲ* a conjunction copulative.

1. *Neither, nor*, *Mat.* v. 15. vi. 15, 20, 26. & al.

2. *Not even*. *Mat.* vi. 29. viii. 10. *Gal.* ii. 3, 5.

3. Interrogative, *Not so much as?* *Mark* xii. 10. *Luke* vi. 3.

Οὐδὲς, οὐδαμῶς, οὐδὲν, from *οὐδὲ* *not even*, and *εἰς, μίαν, ἓν, one*.

1. *Not one, no one, none, nothing*. See *Mat.* v. 13. vi. 24. xvii. 8. *Mark* vi. 5, & al. freq. *Acts* xxi. 24, *ὡς κατηγορεῖται περὶ*

σα εδεν εστιν, "So I point it: the construction I take to be this: 'Οτι εδεν [ταυτων] ων [for α] κατηγορηται περι σε, εστιν: For what reason can be given why ων is in the genitive case, but that it is drawn into that case by the preceding word ταυτων understood? *That none of those things which they have heard concerning thee, is, or exists, i. e. real or true.* The version is good sense, but the construction can only shew the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορειν governs a genitive, which κατηγορισθαι does not." *Markland in Bowyer's Conjectures.*

II. Ουδεν, Neut. *Nothing, i. e. ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. Ειδωλον III. and 1 Cor. xiii. 2. Ουδεν ειμι is used in a like view by *Arrian*, *Epictet*, lib. iv. cap. 8. See *Raphelius*, *Wolffius* and *Wetstein*.

Ουδεποτε, An Adv. from εδα not even, and ποτε ever.

Never. Mat. vii. 23. xxi. 16, & al. freq.

Ουδεπω, An Adv. from εδα not, and πω yet, which from Heb. הן or הן here.

Not yet, never yet. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2.

Ουδεις, εθεμια, εθεν, from ετε not, not even, and εις, μια, εν, one.

I. Not one, no one, nothing.

II. Ουθεν Neut. *Nothing, of no value, or worth.* Comp. Ουδεις II. occ. 1 Cor. xiii. 2, according to many MSS. and some printed editions. See *Wetstein's* Var. Lect.

Ουκ. See under Ου.

Ουκετι, An Adv. from εκ not, and ετι any more.

Not longer, no more. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see *Campbell*.) Luke xv. 19, & al.

Ουκυν, from εκ not, and εν therefore.

Interrogatively, *Not therefore, therefore, then?* occ. John xviii. 37.

OTN, A conjunction denoting the answering or correspondency of one thing to another, from the Heb. ענה to answer, correspond; whence also the particles ען because, and ענל therefore.

I. Illative or argumentative, *Therefore, then.* Mat. iii. 8, 10. vii. 11. x. 16, & al. freq.

2. Now, but. Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *Then, therefore.* Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; comp. also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Ουκω, An Adv. from ε not, and πω yet, which from Heb. הן, הן, or הן here.

I. Not yet. Mat. xv. 17. xxiv. 6, & al. freq.

II. Of time past, *Not then, not yet.* John iii. 24. vii. 30. 1 Cor. iii. 2.

Ουρα, ας, η. The Greek Lexicographers derive it from ορος, ε, δ, a bound, extremity. So the Eng. * a tail, may be related to the Greek τελος end, extremity. Α, or, the, tail of an animal. occ. Rev. ix. 10, 19. xii. 4.

Ουρανιος, ε, δ, η, from ερανος.

Heavenly, of or belonging to heaven. occ. Mat. vi. 14, 26, 32. xv. 13. Luke ii. 13. Acts xxvi. 19. Comp. Ουρανος.

Ουρανοθεν, An Adv. of place, from ερανος heaven, and θεν denoting from a place.

From heaven. occ. Acts xiv. 17. xxvi. 13.

ΟΥΡΑΝΟΣ, ε. δ. *Aristotle*, *De Mund.* says, Ουρανον εστὺ μὲν καλεῖται ἀπὸ τῆς ΟΥΡΩΝ εἶναι τῶν ἈΝΩ. Ουρανός is so called from being the boundary of things above." But the word may, I think, be much better deduced from the Heb. אור the light, or רא to flow, since the matter of the heavens is in a constant flux; or rather ερανος may be taken as a compound of רא to flow, a flux, or אור the light and רן to vibrate briskly, as does the heavenly fluid. Comp. Heb. and Eng. Lexicon, under מרחם III.

I. The heaven, † that immense aerial fluid which, in it's several conditions of fire, light, and gross air, is diffused through-

* See *Junius Etymol. Anglican.* in TAIL.

† So *Suicer Thesaur.* "Ουρανός propriè notat Totum illud fluidum corpus à terra usque ad extrema mundi extensum."

out the created universe, and actually * fills every part of it which is not possessed by other matter. In this not only the birds fly (whence they are called *πετεινα τῶ θραυῶ*, the fowls of the air, Eng. Translat. Mat. vi. 26. viii. 20. xiii. 32. comp. Gen. i. 20, & al.); the clouds are supported, see Mat. xxiv. 30. xxvi. 64. Luke xii. 56; and the rain formed, Jam. v. 19; but also the sun, moon and stars are placed in the same celestial expanse, Mark xiii. 25. Heb. xi. 12. Comp. Gen. i. 16, 17.

Ἐως τῶ θραυῶ ὑψωθῆναι, To be exalted to heaven, Mat. xi. 23, is a figurative description of great eminence and superiour advantages. The Prophets use the like expressions, Isa. xiv. 13. Jer. li. 53. Lam. ii. 1.

The sins of Babylon are said, Rev. xviii. 5, to reach to heaven, to intimate their number and greatness. Comp. Jer. li. 9.

II. It is used for that heaven where is the peculiar residence of God, called by the Psalmist the holy heavens, or heavens of holiness, i. e. of separation, Ps. xx. 6; and by Solomon, 1 K. viii. 30, 39, 43, 49, God's dwelling or resting place—*מבוא שבת*, or *מכון שבת*. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

III. As the material heavens are eminently what declare the glory of God, Ps. xix. 1. and as each of the three divine Persons and their economical acts are described to us in scripture by the three conditions of the heavens and their operations, so not only the Heb. *שמים* and Chald. *שמיא* the heavens are used as a name of God in the Old Testament, 2 Chron. xxxii. 20.

* That the ancient Greeks were well acquainted with this physical truth appears from the *Orphic* verses cited from *Stolæus*, edit. Eschenbach, p. 246,

Οὐκ ἔστι τόπος
'Οὐ γὰρ ἔστι ΑΗΡ.—

"There is no place where AIR is not."

(comp. 2 K. xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but *θραυῶς* is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So *βασιλεία τῶν θραυῶν*, the kingdom of heaven, or of the heavens, is synonymous with *βασιλεία τοῦ Θεοῦ*, the kingdom of God. See under *Βασιλεία* III. The Thalmudists in like manner frequently use *Heaven* for *God*, and oppose *Heaven* in this view to *men*, as may be seen in *Wetstein* on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (*Alexandr.*) 19, 60. iv. 10.

IV. It may be further remarked, that the writers of the N. T. frequently use *θραυῶν* the heavens, plur. in conformity, no doubt, to the Heb. where the name *שמים* is in like manner plural. So in the LXX the plur. *θραυῶν* often answers to *שמים*. *ΟΤΣ, ὡς, το*, immediately from the old word *οὐας, εαρος*, which from the Heb. *נס the ear*, (to which *οὐς* most commonly answers in the LXX) by dropping the final *ן*, as in *ἡδω to please*, from *עץ delight*.

I. The ear, properly so called, the organ of hearing. Mark vii. 93. Luke xxii. 50, & al.

II. It denotes the ear of the mind, i. e. the faculty of understanding and attentively considering. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See *Wetstein* on Mat. xi. 15.

III. Ears are in condescension to our capacities ascribed to God, and denote his attention both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

Οὐσα. The particip. pres. fem. of the V. *εἶμι to be*, which see.

Οὐσια, ας, ῆ, from the preceding *οσα*. Substance, wealth, goods. occ. Luke xv. 12, 13.

Aristotle and *Demosthenes* use the word in the same sense. See *Wetstein*.

Οὐτε, a Conjunction from *οὐ not*, and *τε and*.

Neither, nor. Mat. vi. 20. xii. 32. & al. freq.

Ουτος, αυτη, τωτο, from the prepositive article *ὁ the*, and *αυτος he*.

I. A Demonstrative Pronoun, *This, the same, he*. Mat. iii. 3. xiii. 19. xxvii. 47. Acts x. 32, 36, & al. freq.

'Αυτη

'Ασπ fem. in Mat. xxi. 42. Mark xii. 11, is, I apprehend, a mere *Hebraism* for the neut. *τσο*, used, as likewise by the LXX, for Heb. pron. fem. *מי*, Ps. cxviii. 23.

In Mark iv. 18, the latter *στοι στοι* are words so plainly superfluous, and wanting in such a great number of MSS, that they are rejected by *Mill*, *Wetstein* and *Griesbach*, and, no doubt, ought to be omitted. *Δια τσο* in John vii. 22, are by *Theophylact* joined with the preceding *Ὁ θάυμαζον*, *Ye all wonder* because, or on account, of it: This construction is evidently preferable to the common one, and is accordingly embraced by *Beza*, *Doddridge*, *Worsley*, *Kypke*, *Griesbach*, *Campbell*, and other modern critics and translators. So *Martin's* French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.

II. *Τσο*, Neut. used adverbially, *κατα* being understood. Thus *τσο μιν*—and *τσο δε* answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of *τσο* is very common in the best Greek writers. See *Raphelius*, *Wetstein*, and *Kypke*.

III. *Και τσο*, *And this, and especially*; so *Theodoret* on Rom. *Και μάλιστα*. See Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28.

IV. *Και ταυτα*—*And that too, and that likewise, or even*. 1 Cor. vi. 8. Heb. xi. 12. "It is an elegant Atticism that adds emphasis to the discourse," says *Blackwall*, and then produces instances of it's use from *Demosthenes* and *Aristophanes*. Sacred Classics, vol. ii. p. 56. See *Wetstein* on 1 Cor. vi. 8, and *Hoogersteen's* Note on *Vigerus* De Idiotism. cap. iv. reg. 16.

'Ουτω before a consonant, *εως* before a vowel, an Adv. from *ετος*.

1. Declarative, *Thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12, & al. freq.
2. Comparative, *So, in the same or like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where *εως* is omitted in the *Alexandrian* and another Greek MS, and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, *δικαιος της αδικιας*, and either read the Greek differently from the printed

editions, or has added explanatory words, for thus runs that version of the beginning of ver. 6, *And the tongue is a fire, and the world of iniquity is as a wood. And the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text.

3. *So, to such a degree*. Mark iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5.
4. *So, in this, or the present state*. 1 Cor. vii. 26, 40.
5. *So, so then, therefore*. Rev. iii. 16.
6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6, "Accordingly, like a person so wearied." *Harmer's* Observations, vol. iii. p. 252, where see more. But *Kypke* observes, that it is usual with the Greek writers to use *εως* after a participle, as in John, pleonastically, of which he produces instances from *Josephus*, *Pausanias* and *Plutarch*.
7. *Then, then at length, and so, ita demum, tum demum*. See Acts xx. 11. xxvii. 17, & al. *Raphelius* on Acts xx. 11, shews, that *Herodotus*, *Xenophon*, and *Polybius* use *εως* in the same sense.
8. *Και εως*, *And so, and then*, Acts xxviii. 14. 1 Cor. xi. 28. *Epictetus* applies these two particles in the same manner, *Enchirid.* cap. 35. "Consider what must go before, and what may follow, *και εως*, and so, or and then, attempt the business." So in cap. 34. In 1 Cor. xiv. 25, *Και οτω* at the beginning of the verse are omitted in ten MSS, four of which ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by *Griesbach*.

Ουχι. See above in *Ου*.

Ουχι, An Attic. Adv. from *εχι*.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47, & al. freq. but sometimes without, as John xiii. 10, 11.
2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27.

Οφειλετης (for Οφειλητης,) ε, ο, from *ωφειληται* 3 pers. perf. pass. of *ωφειλω*, or absol. *οφειλω* to owe.

I. *A debtor, one who is indebted to another*. occ. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something, or &c.* occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27.

I i 4

III. *An*

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment.* occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10, דָּבִיר which properly signifies to *make a debtor*, is used for *making guilty, liable or obnoxious to punishment*. And in Mat. vi. 12, the ancient Syriac version for *οφειληματα* and *οφειλονταις* uses דָּבִיר and דְּבִיר, the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers*. See *Castell*, and comp. *Heb.* and *Eng. Lexicon* in דָּבִיר.

Οφειλη, ης, ῆ, from οφειλω.

I. *A debt*, occ. Mat. xviii. 32.

II. *A due*, occ. Rom. xiii. 7.

Οφειλημα, ατος, το, from οφειλημας 1 pers. perf. pass. of οφειλω or obsol. οφειλεω to owe.

I. *A debt, somewhat strictly due*, occ. Rom. iv. 4. On which text *Wetstein* cites *Thucydides* opposing in like manner χαριν to οφειλημα.

II. *An offence, a trespass which obliges to reparation*, occ. Mat. vi. 12. Comp. Οφειλετης III.

ΟΦΕΙΛΩ. It may be derived from the Heb. לָבַן *a pledge, pawn*.

I. *To owe money, goods, or &c. to be indebted*, Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8.

II. *To be obliged to do or suffer any thing, so that one ought, on some account or other, to do or suffer it*. See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18.

III. *To be indebted. i. e. bound to make reparation to another whom one has injured*, occ. Luke xi. 4. Comp. Οφειλετης III.

Οφελον.

I wish. It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. οφειλω to owe; hence being declined οφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by *Homer* in *wishing*, either with the particles *ως* or *αυθι* prefixed, or not, as Il. iv. lin. 315, Ὡς ΟΦΕΛΕΝ τις ανδρων αλλος, εχειν, literally, "How ought some other man to have it (your great age)! i. e. I wish some other man had it." Il. iii. lin. 40, Αἰθ' ΟΦΕΑΕΕ αλονος τ'

μεναι—Oh! thou oughtest to be unborn! or I wish thou wert so." Il. xix. lin. 59, Την ΟΦΕΛ' εν νηεσσι κατακταμεν Αριεμς ιω. Whom *Diana should* have killed, or whom *I wish* she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned *Damm's Lexicon*, col. 643, 644; and in this manner οφελον or ωφελον is in *Homer*, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers*, probably in conformity with the vulgar language, frequently apply οφελον in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8, Και οφελον γε εβασιλευσατε, And truly I wish ye did reign, which in *Homer's* style would be expressed, Και (ως or αυθι) οφειλετε, or ωφελατε, γε βασιλευσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where οφελον occurs, we may perhaps with the learned *Elsner* explain οφελον και αποκοφονσαι, I wish they were or may be even cut off (præciderentur) or deprived of all further opportunity or capacity of disturbing you; for the word αφορμην or the like may be understood (see 2 Cor. xi. 12.); and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification αποκοφονσαι. Comp. 1 Cor. ix. 17, and see more in *Elsner*.

But, after all, it may be doubted whether the Greek language will admit of οφελον being construed with a V. future. *Lucian* in his *Solacista* †, and the ancient Grammarians cited by *Wetstein* on 1 Cor. iv. 8, give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the

* See *Vigerus* De Idiotism. cap. v. sect. ix. reg. 4, 5, 6.

† Tom. ii. p. 978. D. he produces this as a *Solacism*, και ΟΦΕΛΑΟΝ ΚΑΙ τον αποκοφονσαι ΔΤΗΝΗΝ, where he is perhaps succeding the very text in Gal. insertion

insertion of the particle *καί* before *αποκοφονται*. Some therefore have proposed the placing of a point after *οφελον* to separate it from *καί αποκοφονται*. *I wish—and they shall be cut off*. “Paul, says Schwarzius in *Wolfius*, had begun to wish, but dropping his wish he declares that destruction hung over those who disturbed the Galatians.” But *Bengelius* in *Gnomon*, “*Is then the scandal of the Cross taken away? I wish it was. And they shall be cut off that trouble you.*” Let the reader consider, and judge for himself.

Οφελος, *εως*, *ως*, *το*, from *οφאלλω* to heap up, increase, profit, and this from the Heb. *העל* to be elevated, exalted.

Profit, advantage. occ. 1 Cor. xv. 32. Jam. ii. 14, 16. *Wetstein* on 1 Cor. xv. 32. shews, that the phrase, *Τι μοι το οφελος*; is agreeable to the style of the best Greek writers.

Οφθαλμοδουλεια, *ας*, *η*, from *οφθαλμος* the eye, and *δουλεια*, service.

Eye-service. “It implieth a mere outward service only, to satisfy the eye of man.”

Leigh. occ. Eph. vi. 6. Col. iii. 22.

ΟΦΘΑΛΜΟΣ, *ς*, *δ*. The Greek Lexicon-writers derive it from *οφιλμαι* to see: But this derivation seems defective. Perhaps as the Latin *oculus* the eye is derived from *occulo* to hide, because hidden by the * eye-lids, so the Greek *οφθαλμος* may be from the Heb. *העל* to move swiftly (whence *העל* the eye-lids), and *העל* to hide.

I. The eye, the organ of seeing. Mat. v. 38. ix. 29, 30, & al. freq.

On Mat. xxi. 42, *Elsner* shews that the Greek prose-writers apply *εν οφθαλμοις* in the same manner. To the instances produced by him, I add from *Herodotus*, lib. ix. cap. 119. *Τον δε παιδα ΕΝ ΟΦΘΑΛΜΟΙΣΙ ΤΩ ΑΡΤΑΥΚΤΩ καταλευσαν*. And they stoned Artayctes' son before his eyes.”

II. The eye of the mind, i. e. the intellectual faculty or understanding. Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So *Lucian*, Vit. Auct. tom. i. p. 373. *Τυφλος γαρ ει της ΦΥΤΗΣ τον ΟΦΘΑΛΜΟΝ*, For you are

blind in the eye of your soul;” and *Chement*, 1 Cor. § 19, has *ΟΜΜΑΣΙ ΤΗΣ ΦΥΤΗΣ*, The eyes of the soul.”

III. *Πονηρος οφθαλμος*, An evil eye. This is an hebraical or hellenistical expression. Thus in LXX of Deut. xv. 9. *και ΠΟΝΗΡΕΤΣΗΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ* answers to Heb. עין רעה. Comp. Tobit iv. 16. Eccclus. xiv. 8, 10. xxxi. 13, in which two last passages we have the very phrase *ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ*. See also Prov. xxiii. 6. xxviii. 22. It denotes an envious grudging eye, or that † malignant look, that “jealous leer malign,” as *Milton* calls it, which usually accompanies envy or grudging; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think with *Doddridge*, that it means a bad dis-tempered eye, i. e. an eye overgrown with a film or speck. So *Theophylact* explains *οφθαλμος πονηρος* in Mat. vi. by *οφθαλμος νοσωνδης* a dis-tempered eye. Comp. *Απλος*, II. and *Wolfius* and *Kypke* in Mat. vi. 23.

IV. The eyes of God denote his exact and intimate knowledge in general, Heb. iv. 13; and particularly his knowing and attending to the concerns of the righteous, 1 Pet. iii. 12.

Οφis, *ιος*, att. *σας*, *δ*, from *οφιλμαι* to see; so the Greek *δρακων* a species of serpent, from *δραω* to behold, and Heb. *שׁוּן* a serpent, from the V. *שׁוּן* to eye, view acutely. Serpents in general are so remarkable for their acutely eyeing of objects, that a † serpent's eye became a proverb among the Greeks and Romans, who applied it to those who viewed things sharply and acutely §.

I. A natural serpent. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9.

II. An artificial serpent. John iii. 14.

III. The devil, who deceived our first parents in the form of a serpent; hence called that old serpent, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Ps. xci. 13, and see *Doddridge*. *Οφεις και Σκορπιος, οι των Δαι-*

* What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by *Cicero* in the person of *Balbus* the Stoic, De Nat. De-or. lib. ii. § 57; and is further illustrated by Dr. *Derham*, Physico-Theol. book iv. ch. 2.

† See *Spectator*, No. 19.

‡ “*Serpentis oculus*, *Οφis ομμα*.”

De his dici consuevit qui acribus & intentis intuerentur oculus. Ab animante sumptā metaphora.”

ERASMI Adag.

§ Comp. Heb. and Eng. Lexicon in *σπο* IV.

μονων θαλασσης—the armies of Demons,” says *Theophylact*.

- IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning, insidious, malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. *Εχιδνα* II. *Αλωπηξ* II. and *Αυκος* II.

ΟΦΤΣ, *vos, η*.

- I. Properly, *The brow of the human forehead*, “the arch of hair over the eye.” *Johnson*. Thus sometimes used in the profane writers. It may be derived either from *οψ* the eye, and *ῥω* to preserve; or perhaps from Heb. *עפר* hair growing freely; whence also Eng. *brow*.

- II. *A brow or projection of a hill*. occ. *Luke ix. 20*, where *Wetstein* and *Kypke* shew, that the Greek writers apply it in this sense also.—“We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On it's top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it.” *Hasselquist's Voyages*, p. 159. Comp. *Maundrell's Journey* at April 18, 19.

Οχλαω, *ω*, from *οχλος*.

To disturb, trouble, vex, harass, infest. occ. *Luke vi. 18*. *Acts v. 16*. See *Wetstein* on *Luke*.

Οχλοποιω, *ω*, from *οχλος* a multitude, and *ποιω* to make.

To make or raise a mob. occ. *Acts xvii. 5*.

ΟΧΛΟΣ, *ς, ο*, from the Heb. *קהל* an assembly, congregation, with the *η* emphatic prefixed.

A multitude, a company or throng of people. Mat. iv. 25. *Luke viii. 45*. *Acts i. 15*, & al. freq.

Οχυρωμα, *ατος, το*, from *οχυρωμαι* perf. pass. of *οχυρω* to fortify, which from *οχυρος* strong, fortified, and this from *εχυρος* the same, which from *εχω* to hold fast.

A strong hold, a fortification. In the LXX it is frequently used in it's proper sense for the Heb. *מצוד* the same. (See especially *Prov. xxi. 22*, and *1 Mac. v. 65*.) But in *2 Cor. x. 4*, the only passage of

the N. T. wherein it occurs, it denotes *spiritual strong holds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Οψαριον, *ς, το*. A diminutive from *οψον*, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards, as * *Plutarch*, *Athenæus*, and *Eustathius* remark, came to be applied particularly to *fish*. So the LXX use *οψον* (al. *οψος*) *Num. xi. 22*, for the Heb. *דג*. The word may be derived either from *οψιω* to roust, or broil, or from *εψω* to boil, both which Greek verbs may very probably be deduced from the Heb. *בשל* to dress with fire. Comp. *Οωλος*.

A little fish. occ. *John vi. 9, 11. xxi. 9, 10, 13*. That *οψαρια* in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11, St. Matthew calls *ιχθυας*, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41, and St. Luke, ch. ix. 13, 16; and what St. John styles *οψαριων*, ch. xxi. 10, are in the next verse called *ιχθυων μεσालων*, great fishes, which latter passage especially proves, that *οψαριον* is not always to be confined to a diminutive sense. See under *Βις* I.

Athenæus, lib. ix. cap. 8, shews that *Plato*, *Pherecrates*, *Philemon*, and *Menander*, use *οψαριον* for a fish; and in *Athenæus* it is particularly spoken of a great fish, *ιχθυος μεσας*. See *Suicer Thesaur.* in *Οψαριον*, and *Wetstein* on *John vi. 9*.

Οψε, An Adv. from *επω*, 1 fut. *εψω*, to follow, which see under *Συνεπομαι*.

I. In *Homer* it signifies *After some time*, *late*, *at length*. See *Dammi Lexicon*.

II. In the N. T. absolutely, *In the evening*. occ. *Mark xiii. 35*. With a genitive following. occ. *Mat. xxviii. 1*, *Οψε δε Σαββατων*. In the evening of the Sabbath. Comp. *Επεφωσκει* II.

III. It is used as a noun. occ. *Mark xi. 19*, *Ότε οψε σενετο*, *When the evening was come, when it was evening*.

Οψιμος, *ς, ο, η*, from *οψε* late.

Late, latter. occ. *Jam. v. 7*, where it is spoken of the latter rain, which falls in *Judea* and the neighbouring countries,

* See *Wetstein* on *John vi. 9*, and *Xenophon Memor. Socrat. lib. iii. cap. 14*.

sometimes

sometimes in the middle, sometimes towards the end, of *April**. The LXX apply the word in the same sense for the Heb. *מקלל* the rain which prepares the fruits for *gathering*, from *קלל* to *gather*, Deut. xi. 14, & al.

Οψίος, α, ον, from οψε.

Of or belonging to the evening. Mark xi. 11; where οψίας is joined with ώρας time; so ώρας being understood, οψίας by itself is often used for the evening, as Mat. viii. 16. Mark i. 32. John xx. 19, & al. freq.

Οψις, ιος, att. εως, η, from ωψαι 2 pers. perf. of οπλομαι to see.

I. An appearance. occ. John vii. 24.

II. A countenance, face. occ. John xi. 44. Rev. i. 16.

Οψωνιον, ο, το, from οψον, which see under Οψαριον.

* Shaw's Travels, p. 335, 2d edit.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*, hence it is used for the military *pay* or *wages* by the Greek writers, as by *Josephus*, Ant. lib. xii. cap. 2, § 3, and by *Polybius* (lib. vi. cap. 6. p. 484. A. edit. Paris, 1616), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14, (where see *Wetstein*.) Comp. I Cor. ix. 7. Whence

III. *Wages*, or *reward*, in general. occ. Rom. xi. 23. 2 Cor. xi. 8. Observe, that in the former text τα οψωνια της αμαρτίας are the wages paid by Sin, considered as a person, and so are opposed to το χάρισμα το Θεου, what is given by God. See *Locke* on the place.

Π.

Π Α Γ

Π Α Γ

II, Π, π, ω, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *P*e in name, order, and power; but it's forms may be better referred to the Hebrew than to the Phenician character. Thus the ancient form Π has a manifest resemblance to the Hebrew η final, or rather is that very letter turned to the right hand. The forms Π and π seem variations from Π, as ω is from π.

Παλιδευω, from παλιν, ιδος, η.

To *inquire*, applied figuratively. occ. Mat. xxii. 15.

Παλιν, ιδος, η, either from παλαιον, 2 aor. of παλινμι, or of the old V. παλιν to fix, or from the Heb. *פח* a net, or snare, to which παλιν in the LXX most frequently answers.

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Eccles. xxvii. 20.

II. *A snare*, in a figurative sense, *what in-snares or intangles one to destruction*. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

Παλος, ο, δ, from παλαιον 2 aor. of παλινμι, or of the obsol. παλιν to fix, *compinge*.

I. *A hill*, which is usually composed of very fixed or solid materials.

II. *Apsios*, Παλος, *Areopagus**, or *Mars' hill*.

* It may not be amiss, especially for the sake of public readers, to observe with Dr. *Clarke* on *Homer*, Il. iv. lin. 185, that the syllable πα in παλος, whence παλος, a hill is derived, is short, and consequently that the last syllable, but one in *Areopagus* is short likewise.

This

This hill was situated in the midst of the city of Athens, opposite the citadel. So *Herodotus*, lib. viii. cap. 52, speaking of the time of *Xerxes*' invasion, mentions *Τὸν κατὰ τὴν Λυκαπολίου οὐκον, τὸν Ἀθηναίους καλεῖσιν* APHION ΠΑΓΟΝ. Here the famous Senate, or court of the *Areopagites*, instituted by *Cecrops*, the founder of that city, used * anciently to assemble. Both the place and tribunal were † probably called by this name from a famous judgement there passed on APHE, a *Thessalian* prince, whom these Judges acquitted from punishment, though he had killed *Halirothius*, son of *Neptune*, a neighbouring prince; because he did this in revenge for the latter's having violated his daughter *Alcippe*. The learned reader will not be surprised to find a prince of the *Thessalians*, a very warlike nation, called by the name of his God. Several ancient instances of the like kind may be easily recollected. It will suffice just to mention *Belus* from *Bel*, *Adrammelech*, the appellation both of an *Idol* and a *Prince* (comp. 2 K. xvii. 31. xix. 37.) and the *Titan* princes so famous under the names of *Saturn*, *Jupiter*, *Neptune*, *Pluto*, &c. Though this tribunal did indeed take cognisance of religious matters, yet, as *Doddridge* well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo a formal trial, but only to satisfy the curiosity of those who wanted to inquire what was that strange doctrine he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous Court, see *Wetstein*'s Note on Acts xvii. 19, *Archbp. Potter*'s *Antiquities of Greece*, book i. ch. 19, and *Goguet*'s *Origin of Laws*, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. *Edinburgh*.

Πᾶγμα, ατος, το, from the old V. παθεω to suffer, which from παθω, which see.

I. A suffering, affliction. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which

* According to Mons. *Goguet* and the French Academicians the tribunal of the *Areopagus* was afterwards removed to a part of Athens called the *King's Portico*. *Origin of Laws*, &c. vol. ii. p. 22, edit. *Edinburgh*.

† So *Pausanias* in Atticis, cap. xlviii. p. 68, cited by *Wolfius*, ες δὲ ΑΡΕΙΟΣ Πάθος καλεῖται, ἐν ᾧ καὶ τὸ ΑΡΗΣ πρῶτον ἵκηται.

last text the sufferings of Saints are called the sufferings of Christ, because they are endured for the sake of Christ, and in conformity to his suffering. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10.

II. A passion, an affection. Rom. vii. 5. Gal. v. 24; in which latter text παθήματα denotes the irascible and malignant passions, επιθυμῖαι, the concupiscible.

Πάθος, ε, ό, from παθεω. See Παθω.

I. Passible, that can suffer.

II. That should suffer, or having suffered. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27.

Παθος, εος, υς, το, from παθον, 2 aor. of παθω.

A passion, affection, lust. occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5.

Παιδαλως, ε, ό, from παις, παιδος, a child, and αλως, a leader, which from αλω to lead.

Rendered in our Translation, *Instructor*, *school-master*, but among the Greeks properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (αλῖν) him to and from school and the place of exercise. These Παιδαλῶσι were generally slaves, imperious and severe †, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see *Elner* and *Wolfius*; and observe, that *Xenophon* (cited by *Wetstein* on 1 Cor.) and *Plutarch* De Lib. Educ. tom. ii. p. 4. A. B. expressly distinguish between Παιδαλῶσι and Διδασκαλῶσι Teachers.

Παιδαριον, ε, το. A diminutive from παις, παιδος, a boy.

A little boy, a child. occ. Mat. xi. 16. John vi. 9. But in Mat. *Wetstein* and *Griesbach*, on the authority of very many MSS, six of which ancient, read παιδῖσι.

Παιδεία, ας, ή, from παιδεω.

I. Institution, discipline, instruction, particularly of children. occ. Eph. vi. 4. 2 Tim. iii. 16.

II. Discipline, correction, chastisement. occ. Heb. xii. 5, 7, 8, 11.

Παιδευτης, ε, ό, from παιδεω.

I. An instructor. occ. Rom. ii. 20.

II. A corrector, chastiser. occ. Heb. xii. 9.

Παιδεω, from παις, παιδος, a child.

† Comp. *Sueton* in *Claud*. cap. 2.

I. To

I. *To instruct*, particularly a *child* or *youth*. Acts vii. 22. xxii. 3. 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See *Wetstein* on Acts vii. 22. On Acts xxii. 3; *Kypke* remarks, after *Alberti*, that *αγαθραμματος* relates to the *bringing up*, strictly so called, and *παιδευμενος* to the *instruction*. This he confirms by a very similar passage from *Appian*, Bel. Civ. lib. iv. p. 1008, where *Cassius*, who had been bred up at Rhodes, complains of the Rhodians that "assistance was denied to him *ὕπο των ΠΑΙΔΕΥΣΑΝΤΩΝ και ΘΡΕΨΑΝΤΩΝ*, by those who had instructed and brought him up;" and that to him they preferred Dolabella, "ὅν οὐκ ΕΠΑΙΔΕΥΣΑΝ οὐδ' ΑΝΕΘΡΕΨΑΝ, whom they had neither instructed nor brought up."

II. *To instruct by chastisement*. occ. 1 Tim. i. 20.

III. *To correct, chastise*. See Luke xxiii. 16, 22. 1 Cor. xi. 32. 2 Cor. vi. 9.

Παιδιον, An Adv. from *παιδιον* a little child, and the syllabic adjection *ον* denoting from a place or time.

From a little child or infant, from infancy. occ. Mark ix. 21. So *Lucian*, *Philopatr.* tom. ii. p. 1005, ΠΑΙΔΟΘΕΝ.

Παιδιον, ε, το. A diminutive of *παις*, *παιδος*.

I. A little child, an infant. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al.

II. A child of more* advanced age. Mark v. 39. 40. 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. *Παιδια*, Vocat. plur. is a term of familiarity, affection or kindness in calling or speaking to, as the sing. child is often used in English, John xxi. 5. 1 John ii. 18.

Παιδιον, ης, η, from *παις*, *παιδος*, a boy.

I. A *dameel*, a young woman. Thus used by the ancient Greeks, according to *Phrynichus* (see *Wetstein* on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13.

II. A *maid-servant*, a female slave. Mark xiv. 66. Gal. iv. 22, & al. freq. *Kypke*, on Mat. xxvi. 69, shews that *Lysias*, *Isaas*, *Polybius*, *Lucian*, and *Athenæus* have used *Παιδιον* in this latter sense.

Παιζω, from *παις* a child.

To play. occ. 1 Cor. x. 7, which is a cita-

tion of the LXX version of Exod. xxxii. 6. where the correspondent Heb. word to *παιζιν* is *פרץ*, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their Idol. *Homer* uses this verb for dancing, *Odyss.* viii. lin. 251,

ΑΛΛ' ὅτι Φαινηκῶν βῆταί μιν οἶσσι παίζον
ΠΑΙΣΑΤΕ

Ye choicest dancers of Parnassia's isle,
Come forth and play.

So *Odyss.* xxiii. lin. 147,

Ανδρῶν παίζοντων

Elsner on 1 Cor. x. 7, shews, that *Hesiod*, *Herodotus* and *Aristophanes* apply *παιζιν* in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to dancing, but comprises also singing and music.

ΠΑΙΣ, *παιδος*, ὁ, ἡ. It may be derived from the Heb. *עַבַּד* to diminish, be small.

I. A child, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl, Mat. xxi. 15. Luke ii. 43.

viii. 51, 54. Acts xx. 12. Comp. ver. 9. II. A child, in respect to his father, without regard to age, a son. Acts iii. 13, 26. iv. 27, 30. Comp. Luke i. 54.

III. A servant, attendant. Matt. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7, and *Kypke* on Mat. viii. 6, have shewn that the Greek writers use it also in this sense.

ΠΑΙΩ, from the Heb. *פָּעַל* to strike, the final *ו* being dropped, as in *Απω* (which see) from *פָּעַר*: The *μ*, however, occurs in *παισμαι*, which verb in the middle form signifies actively to strike.

To strike, or *smite*, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64.—with a sword, Mark xiv. 47. John xviii. 10.—with a sting, occ. Rev. ix. 5.

ΠΑΛΑΙ, An Adv. of time, from the Heb. *בְּלָא* to be old, to which word the derivative N. *פָּאֵלָא* sometimes, and the V. *פָּאֵלָא* often answers in the LXX.

I. Of old, formerly, long ago, long since. occ. Mat. xi. 21. Luke x. 13. Heb. i. 1. Jude ver. 4. 2 Pet. i. 9, where being joined with the article, it assumes the nature of a noun, and may be rendered *old*, *former*.

II. A considerable, or some, time past. occ. Mark

* Comp. under *Βιζιον* I.

Mark xv. 44. So *Xenophon* applies *παλαι* to time *not long past*. Cyri Exped. lib. iv. p. 291. edit. *Hutchinson*, 8vo. where see Note 4.

Παλαιος, αἰα. αἰων, from *παλαι*.

I. *Old, ancient*. See 1 John ii. 7. Luke v. 39. So *Lucian*, *De Merc. Cond.* tom. i. p. 485, ΠΑΛΑΙΟΤΑΤΟΝ ΟΙΝΟΝ *πινοντων*, Drinking the *oldest wine*." See more in *Wetstein*.

The *Old Man*, as opposed to the *New*, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam*. Comp. under *καινος* I. *Νεος* III. For *παλαια ζυμη*, 1 Cor. v. 7, 8, see under *ζυμη* III. For *παλαια διαθηκη* see under *διαθηκη* I. 4.

II. *Old, worn by age*. Mat. ix. 16, 17, & al. *Παλαιότης, τητος, ἡ*, from *παλαιος*.

Oldness. occ. Rom. vii. 6.

Παλαιω, ω, from *παλαιος*.

I. *To make old*. occ. Heb. viii. 13.

II. *Παλαιομαι*, θμαι, Pass. *To grow old*, occ. Luke xii. 33. Heb. i. 11. Comp. *Παλαιος* II.

Παλη, τς, ἡ, from *παλλω* to shake, which from the Heb. פָּדָה to tremble, shake. *A wrestling, contending*. occ. Eph. vi. 12, where it is applied spiritually. See *Mac-knight*.

Παλιγενεσια, ας, ἡ, from *παλιν* again, and *γενεσις* a being born, a birth.

A being born again, a new birth, regeneration, renouation. occ. Tit. iii. 5, where see *Αστρον*. Mat. xix. 28; on which latter text observe, that if the words *εν τη παλιγενεσια* be construed as in our Translation with the preceding *απολυθσαντες*, they will denote that *great spiritual renovation* which began to take place on the preaching of John the Baptist (See Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but if those words be connected, as the following context seems to require, with the subsequent ones *εταν καθιση*, &c. they may then be most easily and naturally referred to that *greater and more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion

of the Holy Spirit on his disciples; when God had exalted that Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ, (see Acts v. 30, 35. ii. 32—36.) and seating his Apostles on twelve thrones to judge, i. e. rule under him the twelve tribes of Israel, namely the whole Christian Church. Comp. under *Κρινω* II.

Παλιν, An Adv. from *παλλω* to move, which from Heb. פָּדָה to move, shake.

1. *Back again*. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9, & al. This seems its genuine and ancient sense, in which it is generally used by *Homer*. So *παλιν ελθειν* is to return to a place, John iv. 46, where *Kypke* shews that *Thucydides*, *Xenophon*, and *Dionysius Halicarn.* apply the phrase in the same sense.

2. *Again*. Mat. iv. 8, & al. freq. Comp. 2 Cor. xiii. 2. On Acts x. 15, *Alberti* observes that *Homer* and *Aristophanes* use a like pleonasm, ΠΑΛΙΝ αὖθις; and that *Plutarch* in *Philopœm.* has the very expression ΠΑΛΙΝ ΕΚ ΔΕΤΤΕΡΟΤ.

3. *Also, likewise*. Mat. iv. 7. v. 33. 2 Cor. x. 7.

4. *Then, afterwards, in consequence*. John xii. 22.

Παμπληθει, An Adv. from *παν* all, and *πληθος* a multitude.

With all their multitude, all at once, all together. occ. Luke xxiii. 18.

Παμπολους, — πολλη, — πολυ, from *παν* all, and *πολυς* many.

Very many, very great in number, very numerous. occ. Mark viii. 1.

This word is often used by the Greek writers. See *Wetstein*.

Πανδοχειον, ο, το, from *παν* all, and *δεχομαι* to receive.

A public inn, which receives all comers. occ. Luke x. 34. The Vulg. renders it *Stabulum, the stable*; and *Campbell* on Luke ii. 7, takes it to denote the *worst kind of Eastern inn*, which *Busbequius* also, Lit. Tarc. i. p. 38, calls *Stabulum*, at one end of which, he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But *Harmer*, *Observations*, vol. iii. p. 248, thinks the *Πανδοχειον* in Luke x. 34, to have been a *better furnished resting-place*; since our Lord supposes that the good Samaritan

Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35.

Πανδοχευς, εος, ὁ, from *παν* all, and *δεχομαι* to receive.

The master of a public inn, who receives all comers, an host. Comp. **Πανδοχειον**. occ. Luke x. 35.

Πανηγυρις, ιος, att. εως, ἡ, from *παν* all, and *αἰνῶ* to assemble, which from *αἰνῶ* to assemble, and this from the Heb. *קָהַל* to gather together.

A general assembly, particularly on some festal or joyful occasion (see Raphaelius, Alberti, Wolfius, Wetstein, and Kypke); whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23, where see Doddridge. It is also used, according to Hesychius, for πανηγυρικὸς λόγος, an eulogy pronounced on any one in a public assembly; hence the Eng. panegyrick, &c.

Πανοικί, An Adv. from *παν* all, and *οικος* a house, q. d. *συν πανί οικῶ*.

With all one's house or family. occ. Acts xvi. 34. Josephus (as Wetstein has remarked), uses this word, Ant. lib. iv. cap. 4. § 4. Ὡς αὐτῆς ΠΑΝΟΙΚΙ σίλεισθαι ἐν τῇ ἱερᾷ πόλει. "So that they with all their families might eat it in the holy city."

Πανοπλία, ας, ἡ, from *παν* all, and *ὅπλον* armour.

Complete armour, a complete suit of armour, properly, such as was used by the heavy armed infantry, both offensive and defensive. The Roman Πανοπλία, as including both kinds of armour, is particularly described by Polybius, lib. vi. cap. 21, which passage is cited by Raphaelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΙΑΙΑΝ ΑΝΑΑΒΟΝΤΑΣ, Ant. lib. xx. cap. 5. § 3. Comp. lib. iv. cap. 5. § 2.

Πανουργία, ας, ἡ, from *πανουργος*.

Craft, craftiness, cunning, subtilty. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14.

Πανυερὴς, ες, ὁ, ἡ, q. *πυνυερὴς* (dropping

the *υ*, and *ε* being contracted into *υ*) from *παν*, *πανυρς*, all, any, and *εργον* work.

Crafty, cunning, subtle, clever, q. d. qualified to do any thing, or for any work. In the N. T. it is used only in a bad sense. Comp. under **Δολος**. occ. 2 Cor. xii. 16.

Πανταχῶθεν, An Adv. of place, from *πανταχς* every where (which see), and *θεν* denoting from a place.

From every place or quarter, from all parts. occ. Mark i. 45.

Πανταχῶς, An Adv. of place, from *πας*, *παντος* all, and *χῶς* a syllabic adjection denoting in a place, which perhaps from *ἦνω* to come.

I. *Every where.* Acts xvii. 30. xxviii. 22, where see Doddridge's Note.

II. *Every where*, in a qualified sense, i. e. in many places. Mark xvi. 20, & al.

Παντελής, εος, υς, ὁ, ἡ, και το-ες, from *παν* all, and *τελος* end, perfection.

Perfect, complete; whence Εἰς τὸ παντελής, (χρημα being understood), To perfection, perfectly, completely. occ. Heb. vii. 25. Also, *At all, in any wise.* occ. Luke xiii. 11. So Aristides, cited by Elmsler, Παραδείσῃ Εἰς τὸ ΠΑΝΤΕΛΕΣ οὐκ ἔχει has no example at all." See also Wetstein on Luke.

Πανή, An Adv. from *πας*, *παντος*.

By all means, or always; so Vulg. semper. occ. Acts xxiv. 3.

Πανθοθεν, An Adv. of place from *πας*, *παντος* all, and *θεν* denoting from or at a place.

I. *From every place, from all parts.* It occurs, according to many printed editions, John xviii. 20; but eight MSS, three of which ancient, the Vulg. former Syriac, and several other old versions, with some printed editions, there read *παντες*; and many other MSS, of which two ancient, the Complutensian, and several other editions, read *παντος*; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. *On all sides, on every side, round about.* occ. Luke xix. 43. Heb. ix. 4.

Παντοκρατωρ, ορος, ὁ, from *παν* all, and *κρατος* strength.

Almighty, omnipotent. 2 Cor. vi. 18. Rev. i. 8, & al.

Παντοτε, An Adv. of time, from *παν* all, and *τοτε* then.

I. *Always,*

- I. *Always, ever.* Heb. vii. 25. 1 Thess. v. 16.
- II. *Always, in a qualified sense, very often, very frequently, continually.* John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii. 1, Kypke well observes, that *παυτος* is opposed not to *intervals*, by which prayers must certainly be interrupted, but to *επαυσις*; and he produces some instances of a like qualified use of *παυτος* from the Greek writers.
- Παυτος, Adv. from *παυ*, *παυτος*.
- I. *By all means.* occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for *παυτως τις* four ancient Greek MSS. have *παντας* all; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by *Mill*, *Bengelius*, and *Bp. Pearce*, whom see.
- II. *Surely, certainly.* occ. Luke iv. 23. Acts xxi. 22. xxviii. 4.
- III. *Entirely, altogether.* occ. 1 Cor. v. 10. So Rom. iii. 9. Τις εν προσχομεθα; Ου παυτως—*What then? have we (Jews) the advantage? Not entirely, not in every respect.*
We have it “as to the benefit mentioned ver. 2, but not as to justification.” *Whitby*.
- IV. *Principally, on the whole.* occ. 1 Cor. ix. 10.
- ΠΑΡΑ. A Preposition. *Mintert* deduces it from *παρω* to pass, which from *πειρω* the same.
- I. With a genitive,
1. *Of, from.* Mat. ii. 4, 7. Luke ii. 1.
2. *By.* Mat. xxi. 42.
3. *Οι παρ' αυτου*, *His friends or kinsmen, those who belonged to him.* Mark iii. 21. *Raphelius* observes, that the phrase denotes those who are in any manner connected with or related to another, and shews that *Polybius* applies it in this sense. See also *Wetstein*, *Campbell*, and *Kypke*.
- II. With a dative,
1. *With.* upud. Mat. vi. 1. xix. 26. 1 Cor. iii. 19. Gal. iii. 11, & al.
2. *Nigh unto.* Mat. xv. 29.
3. *Among.* Mat. xxi. 25. xxii. 25, & al.
- III. With an accusative,
1. *At.* Luke x. 39.
2. *Near, hard by.* Mat. iv. 18. xiii. 1, 4, 19, & al.
3. *On account of, for.* Thus 1 Cor. xii. 15, 16, *Παρα τωτο*, *On account of this, for this reason.* So *Polybius* in *Raphelius* and *Wolfius*.
4. *Beside, except, save.* 1 Cor. iii. 11. 2 Cor. xi. 24, where see *Kypke*.
5. *Beside, i. e. in deviation from, or transgression of.* Acts xviii. 13. Rom. iv. 18. xvi. 17.
6. *In comparison of.* Heb. ii. 7, 9.
7. *Above, in preference to, præ.* Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25.
8. *Above, more.* Rom. xii. 3. Comp. Luke xiii. 2. Heb. xii. 24.
9. *Beyond, than.* Luke iii. 13. Heb. i. 4.
10. *Contrary to, against.* Rom. i. 26. iv. 18. Gal. i. 8, 9.
- IV. In composition it denotes,
1. *To, at, as in παρασινομις to come to, παραλαμβανω to take unto.*
2. *Near, by, as in παραλειποι, which see.*
3. *Beside, trans, as in παραβαινω, to go beside, transgress.* Comp. Sense III. 5.
4. *Transition, as in παρ᾽ω to pass from one place to another.*
5. *Neglect or carelessness, (comp. above III. 5.) as in παρακουω to neglect to hear, παραβλεπομαι to disregard.*
6. *It adds an ill sense to the simple word, as in παραδιτρηθῃ, which see.*
7. *It inverts the meaning of the simple word, as in παραινω to deprecate, excuse.* Comp. I. 1.
8. *It signifies intensesness (comp. III. 9), as in παρακαλυπω to hide entirely.*
Παραβαινω, from *παρα* besides, and *βαινω* to go.
- I. *To go beside, or deviate from, a particular course, prevaricor.* *Hesychius* explains *παραβαινοντας* by ΜΗ ΕΤΘΕΩΣ ΒΑΙΝΟΝΤΑΣ, *Not going rightly*; and in *Ælian*, Μη ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΑΡΜΑΤΟΧΙΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in *Alberti* on Mat. xv. 3. But in this sense it is not used in the N. T.
- II. *To deviate from, transgress, in a moral or spiritual sense.* occ. 2 John ver. 9. Mat. xv. 2, 3, where *Wetstein* cites from *Demosthenes* and *Herodotus* ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from *Arrian*, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΤ ΤΑΣ ΕΝΤΟΛΑΣ.
- III. *To fall from or lose one's station or office by transgression.* occ. Acts i. 25, where it is followed by the preposition εἰς. So Exod. xxxii. 8, in LXX, ΠΑΡΕΒΗΣΑΝ—

ΣΑΝ—ΕΚ της ὁδῆ. “Exorbitavit, ē recia vā deflexit.” *Wetstein*.

Παραβαλλω, from παρα near, and βαλλω to cast, put.

I. To cast or put near, objicere, ut aliquid edendum bestiis. Thus sometimes used in the profane writers. See *Scapula*.

II. As a term of navigation, To arrive or touch at, properly, To bring the ship or ships near or close, ναυ or ναυς being understood, which is expressed by *Thucydides*, lib. iii. § 32, though more usually omitted in the Greek writers, as by *St. Luke*. See *Wetstein*. occ. Acts xx. 15.

III. To compare, confer. occ. Mark iv. 30. Παραβασις, ις, att. εως, ἡ, from παραβαινω.

A deviation, transgression. In the N. T. used only in a moral or spiritual sense. Rom. iv. 15. v. 14, & al.

Παραβατης, ς, ὁ, from παραβαινω.

A transgressor. occ. Rom. ii. 25, 27. Gal. ii. 18. Jam. ii. 9, 11.

Παραβιαζομαι, from παρα intens. and βιαζω to force, use force.

To press, or compel: But in the N. T. it refers to no other force but that of friendly and urgent importunity. occ. Luke xxiv. 29. Acts xvi. 15. Comp. Αναγκαζω II. The LXX use the word in the same sense. 1 Sam. xxviii. 23. 2 K. v. 16.

Παραβολη, ης, ἡ, from παραβολουα perf. mid. of παραβαλλω. See *Campbell* on Mat. xiii. 3.

I. A comparison, similitude, or simile, in which one thing is compared with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34.

II. Because these comparisons have in their very nature somewhat of obscurity, Παραβολη is used to denote a speech or maxim which is obscure to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17.

III. Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, hence Πα-

ραβολη denotes a proverb or by-word, Luke iv. 23. Comp. Luke vi. 39.

IV. It is by some interpreted to mean merely a special doctrine, or a weighty, memorable speech, Luke xiv. 7. But I think it there means a comparison or similitude; and that our Lord in that passage intended not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxii. 1, and Luke xiv. 11, with ch. xviii. 14.

V. A visible type or emblem, representing somewhat different from and beyond itself. Thus Heb. ix. 9. the Mosaic Tabernacle with its services was Παραβολη a type, emblem, or figurative representation of the good things of Christianity. Comp. Heb. viii. 5, and ὁμοιωμα. So Abraham received Isaac from the dead, Heb. xi. 19, και εν παραβολη, even in, or for, a figure, or as a type of Christ's resurrection; where see *Wolfius* and *Macknight*, and comp. John viii. 56, with Gen. xxii. 14.

Παραβολουαι, from παρα denoting neglect, (as in παρορα, παραφρονεω) and βολουαι to consult.

With a dative, To disregard, overlook, neglect, minus alicui rei consulere. occ. Phil. ii. 30; where however observe, that six ancient Greek MSS read παραβολουσμενος, which word *Hesychius* explains by εις θανατον εαυτον εκδως, exposing himself to death; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by *Grotius*, *Mill*, *Wetstein*, and other learned men among the moderns, and particularly by *Griesbach*, who admits it into the text. The eloquent *Chrysostom* (as cited by *Wetstein*, whom see) has used both the Verb παραβολουσαμεθα and the Participle παραβολουσαμενος.

Παραγγελια, ας, ἡ, from παραγγελλω.

I. A commandment, command. occ. Acts v. 28. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.

II. A special command, charge. 1 Tim. i. 5. where it denotes the charge to be delivered by Timothy to the Ephesian Teachers. Comp. ver. 3, and see *Macknight*.

Παραγγελλω, from παρα intens. and αγγελλω to tell.

K k

T o

To command, charge, give in charge. See Mat. x. 5. Acts i. 4. iv. 18. v. 28. 1 Cor. xi. 17. 2 Thess. iii. 13. 1 Tim. i. 3. iv. 11.

Παραίνομαι, from *παρά* to, at, and *γίνομαι* to be, come.

To come to, arrive, come. Mat. ii. 1. iii. 1, 13. Luke xiv. 21, & al. freq. Comp. Luke xii. 51. Heb. ix. 11.

Παραίω, from *παρά* denoting transition, or nearness, and *αίω* to go, go away. Comp. *Αίω* VI.

I. To pass, pass forth, away, or along from one place to another. occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1.

II. To pass by. occ. Mat. xx. 30. Mark xv. 21.

III. To pass, vanish away. occ. 1 Cor. vii. 31, where see *Macknight*. So *Παραίνομαι*, Mid. occ. 1 John ii. 17. But *Παραίνομαι*, Pass. To be passed, or passed away. occ. 1 John ii. 8.

Παραδειγματίζω, from *παραδειγμα* an example, a public example, (thus used in the profane writers, and by the LXX Nah. iii. 6. Jer. viii. 2, & al.) which from *παραδεικνύμαι* perf. pass. of the V. *παραδεικνύμι*, or obsol. *παραδεικνύω*, to shew near, shew, a compound of *παρα* near, and *δεικνύμι* to shew.

To make a public example of, or expose to public infamy. occ. Mat. i. 19. Heb. vi. 6. *Raphelius* has clearly shewn, that in *Polybius*, who is almost the only profane Greek writer that has used this V. it frequently signifies to expose to public infamy, or punishment, as an example to others; and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xlii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, *παραδειγματίζω* is opposed not simply to *ἀπολυσαι*, but to *ἀπολυσαι* ΛΑΘΡΑ, and therefore can mean no more than exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders *παραδειγματίζω* by *traducere*, to expose to public shame. See more in *Whitby*, *Wetstein*, and *Campbell*.

ΠΑΡΑΔΕΙΞΟΣ, s, δ. This is without controversy an oriental word. The *Greeks

* So *Jul. Pollux Onomast. lib. ix. cap. 12*, 'Οι δὲ ΠΑΡΑΔΕΙΞΟΙ, βαρβαρικὸν εἶναι δοκοῦν τοῦτομα, καὶ

borrowed it from the *Persians*, among whom it signified a garden, park, or inclosure full of all the valuable products of the earth. Both these particulars are evident from a passage in *Xenophon's* *Œconomics*, where *Socrates* says, that "the King of *Persia*, wherever he is, takes particular care, ἵπως κηποι τε εἰσονται, ὅι ΠΑΡΑΔΕΙΞΟΙ καλεμενοι, παντων καλων τε και αἰσθων μεσοι, ἵπποισα ἡ γη φυνει εθελε, to have gardens or inclosures, which are called *Paradises*, full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by *Herodotus*, *Xenophon*, and *Diodorus Siculus*. The original word פָּרְדִּס occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13, and may be derived from the Heb. פָּרַד to separate, and (Arab.) دָרַס to hide, as denoting a secret inclosure, or separate covert †.

I. The LXX have separated the Heb. פָּרְדִּס by *Παραδείσος* in all the three passages of the O. T. just cited.

II. The LXX almost constantly render π when it relates to the Garden of Eden, by *Παραδείσος*. Hence

III. *Παραδείσος* is in the N. T. applied to The state of faithful souls between death and the resurrection, where, like *Adam* in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true Tree of Life, which is in the midst of the Paradise of God. Luke xxiii. 43. Rev. ii. 7. ‡. Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4.

The threetexts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פָּרְדִּס or פָּרְדִּיסָא *Paradise*; and עֵדֶן π the Garden of Eden, for the intermediate state of holy departed souls. See *Grotius* and *Wetstein* on Luke xxiii. 43, and *Campbell's* Prelim. Dissertat. p. 233.

Παραδεχομαι, from *παρά* at, or to, and *δέχομαι* to receive.

και κατα συνθημην εις Χριστον Ἑλληνισμῶ, ὡς και πολλὰ ἄλλα τῶν Περσικῶν. *Paradise* seem to be a barbaric name; but, like many other *Persic* words, came by use to be admitted into the Greek language."

† Comp. Heb. and Eng. Lexicon in פָּרְדִּס.

‡ See *Zeland's* Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 403, 8vo.

I. To

- I. *To receive, admit.* occ. Acts xvi. 21. 1 Tim. v. 19.
- II. *To receive, embrace with assent and obedience.* occ. Mark iv. 20. Acts xxii. 18.
- III. *To receive or embrace with peculiar favour.* occ. Heb. xii. 6, which is a citation from the LXX version of Prov. iii. 12, where *παράδεχεται* answers to the Heb. *רִצִּי* *loveth, delighteth in.* Comp. Isa. xlii. 1, in the LXX.
- Παράδιαισι, ης, η, from παρα implying ill, and διαισι a spending time (from διαισιω, which see), also a being employed in any business; and especially the meetings, discourses, and disputations of the Philosophers, were called διαισεις, to which sense of the word St. Paul plainly alludes in his application of παραδιαισεις. A perverse, evil, or unprofitable dispute, disputation, or debate.* occ. 1 Tim. vi. 3; where observe, that very many MSS, four of which ancient, read *Διαπαρσι-σαι*, a word of nearly the same import; and this reading is embraced by *Wetstein* and *Griesbach*, and by the latter received into the text; see also *Wolfius*.
- Παράδωμι, from παρα denoting transition, and δωμι to give.*
- I. Properly, *To deliver from hand to hand, or from one to another, tradere per manus.* See Mat. xi. 27. Luke iv. 6. x. 22.
- II. *To deliver, yield, or give up, as the spirit or ghost.* John xix. 30.
- III. *To deliver, or give up to prison, judgment, or punishment.* Mat. iv. 12. v. 25. *x. 4.* (where see *Campbell*.) xvii. 22. xx. 18. xxvii. 26. 2 Cor. iv. 11. Thus used likewise by the purest Greek writers. On Acts viii. 3, see *Kypke*.
- IV. *Παράδουαι τῷ Σατανᾷ, To deliver to Satan,* was by an act of extraordinary and apostolic authority to give a person up to be afflicted with bodily disease by the devil. 1 Cor. v. 5. 1 Tim. i. 20. See *Macknight*.
- V. *To deliver or commit in trust, to intrust,* Mat. xxv. 14, 20, 22.
- VI. *To commit, commend to.* See Acts xiv. 26. xv. 40. 1 Pet. ii. 23, where see *Kypke*.
- VII. *To give up, give over, abandon, to some wickedness.* Acts vii. 42. Rom. i. 24, 26, 28. Comp. Eph. iv. 19. See *Suicer* Thesaur. in *Παράδωμι*.
- VIII. *To expose, hazard.* Acts xv. 26.

IX. *To deliver by information, teaching, or enjoining.* Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. 1 Cor. xi. 2. xv. 3, & al. On 1 Cor. xi. 23, *Kypke* shews that *Euripides, Polybius, and Dionysius Halicarn.* apply the V. in like manner, particularly to historical facts.

X. *To be ripe, q. d. to yield itself (εαυτον being understood) as the fruit of corn.* occ. Mark iv. 29. *Wolfius* says the phrase is pure Greek, but I know not that such an use of *παράδιδουαι*, as a V. neuter has ever been produced from any Greek writer.

Παράδοξος, ο, ο, η, και το-ον, from παρα beyond, and δοξα opinion, expectation. Exceeding one's opinion or expectation, wonderful, strange. occ. Luke v. 26. Hence the Eng. *paradox, paradoxical*.

Παράδοσις, ιος, att. εις, η, from παραδιδωμι to deliver in teaching.

A tradition, a doctrine, or injunction delivered or communicated from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to written as well as oral instructions, see Macknight), iii. 6;—or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. lib. xiii. cap. x. § 6, observes, Νομιμα ΠΟΛΛΑ τινα ΠΑΡΕΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΡΩΝ διαδοχῆς, ἀπερ ἐκ ἀναλείψανται ἐν τοῖς Μωϋσεως νομοῖς, καὶ διὰ ταῦτα ταῦτα το Σαδδουκαίων γένος ἐκβάλλει, λείπον εκείνα δεῖν ἡγεῖσθαι νομιμα τὰ γε-γραμμενα, τὰ δ' ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΕΡΩΝ μὴ τηρεῖν. The Pharisees have delivered to the people by tradition from the Fathers, many injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come by such tradition." These words of *Josephus* perfectly agree with what is said of the Pharisees in the N. T. particularly in Mark vii. 3, 4, &c. *Stockius*, to illustrate Mat. xv. 2, cites two passages from the *Jerusalem Talmud*, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. *Berachot*, fol. 3, 2, חבִּיבִים רַבִּי סוֹפְרִים מוֹרְבֵי תוֹרָה. The words of the Scribes are

are more amiable than the words of the Law; for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." *המדות דברי קנים ספרים נביאים*. The words of the Elders are more desirable than the words of the Prophets." See more in *Prideaux Connect.* vol. i. p. 323. 1st edit. 8. o. anno 446, and in *Whitby's Parallel* at the end of 2 *Thess.* under *Infallibility* 2dly.

Παραζηλω, *ω*, from *παρα* *to*, and *ζηλος* *jealousy*, *emulation*, *anger*, which see.

I. *To provoke to jealousy.* occ. *Rom.* x. 19.

II. *To provoke or excite to emulation.* occ. *Rom.* xi. 11, 14.

III. *To provoke to jealous anger.* occ. 1 *Cor.* x. 22*.

Παραθάλασσις, *α*, *ον*, from *παρα* *near*, and *θαλασσα* *the sea*.

Situated near the sea, by the sea-side, on the sea-coast. occ. *Mat.* iv. 13.

Παραθεωρεω, *ω*, from *παρα* *near*, and *θεωρεω* *to behold*, *contemplate*.

I. *To behold or contemplate one thing near another; so to compare in beholding or contemplating.* Thus the V. is used in *Xenophon's Memor.* *Socrat. lib.* iv. cap. viii. § 7. *Προς τας αλλας ΠΑΡΑΘΕΩΡΩΝ ἑμαυτον*, *Attentively comparing myself, or contemplating myself in comparison with others.*

II. *To compare so as to make a difference on comparison, comparatively to overlook or neglect.* occ. *Acts* vi. 1. See *Raphelius*, *Wetstein*, and *Kypke*.

Παραθήκη, *ης*, *ῆ*, from *παρὰ* *to* *commit*.

A deposit, somewhat committed or intrusted to another. occ. 2 *Tim.* i. 12, where I think it refers to St. Paul's own soul. See *Whitby*, and 1 *Pet.* iv. 19. Comp. under *Παρακαταθήκη*.

Παρανισω, *ω*, from *παρα* *intensive*, and *αινος* *a speech*, *narration*, properly of the enigmatical kind, or such an one as relates to somewhat beyond itself; thus used by *Homer*, *Odyss.* xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which *Ulysses* had *enigmatically*, and under covert of a well told tale, desired some clothes. In this view then *αινος* may not

improbably be deduced from *Heb.* *נזהר* *to speak in reference to somewhat else.*

To admonish, exhort. occ. *Acts* xxvii. 9, 22.

Παραίτω, *ω*, from *παρα* *inversive*, and *αιτω* *to ask*, *beg*.

I. *Παραίτωμαι*, *μαι*, *Mid.* *To deprecate, to beg or entreat against a thing.* occ. *Heb.* xii. 19; on which text *Wetstein* shews it is in like manner followed by a negative word in the Greek writers. Comp. *Acts* xxv. 11, where as St. Paul says, *Ου παραιτωμαι το αποθανειν*, so *Josephus* in his *Life*, § 29. *ΘΑΝΕΙΝ μὲν—ΟΤ ΠΑΡΑΙΤΟΜΑΙ*. See also *Wetstein*.

II. *Mid.* *To excuse oneself, make excuses.* occ. *Luke* xiv. 18. *Pass.* *To be excused.* occ. *Luke* xiv. 19.

III. *To reject, refuse.* occ. 1 *Tim.* iv. 7. v. 11. 2 *Tim.* ii. 23. *Tit.* iii. 10. *Heb.* xii. 25.

Παρακαθίζω, from *παρα* *at*, and *καθίζω* *to sit down*, which see.

To sit or sit down at. occ. *Luke* x. 39.

Παρακαλῶ, *ω*, from *παρα* *to*, or *intens.* and *καλῶ* *to call*.

I. *To send for, q. d. to call to oneself.* occ. *Acts* xxviii. 20. Comp. ver. 17.

II. *To beg, entreat, beseech.* *Mat.* viii. 5, 31, 34, & al. freq. Comp. *Rom.* xv. 30. 1 *Pet.* ii. 11.

III. *To exhort, admonish.* *Luke* iii. 18. *Acts* ii. 40. xi. 23, & al. freq.

IV. *To console, comfort*, properly in words, as *Acts* xvi. 39, 40. 1 *Cor.* xiv. 31. Hence

V. *To comfort*, in whatever manner. *Mat.* v. 4. *Luke* xvi. 25. *Acts* xx. 12. 2 *Cor.* i. 4. ii. 7, & al. freq.

Παρακαλυπῶ, from *παρα* *near*, and *καλυπῶ* *to hide*.

I. *To hide*, as by putting somewhat *near* or *upon*, *to veil*, *cover with a veil*. Thus used in the profane writers.

II. *To veil, hide, conceal*, in a moral or spiritual sense. occ. *Luke* ix. 45.

Παρακαταθήκη, *ης*, *ῆ*, from *παρα* *with*, *apud*, and *καταθήκη* *a deposit* (which from *κατατίθημι* *to lay down*), or immediately from the V. *παρακατατίθημι*, which is used by *Xenophon*, *Memor. Socrat. lib.* iv. cap. iv. § 17. for *committing in trust*.

A deposit left with or intrusted to one, occ. 1 *Tim.* vi. 20. 2 *Tim.* i. 14. But in both these texts very many MSS (of which

* See Dr. Bell. On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

which in the former five, in the latter six, (ancient ones) have παραθηκη, which reading is accordingly embraced by *Wetstein*, and received by *Griesbach* into the text. The word refers to the Gospel deposited with, or intrusted to, Timothy.

Παρακείμεαι, from παρα near, with, and κείμεαι to live.

With a dative, *To lie near, be at hand, be present with*. occ. Rom. vii. 18, 21. See *Wolfius* and *Kypke*.

Παρακλήσις, ιος, att. εως, η, from παρακαλώ, which see.

I. Entreaty, importunity. 2 Cor. viii. 4.

II. Admonition, exhortation. Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. iii. 3. Comp. Acts ix. 31. So Acts iv. 36, υιος παρακλήσεως, מנבי בר, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. *Boznerpfe*.

III. Consolation, comfort. Luke vi. 24. Rom. xv. 4, & al.

Παρακλητος, ο, δ, from παρακαλέω 3 pers. perf. pass. of παρακαλέω to call to oneself, implore the assistance of, also to admonish.

I. One who is called, or sent for, to assist another in a judicial proceeding.

II. An advocate, a patron, one who pleads the cause of another. In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1.

III. It is applied to the Holy Spirit, and denotes, according to *Campbell*, a monitor, instructor, guide. See his excellent Note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοή, ης, η, from παρηκοον 2 aor. of παρακω.

Disobedience. occ. Rom. v. 19. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεω, ω, from παρα with, and ακολουθεω to follow.

I. To follow any one, or follow close, as an attendant or companion, & vestigo sequi. So *Raphelius* cites from *Plutarch*, Pericles, Ἀπὸ καὶ κόσμῳ οἰκᾶδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τε ἀνθρώπου. He went modestly home, the man following or accompanying him." To which I add from *Josephus*, Ant. lib. xiv. cap. xv. § 7, ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ὁ Μαχάρας εἰδυτο μένειν. But *Machæras* following (him) besought him to stay."

II. In the N. T. To follow, accompany, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See *Raphelius* and *Kypke* on Mark. Thus also in 2 Mac. viii. 11, we have μελλουσιν ΠΑΡΑΚΟΛΟΥΤΘΗΣΕΙΝ αὐτῷ ΔΙΚΗΝ, the vengeance that was about to follow upon him.

III. To trace or search out, investigate, so as to attain the knowledge of, or as *Raphelius* on Luke i. 3, whom see, *Mente atque intelligentiâ consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know*; of it's being used in which sense he produces examples from *Æschines*, *Galen*, *Josephus*, and *Polybius*. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10, on which two last texts see *Macknight*; also *Wetstein* and *Kypke* on Luke i. 3, where comp. *Campbell's* Note.

Παρακω, from παρα denoting neglect, and ακω to hear.

With a genitive, *To neglect to hear, hearken to, or obey, to disregard*. occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in *Epictet*. *Enchirid.* cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗΣ, whom you will disregard; and in *Lucian*, *Prometh.* tom. i. p. 105, ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΤ' ΕΠΙΤΑΓΜΑΤΟΣ, disregarding the command."

Παρακύνω, from παρα to, and κύνω to bend, stoop.

I. To stoop down, or forward, in order to look at something. occ. Luke xxiv. 12, (where see *Kypke*.) John xx. 5, 11. Comp. *Eccelus*. xxi. 23.

II. To look into or at. occ. Jam. i. 25. 1 Pet. i. 12. Comp. *Eccelus*. xiv. 23.

It is used in both senses by the profane writers, particularly *Lucian*. See the passages in *Wetstein* and *Kypke* on Luke xxiv. 12.

In the LXX it answers to the Heb. רָאָה to view attentively, Cant. ii. 9, and to רָאָה to look, look towards, Gen. xxvi. 8, & al.

Παραλαμβάνω, from παρα to, with, and λαμβάνω to take, receive.

I. To take, receive to oneself. See Mat. i. 20. (where see *Wetstein* and *Kypke*.) See John xiv. 3. Acts xvi. 33.

K k 3

II. To

II. *To take with one.* Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. & al. On Mat. iv. 5, see *Elsner, Alberti, and Wolfius*, who shew that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place.*

III. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18.

IV. *To receive by tradition or communication, as a doctrine.* Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12, & al. Thus *Herodotus*, lib. v. cap. 58, speaks of the Ionian Greeks, *ὅι ΠΑΡΑΛΑΒΟΝΤΕΣ διδασχὴν παρὰ τῶν Φοινικῶν τὰ γραμματα*, who received letters by instruction, or learnt letters from the Phenicians." So lib. ii. cap. 19, twice. On 1 Cor. xi. 23, *Kypke* shews that *Polybius* and *Dionysius Hal.* use the V. for receiving, or being informed of, historical facts.

V. *To receive, acknowledge, with faith.* John i. 11. Col. ii. 6.

VI. *To seize, take, as a captive in war.* occ. Luke xvii. 34, (where see *Elsner*) 36; —as a criminal to be punished, John xix. 16.

Παραλίσσεται, from *παρὰ* near, and *λίσσω* to collect, which from the Heb. *לָקַח* to take. As a term of navigation, *To sail near a place or shore, but properly to collect or shorten the ropes that hold the sails in order to pass safely.* So *Servius* on *Virgil*, *Æn.* iii. lin. 127,

— crebris legimus freta consilia terris,

We pass'd the seas with islands interspers'd,

explains *legimus* by *præterimus*, and says, *tractus autem sermo à nautis, quod funem legendo, id est, colligendo, aspera loco prætereunt*, the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. *Diodorus Siculus*, cited by *Elsner* and *Wolfius*, uses the Greek V. in the same manner, ΠΑΡΕΛΕΓΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παραλήσω, from *παρὰ* to, with, and *λήσω* to take.

To take, receive. An obsolete V. whence in the N. T. we have 2 aor. *παρελαβόν*,

infinit. *παραλαβεῖν*, particip. *παραλαβών*, 1 fut. pass. 3 pers. *παραληφθήσεται*, 1 fut. mid. *παραληφθῶμαι*. See under *Παραλαμβάνω*.

Παραλῖος, *ς, ὁ, ἡ, q. παρὰ τὴν ἅλιν*, near the sea. It is properly an adjective signifying *Near the sea, maritime*; but *Παραλῖος, ἡ*, is used as a substantive for the *sea-coast* (*χωρὰ country or γῆ land* namely being understood) not only by *St. Luke*, but also by the best Greek writers, as by *Thucydides, Aristotle, Plutarch, Josephus, Isocrates* and *Strabo*, whom see in *Wetstein. Josephus*, Cont. Apion. lib. i. cap. 12, has ΠΑΡΑΛΙΟΝ ΧΩΡΩΝ, and *Thucydides*, lib. ii. ΠΑΡΑΛΙΑΝ ΓῆΝ. occ. Luke vi. 17.

Παραλλάτῃ, *ης, ἡ*, from *παρῆλλαφα* perf. mid. of *παρᾶλλαττω* to change alternately, *q. d. to pass from one change to another*, which from *παρὰ* denoting transition, and *ἀλλάττω* to change.

Change, variableness. occ. Jam. i. 17. Comp. Mal. iii. 6.

Παραλοῖζομαι, from *παρὰ* giving an ill sense, and *λοῖζομαι* to reason.

I. *To reason falsely or erroneously.*

II. *To deceive or impose upon by false reasoning.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in *Galen*, and especially the phrase *παραλογιζέσθαι σφας αὐτοῦς*, to deceive themselves by false reasoning. See *Wetstein*.

Παραλυτικός, ος, ὁ, from *παράλυω*.

A paralytic, a person sick of the palsy. Mat. iv. 24. viii. 6, & al. Comp. *Παράλυω* II.

Παράλυω, from *παρὰ* intens. and *λυω* to loose.

I. *To unloose, relax.* *Παράλυομαι* pass. *To be relaxed, enfeebled, weakened.* So *Josephus*, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, *τῶν δὲ καὶ παρὰ τὰς ἐσχατάς συμφορας ἐπὶ τὸν στρατὸν αἰδούμενων*, ΠΑΡΕΛΥΟΝΤΟ αἱ δεξιαι. But of those who yet revered their General in this extreme distress, the hands failed." occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where *γονατὰ παραλελυμένα* answers in the LXX to the Heb. *כַּנְפֵי כְשֻׁלִּים*, *stumbling or tottering knees.* Feeble or bending knees are often mentioned in the O. T.

as marks of a weak habit of body; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17; with what physical propriety is but too well known by experience. On the other hand, the vigorous constitution of youth or manhood is in the profane writers described by the strength of the knees: Thus in Theocritus's Idyll. xiv. lin. last,

—Παυν τὶ δὲ δις GONT ΣΑΩΡΟΝ.

The time for action 's when the knees are strong.

And in Horace's Epod. xiii. lin. 6,

————— Dumque virent genua.

And whilst the knees are vig'rous.

See Wetstein on Heb.

II. Παρὰ λυμενός, Part. pass. perf. "resolutus" Cels. One who is afflicted with the *παράλυσις* or palsy, a disease in which the muscles are relaxed, and incapable of action. See Solom. n's Portrait of Old Age by Dr. Smith, p. 187, 3d edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from *παρα* with, and *μένω* to remain.

I. To remain, stay, abide. occ. 1 Cor. xvi. 6. Jam. i. 25.

II. To remain alive. occ. Heb. vii. 23. Raphaelius remarks, that Herodotus uses the same V. for being left alive, superstitem esse. See also Wetstein, and comp. *Μένω* V.

Παραμυθεομαι, εμαί, from *παρα* to, and *μυθεομαι* to speak, which from *μυθος* a word, a speech.

I. To speak to, exhort, advise. Thus used in the profane writers. Comp. 1 Thess. ii. 11.

II. To comfort in words, speak comfortably to. occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has *γυναικα—πένθεσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ*, to comfort a weeping woman. In Thucydides also the V. signifies to comfort. See Wetstein on John.

Παραμυθία, ας, ἡ, from *παρα* and *μυθος*. See under Παραμυθεομαι.

Comfort, consolation given by words. occ. 1 Cor. xiv. 3.

Παραμύθιον, ε, τό, from the same as παραμυθία.

Comfort or consolation afforded by words. occ. Phil. ii. 1.

Παρανομέω, ω, from *παρα* beside, and *νόμος* a law.

To transgress the law. occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Memor. Socrat. lib. iv. cap. iv. § 21. Καὶ γὰρ ἀλλὰ πολλὰ, εφη. ΠΑΡΑΝΟΜΩΤΕΙΝ. But, says he, they transgress the laws in many other instances."

Παρονομία, ας, ἡ. See Παρανομέω.

A transgression, offence. occ. 2 Pet. ii. 16.

Παραπικραίνω, from *παρα* intens. and *πικραίνω* to make bitter, imbitter.

To provoke to bitter anger, to exasperate, exacerbate. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. *לענות* to imbitter, i. e. provoke to bitter anger.

Παραπικρασμός, ε, δ, from *παραπικραίνω* perf. pass. Attic of *παραπικραίνω*.

A bitter provocation, exasperation. occ. Heb. iii. 8, 15.

Παραπίπτω, from *παρα* intens. and *πίπτω* to fall.

To fall off or away. Heb. vi. 6.

In the LXX it is used for the Heb. *פָּלַח* to fall or fail, Esth. vi. 10 for *עָשָׂה* to be guilty, Ezek. xxii. 4; and with *παραπίπτω* or *παραπίπτω* added, for the Heb. *לַעֲוֹן* to trespass a trespass, i. e. to trespass grievously, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes apostasy from the true God.

Παραπλέω, ω, from *παρα* denoting transition, and *πλέω* to sail.

To sail by, to pass by in sailing. occ. Acts xx. 16.

Παραπλησιός, ε, δ, ἡ, καὶ τό—ον, from *παρα* to, or intens. and *πλησιός* near.

Near to, very near to, like. Παραπλησιον, Neut. used adverbially. occ. Phil. ii. 27.

Παραπλησιως, Adv. from παραπλησιος.

Likewise, in the same manner. occ. Heb. ii. 14, where Chrysostom, cited by Raphaelius, urges this word against the Heretics in the sense of *εὐφραντασία* εὐδαιμονία. ἀλλ' ἀληθεία. not in shew, nor in appearance, but in truth." And so in the Greek writers it signifies not in like, or nearly the same, manner, but in absolutely the same manner, as may be seen in Raphaelius, Wolfius, and Wetstein on the place.

Παραπορεύομαι, from *παρα* near, by, or denoting transition, and *πορεύομαι* to go, pass.

K k 4

I. To

I. *To pass or go by.* occ. Mat. xxvii. 39. Mark xi. 20. xv. 29.

II. *To pass through.* occ. Mark ii. 23. ix. 30.

Παραπλωμα, ατος, το, from παραπλωμασι perf. pass. of παραπλω (which see), or rather of the obsolete V. παραπλω the same.

I. Properly, *A fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see *Mac-knight*, in which view it is particularly spoken of *Adam's transgression or fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) —or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16.

Παραπύω, or Παραπύωω, from παρα denoting ill, and πύω, to flow, which from πύω the same, or immediately from πυρ to be wet, soak.

To fall off, fall away, namely, from the true religion and saving grace, occ. Heb. ii. 1.

This interpretation, which is that of *Chrysostom*, *Schoetgenius*, *Elsner*, and *Wolfius*, appears to me, after attentive consideration, the best. It is observed, that *Plutarch* applies this V. in a like view to a ring, ως μη ΠΑΡΑΨΤΗΙ, δέδωκας, fearing, lest it should fall." See more in *Elsner*, *Wolfius*, and *Wetstein*. In the LXX this V. answers to the Heb. יָלַד to decline, depart, Prov. iii. 21, where the Heb. בְּנִי אֵל לֹו כְעֵיךְ, *My son, let them not depart from thine eyes*, is in that version rendered, 'Τίς, μη ΠΑΡΑΨΤΗΙΣ, *My son, decline not, or fall not off, from them*; those Translators applying that to the person, which the original does to the thing. But in Prov. iv. 21, *Symmachus* renders almost the same Heb. words by Μη ΠΑΡΨΤΗΣΑΤΩΣΑΝ ἐξ ὀφθαλμων σου. *Let them not depart, or slip away, from thine eyes*. But comp. Eng. Translat. and Marg. in Heb. ii. 1.

Παρασημον, ε, το, from παρα to, at, and σημα a sign.

A sign or ensign of a ship, by which it was distinguished from others, occ. Acts xxviii. 11. It was the custom of the ancients, says *Doudridge*, to have images on their ships, both at the head and stern;

the first of which was called παρασημον, the sign, from which the ship was * named; and the other was that of the tutelar deity to whose care the ship was committed:—There is no doubt but they had sometimes deities at the head, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop *Potter* further informs us, that the παρασημον was sometimes carved, and sometimes painted; and it is well known, that our modern ships have usually some carved figure at the head, as a lion, a sea-horse, an unicorn, or &c. from which the ship is named. *Herodotus*, lib. iii. cap. 37, mentions the Παραιοι or graven Idols (from the Heb. חָנַן to engrave), τὰς οἱ Φοινίκης ἐν τῇσι πρῶταισι των τριημεων περιαγῶσι, which the *Phenicians* carry in the fore-part of their galleys," and which he there says were of a human form, but of a Pigmæan size. See *Bochart*, vol. i. 712, *Selden* De Diis Syris, Syntag. ii. cap. 26, *Suicer* Thesaur. Παρασημον, and *Alberti*, *Wolfius*, and *Wetstein* on Acts xxviii. 11.

Παρασκευαζω, from παρα intens. andσκευαζω to prepare, which fromσκευος an instrument, furniture of whatever kind.

To prepare, make ready. 2 Cor. ix. 2, 3. particularly for food. Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elsner* and *Kypke*;—for battle, 1 Cor. xiv. 8; so also the Greek authors cited in *Wetstein*. It occurs only in these three texts.

Παρασκευη, ης, η, from παρα intens. andσκευη furniture.

I. *A preparation*. John xix. 14, Παρασκευη της Πασχα, The preparation of the paschal feast, i. e. of the paschal peace-offerings. Comp. under 'Εστρος and Πασχα III. In

"The Tutela (or Tutelar Deity) and Παρασκευη are frequently distinguished in express words, that being always signified by the image of a God, this usually of some creature or feigned representation: Hence *Ovid*, (*Trist.* lib. i. El. ix. lin. 1, 2.)

Est mihi, sitque, precor, flavæ Tutela Minervæ,
Navis & à pietâ casside nomen habet.

Where the Tutelar Deity was *Minerva*, the παρασκευη a helmet." *Potter's* Antiquities of Greece, nook iii. chap. 15. which the reader may consult for further satisfaction.

2 Mac. xv. 21, it is applied to the preparation of arms.

II. *The preparation-day before the Sabbath.*

Παρασκευή, ὁ 5^{ος} ἀποσάββατον, *The preparation-day, which is the day before the Sabbath*, says St. Mark expressly, ch. xv. 42. occ. Mat. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31, 42. S^{eneca} decree of *Augustus Caesar* cited by *Josephus*, Ant. lib. xvi. cap. 6, § 2, *The day before the Sabbath is called τῇ πρὸ σαββάτου (ἡμέρας τῆς Σαββάτου namely) ΠΑΡΑΣΚΕΥΗ.*

Παρατείνω, from παρα intens. and τείνω to stretch out.

To stretch out, prolong. occ. Acts xx. 7, where *Wetstein* shews, that the Greek writers in like manner apply ἀποτείνω and στρίψω to discourses, but I cannot produce an instance of their using παρατείνω in this sense.

Παρατηρῶ, ω, from παρα intens. or denoting ill, and τηρῶ to keep, observe.

I. To observe or watch narrowly, as the gates of a city. occ. Acts ix. 24.

II. To observe or watch a person insidiously. Thus it is often used in the Greek writers. See *Raphelius* and *Wetstein* on Mark iii. 2, and *Elsner* on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20.

III. To observe, or keep, as days or times, scrupulously and superstitiously. occ. Gal. iv. 10.

Παρατηρησις, ιος, att. εως, ἡ, from παρατηρῶ.

Observation. occ. Luke xvii. 20, Μετὰ παρατηρησεως, *With observation*, i. e. *In such a manner that it needs to be accurately watched or observed.* Comp. ver. 21, 23, 24, 26, 30, and see *Elsner* and *Kypke*, who shew, that Παρατηρησις is thus used by the Greek writers.

Παρατίθημι, from παρα near, and τίθημι to put.

I. To put or set somewhat near or before persons to eat. Mark vi. 41. viii. 6, 7. Luke xi. 6, & al. Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See *Wetstein* on Mark vi. 41.

II. To lay before, propose, offer to consideration. Mat. xiii. 24, 31.

III. To allege, prove by allegations or citations. The Greek writers, particularly *Athenæus* and *Themistius*, produced by

Wetstein, use it for citing or quoting the expressions of an author. occ. Acts xvii. 3, where it refers to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7, in LXX.

V. To commit, commend, intrust to any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts xiv. 23. xx. 32. 1 Pet. iv. 19.

Παραπύχων, from παρα near, and πυχύνω to be.

To be or come near, i. e. in the way, to meet. occ. Acts xvii. 17.

Παραυτίκα, Adv. from παρα at, and αυτίκα immediately, or at this present time, which from αυτος this (time namely), and ίκω to come.

Immediately, or at this present time. With the neut. article, Παραυτίκα, το, applied as a N. Present, instant. occ. 2 Cor. iv. 17. *Raphelius* shews, that *Xenophon* in like manner uses το ΑΥΤΙΚΑ ἡδὺ and τας ΠΑΡΑΥΤΙΚΑ ἡδονας for present pleasure. See other instances of the same kind in *Wetstein*.

Παραφέρω, from παρα denoting ill, and φέρω to carry. Comp. Παρενέγκω.

I. Pass. Παραφερομαι, To be carried or hurried violently away, as by winds or waters, abripi. Thus used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Heb. xiii. 9. occ. Jude ver. 13, where very many MSS, two of which ancient, have παραφερομεναι, a reading embraced by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach*.

II. Figuratively, To be carried away, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS read παραφεροθης; and this reading also is approved by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach*. And *Kypke* cites *Plutarch* in *Timoleon*, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, Σειοῦνται καὶ ΠΑΡΑΦΕΡΟΝΤΑΙ βραδίως ὑπὸ τῶν τυγχόντων παλινῶν καὶ ψόλων, are easily shaken and carried away by the praises or censures they meet with." The ancient Syriac version (which does not contain the

the epistle of Jude) renders the V. in Heb. xiii. 9, by תחברך, which from דבר "duxit, abduxit," (*Castell*), rather favours the reading *παρῆρσθς*, than *περιφερσθς*. So Vulg. *nolite abduci*.

Παραφρονεω, ω, from *παρα* inversive, or denoting *ill*, and *φρονεω* to be wise.

To be unwise, foolish, or a fool. occ. 2 Cor. xi. 23. This word is used both by *Aristophanes* and *Isocrates*. See *Elsner*, *Wulfius*, and *Welstein*.

Παραφρονια, ας, η, from *παράφρων* mad, out of his senses or mind, q. d. *παρα την φρενα* beside his mind.

Madness, want of wisdom. occ. 2 Pet. ii. 16.

Παραχειμαζω, from *παρα* at, and *χειμαζω* to winter.

To winter, spend the winter at a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.

Παραχειμασια, ας, η, from *παράχειμαζω*. A wintering, spending the winter at a place. occ. Acts xxvii. 12.

Παραχρημα, Adv. from *παρα* at, and *χρημα* a thing, q. d. in ipsa re, dum ipsa res agitur.

Immediately, instantly. Mat. xxi. 19, 20. Luke i. 64.

Παρδαλις, ιος, att. εως, η.

A leopard, from the masc. *παρδος*, which may be derived either from the Heb. פֶּרֶד to divide, separate, dispart, on account of the animal's distinct spots, or from the Greek *περδω* to destroy, a derivative from the same Heb. פֶּרֶד, or from פָּרַץ to break, break through, or burst forth with violence. occ. Rev. xiii. 2.

In the LXX *παρδαλις* answers to the Heb. נָמֵר, an animal in which the Prophets remark it's spotted skin, Jer. xiii. 23; it's cruelty and insidiousness, Isa. xi. 6. Jer. v. 6. Hos. xiii. 7; it's swiftness or activity, Hab. i. 8. All which properties seem to be alluded to in the emblematic beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned *Bochart's* Hierozoic. lib. iii. cap. 7.

Παριמי, from *παρα* near, with, and *εμι* to be.

I. To be present. Luke xiii. 1. Acts x. 33. xxiv. 16, & al. Comp. 2 Pet. i. 9.

Προς το παρον, For, or at, the present, *πραγμα* affair or matter seems to be understood. occ. Heb. xii. 11. The elliptical phrase is likewise used by *Thucydides* and *Herodian*. See *Welstein*.

II. *Παρονα*, τα, are such good things as a person has in present, however mean and small they may be; and they are distinguished both from what belongs to another, and also from what is grand or sumptuous. *Raphelius* shews that *Xenophon* has applied the word in both these views. occ. Heb. xiii. 5; on which text we may further remark, that the whole phrase ΑΡΚΕΙΣΘΑΙ ΤΟΙΣ ΠΑΡΟΤΕΙΝ is used likewise by the profane writers. See *Welstein*.

III. To be come. Mat. xxvi. 50, (where see *Welstein*.) John vii. 6. Acts x. 21. Col. i. 6, & al.

Παρεισαω, from *παρα* denoting *ill*, and *εισαω* to bring in, introduce.

To bring in craftily or privily, to introduce by stealth, as it were. occ. 2 Pet. ii. 1; on which text *Raphelius* produces a passage from *Polybius* where the V. is plainly used in this sense, though he observes, that it does not always import *privily*, or *subtily*. See also *Welstein*.

Παρεισαχιος, ος, ο, η, from *παρεισαω*.

Brought in privily, introduced by stealth, that had crept in. occ. Gal. ii. 4.

Παρεισδω, from *παρα* denoting *ill*, and *εισδω* to enter in, which from *εις* in, into, and *δω* to enter.

To enter in craftily or privily, to creep in. occ. Jude ver. 4; where *Welstein* has given many instances of this use of the verb in the Greek writers. Comp. also *Kypke*.

Παρεισελευθω, An obsolete V. (whence in the N. T. we have, by syncope, 2 aor. *παρεισηλθον* for *παρεισηλυθον*) derived from *παρα* giving somewhat of an *ill* sense, and *εισελευθω* to enter.

I. To enter in by craft or stealth. occ. Gal. ii. 4. *Raphelius* very happily confirms and illustrates this sense of the word by instances from *Polybius*. Comp. also *Wulfius*.

II. To enter in by the by, as it were. occ. Rom. v. 20, where see *Welstein*; and comp. Gal. iii. 15, 17, 19.

Παρεισενελκω. An obsolete V. (whence in the N. T. we have 1 aor. particip. plur. masc.

κατὰ *παρεσενεγκας*) derived from *παρά* *to*, or *besides*, and *εισενεγκω* *to bring in*. *To contribute to, confer besides*, "conjunctum in vel ad aliquid confero, adinifero." *Miniert.* occ. 2 Pet. i. 5, where *Piscator* observes, that *παρά* in this composition refers to the gifts of God mentioned ver. 3, 4, q. d. *contributing* our diligence to the divine grace, or *concurring with* God's gifts by our diligence. *Weststein* cites from *Diodorus Siculus* and *Josephus*, *Ant. lib. xx. cap. 8, § 2*, the similar phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΠΟΤΑΗΝ, *he employed the greatest diligence.*" See other instances in *Kypke*.

Παρεισρχομαι. See *Παρεισελθω*.

Παρεισφρω. See *Παρεισενεγκω*.

Παρεκλος, Adv. from *παρά* *at*, and *εκλος* *without, except*.

I. *Without*, as opposed to *within*. occ. 2 Cor. xi. 28; where *Raphelius* seems most inclined to refer *χωρίς των παρεκλος*, *besides those things that are without*, to those external inconveniences the Apostle had just enumerated; "(and) beside (these) outward (troubles.)" *Worsley's Translat. Chrysostom*, however, whose interpretation is embraced by *Wolfius*, explains *τα παρεκλος* by *τα παραλειφθεντα*, *the things which were omitted or not expressly enumerated* by the Apostle. Comp. *Bowyer's Conject.*

II. With a genitive following, *Except, save*. occ. Mat. v. 32. Acts xxvi. 29.

Παρελθω. An obsolete V. (whence in the N. T. we have 1 fut. mid. *παρελυσσονται*, and by syncope 2 aor. *παρηλθον*, infin. *παρελθειν*, &c. (from *παρά* *by*, and *ελθω* *to go*.)

To go or pass by. See under *Παερρχομαι*.

Παρεμβολη, ης, η, from *παρεμβεβολα* perf. mid. of *παρεμβαλλω* *to insert near* somewhat else, and hence *to place or pitch tents in rows*, and in proper order, and at due distance from each other, *to encamp*, from *παρά* *near*, and *εμβαλλω* *to put or place in*, which see.

I. *A regular encampment, a camp*. occ. Heb. xiii. 11, (comp. ver. 13.) Rev. xx. 9.

II. *A castle, a fortress* where a garrison is kept. So *Hesychius* explains it, inter al. by *καστρον*, a word evidently made from the Latin *castrum*, which signifies *a castle, or fortress*. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which

passages it denotes the castle *Antonia*, which was built by *Herod the Great*, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by *Josephus*, *De Bel. lib. v. cap. 5, § 8*, from whom the above circumstances are taken. The reader may also consult *Prideaux Connect. part ii. book v. anno 107*, and *Lardner's Credibility of Gospel History*, vol. i. book 1, ch. 2, § 14. *Tacitus*, *Hist. lib. v. cap. 11*, informs us, that the fortress was called by *Herod Antonia*, in honour of *Marc Antony*, who, we learn from *Josephus*, was *Herod's* particular friend.

III. *An army*. occ. Heb. xi. 34. This last sense seems *hellenistical*, and to be taken from the LXX, who use *παρεμβολη* for the Heb. *חנה* not only in the sense of *a camp*, but of *an army*, as *Jud. iv. 15, 16. 2 K. vi. 24. Ps. xxvii. 3*. So in *Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40, & al. freq.*

Παρενεγκω. An obsolete V. (whence in the N. T. we have 2 aor. imperat. *παρενεγκε*, infin. *παρενεγκειν*.) derived from *παρά* denoting transition, and *ενεγκω* *to carry, move*.

To remove, transfer. occ. Mark xiv. 36. Luke xxii. 42; in which latter text observe, that the infinitive mood has by some been thought to be used for the imperative, as it sometimes is in *requesting*, by the best Greek writers. Of this *Raphelius* on the place has produced instances from *Arrian*, *De Expedit. Alex.* in several of which the infinitive V. is in like manner accompanied by *ει βουλει*, *if thou wilt*. *Grotius*, however, and *Blackwall*, *Sacred Classics*, vol. ii. p. 167, consider *ει* as a particle of *wishing*; *Father*, *O that thou wouldst remove this cup from me!* But comp. under *Ει* 7.

Παρενοχλεω, ω, from *παρά* denoting *ill*, and *ενοχλεω* *to disturb*, which see.

Governing a dative, *To disturb, disquiet, give uneasiness to*. occ. Acts xv. 19.

This decomposed V. is used not only in the LXX (for different Heb. words), and in the Apocryphal Books, but also frequently

frequently by the profane writers, and is in the active voice construed with a dative. See *Wetstein* and *Kypke*.

Παρεπιδημος, *π, δ*, from *παρά το, at, πρὶν, among*, and *δῆμος a people*. Comp. *Επιδημῶ*.

A stranger, sojourner. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. See *Wetstein* on Heb.

Παρερχομαι, from *παρά* denoting *transition, by, near, to, or beyond*, and *ερχομαι to go*.

I. *To go, or pass by*. Mat. viii. 28. Luke xviii. 37.

II. *To pass by or away, to fail*, as the heaven and earth, Mat. v. 18. xxiv. 35. 2 Pet. iii. 10, & al.—as a flower, Jam. i. 10.—as time, 1 Pet. iv. 3. (comp. Mat. xiv. 15. Acts xxvii. 9.) Mark xiv. 35. (comp. Mat. xxvi. 39, 42.)—as a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32. The V. is applied in similar manners by the Greek writers. See *Wetstein* on Mat. v. 18. xiv. 15. Jam. i. 10. 1 Pet. iv. 3.

III. *To come forth*, Luke xii. 37; on which text *Wetstein* shews, that the purest Greek writers use the 2d aorist both of the V. and Participle in this sense. Comp. Acts xxiv. 7.

IV. *To come in*. Luke xvii. 7. *Raphelius* in his Note on this place shews, that this V. is used by *Hierodotus* for *coming in*, and by *Xenophon* more particularly for *coming into that part of the house where they ate their meals*.

V. *To pass by or beyond*. Mark vi. 48.

VI. *To pass by in a moral sense, to neglect*. occ. Luke xi. 42. xv. 29, where *Kypke* shews, that it is thus applied by the Greek writers.

Παρεσις, *ιος, att. εως, ἦ*, from *παρίημι*, which see.

A remission of sins, or rather a passing of them by (Eng. Marg. "*passing over*") without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see *Wolfius* and *Vitringa*, *Observ. Sacr. lib. iv. cap. iii. § 2*. On the above text *Macknight* remarks, "*God's righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin*. But such a display being made in the death of Christ, his justice is thereby fully

proved.—That the phrase *δια τὴν ὑπακοήν* is rightly translated *in passing by, or with respect to passing by*, may be gathered from Micah vii. 18. The word *υπακοή* is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2, *Μὴ παρὰ τὰ ἁμαρτήματα*, which is translated, *Pass not by my sins.*"

Παρεχω, from *παρά* near, and *εχω to have, hold*.

I. *To have or hold near*. This seems the primary and proper sense of the V. So *Eustathius* explains it by *παρά εχω, i.e. εἶναι εχω*; and thus it is used in *Homer*, *Odys. xviii. lin. 316*,

Αὐτὰρ ἴδω τυτοῖσι φάος ὠκίνοισι ΠΑΡΕΩ.

But I near all of these will hold the light

II. In the N. T. *To hold near, offer, present*, as the cheek to be smitten. Luke vi. 29. Σαυρον παρεχομενος τυπον, *affording or shewing thyself a pattern*. Tit. ii. 7. *Xenophon* applies the V. in like manner, *Cyropæd. lib. vii. at the end*, 'Ὡς βέλους ΠΑΡΑΔΕΙΓΜΑΤΑ ἡμᾶς ἂν ποτε ΠΑΡΕΧΕΙΝ, *to make or shew ourselves as good examples as possible*." So lib. viii. p. 440. edit. *Hutchinson*, 8vo. ΠΑΡΑΔΕΙΓΜΑ μεν τοιοῦτα 'ΕΑΤΤΟΝ ΠΑΡΕΙΧΕΤΟ, *He shewed himself such an example*." Comp. *Kypke*.

III. *To afford, furnish*. See 1 Tim. vi. 17. Acts xvi. 16. xix. 24. 1 Tim. i. 4.

IV. *To confer a favour*. Luke vii. 4.

V. *Παρεχειν φιλανθρωπίαν τινι, To afford or shew kindness to one*. occ. Acts xxviii. 2. So *Homer*, Il. iii. lin. 354—ΦΙΛΟΤΗΤΑ ΠΑΡΑΣΧΗ—ισότητα *equity*. occ. Col. iv. 1.

VI. *Παρεχειν κόπον τινι, To give any one trouble*. Mat. xxvi. 10. Mark xiv. 6. Comp. *Κοπος* II.

VII. *Παρεχειν ἡσυχίαν, To keep silence, be still*, that another may be the better heard in speaking, Acts xxii. 2. So *Dionysius Halicarn. Ant. II. 32*, cited by *Wetstein* on the place, *Τοις περιεσώσι διασημῶς ἥΕΤΧΙΑΝ ΠΑΡΑΣΧΕΙΝ, λείπει τοιαύτην*. Having beckoned to those who stood about him to keep silence he speak thus."

VIII. *Παρασχεῖν πίσιν τινι, To give a proof or demonstration to any one, fidem facere alicui*. occ. Acts xvii. 31. That this is the true sense of the phrase *Raphelius*

lius has abundantly shewn in his notes on this text, particularly by parallel instances from *Polybius*. To the passages he and *Wetstein* have produced I add from *Josephus*, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τὸν δ' ἄλλον ἀπαν-
τα της πολεως περιβολον ὅτως ἐξωμαλι-
σαν οἱ κατασκευαστῆρες, ὡς μηδε πωποτ' οἰκηθῆναι ΠΙΣΤΙΝ ἀν ἐτι ΠΑΡΑΣΧΕΙΝ τοῖς προσελθούσι. The persons employed did so entirely raze to the ground all the rest of the city, that it could no longer afford any proof to those who came thither that it had ever been inhabited." And Cont. Anion, lib. ii. § 30. ΤΟΤ' ΘΕΟΤ' τὴν ΠΙΣΤΙΝ ἰσχυραν ΠΑΡΕΣΧΗΚΟΤΟΣ, God having given strong proof."

Παρηγορία, ας, ἡ, from παρηγορος an adviser, comforter, which from παρηγορεω to advise, comfort, from παρα to, near, and αἰρεω to speak. See Αἰρεω, and comp. Παραμυθεομαι.

A comfort, consolation. occ. Col. iv. 11, where see *Kypke*.

Παρθενια, ας, ἡ, from παρθενος. Virginity, state of virginity. occ. Luke ii. 35.

Παρθενος, σ, δ, ἡ. The word may, I think, be best derived from παραθεῖναι to lay up, set apart, and so allude to the retired life of virgins in the eastern countries, and among the ancient Greeks*. Thus the Heb. name for a virgin, מַלְּאָכָה (to which παρθενος several times answers in the LXX), refers to the secluded, concealed state in which she lived. So in 2 Mac. iii. 19, are mentioned, αἱ κατακλειστοὶ τῶν παρθένων, the virgins who were shut up, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15, we read of αἱ κατακλειστοὶ παρθενοὶ ἐν θαλαμοῖς, the virgins who were shut up in the chambers. Comp. Eccclus. xlii. 9, where, with *Grotius* and others, we may perhaps best apply ἀποκρυφὸς hidden to θυσατήρ.

I. A person in a virgin state. The word plainly includes both sexes, 1 Cor. vii. 25, (comp. Rev. xiv. 4.); but generally de-

* See *Potter's* Antiquities of Greece, book iv. ch. 10, and *Duport's* Gnomologia Homerica, p. 186, Note g.

notes the female, A virgin, a maiden, a maid. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36, where see *Doddridge*; and observe, that several ancient MSS for γαμειτωσαν read γαμειτω. And so the Syriac version ܡܬܢܝܬܬ let her be married.

On 1 Cor. vii. 36, *Kypke* remarks, that τὴν παρθενον αὐτοῦ is an elegant phrase for his virgin-daughter; and from *Euripides* Iphig. in Aul. lin. 714, cites *Clytemnestra* saying to *Agamemnon*, Ἐκείσ' ἀπαξίς ΣΗΝ ΕΜΗΝ τε ΠΑΡΘΕΝΟΝ; Will he carry away thither yours and my virgin-daughter? and from *Sophocles*, *Oedip. Tyr.* ταιν δ' ἀθλῖαι οἰκραιν τε ΠΑΡΘΕΝΟΙΝ ΕΜΑΙΝ, my two miserable and pitiable virgin-daughters.

II. It is spoken of the Church of Corinth, considered as pure from corrupt doctrines and practices. occ. 2 Cor. xi. 2.

III. It is applied to believers as unpolluted by idolatrous abominations. occ. Rev. xiv. 4. *Elsner* observes on the authority of *Suidas*, that this word is applied to men as well as women.

Παρημι, from παρα denoting ill, and ἵημι to send.

To remit, relax. Hence Παριεμαι, Pass. To be relaxed, enfeebled, fatigued. Comp. Παραλυω. occ. Heb. xii. 12. Χεῖρες παρειμεναι and γονατα παραλελυμενα are in like manner mentioned together, Eccclus. ii. 12. xxv. 23. *Josephus* also, Ant. lib. xiii. cap. 12, § 5, has the expression, Αὐτοῖς—Αἱ ΧΕΙΡΕΣ ΠΑΡΕΙΘΗΣΑΝ, their hands were tired." Comp. *Wetstein*.

Παρισανω, from παρα near, and ἵστανω to place.

I. Properly, to place near.

II. To present, offer. occ. Rom. vi. 13, 16. Comp. under Παρισημι II.

Παρισημι, from παρα near, and ἵημι to place, stand.

I. Properly, † To place or stand near.

II. Transitivity, To present a person to another. Acts i. 3. ix. 41. Comp. Rom. vi. 13, 19. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22. 2 Tim. ii. 15.

III. To present, offer to God, Luke ii. 22.—as a sacrifice, Rom. xii. 1. So *Lucian*, Deor. Concil. tom. ii. p. 958. Καν μυριας ἑκατομβας παραστήης, Though he should offer ten thousand he-

† See the learned *Duport's* remark cited under ἵημι I.

catombs."

catombs." See more instances in *Elsner*, *Alberti*, and *Wetstein*.

- IV. *To commend, recommend.* 1 Cor. viii. 8. So *Wolffius* cites from *Josephus*, Ant. lib. xv. cap. 7. § 3. Εξιοῦσι δὲ Μαριαμνὴ ΠΑΡΑΣΤΗΣΑΜΕΝΗ τὸν Σοεμόν—But *Mariamne*, when he was going, *recommending* to him *Soemus*—." But in 1 Cor. viii. 8, *Bp. Pearce*, with the *Alexandrian* and four other MSS, reads παραστήσει, which he renders *will bring*—in judgement, and observes, after *Ulpian*, that the word παρασῆναι is a law term used by *Demosthenes* in the sense of *bringing a man before a tribunal*. Com. Sense VIII. The bishop adds, "Our Eng. Translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first."

- V. *To afford, or furnish for service, servitio sistere.* Mat. xxvi. 53. Acts xxiii. 24. See *Elsner* and *Wetstein* on Mat.

- VI. *To prove, shew, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. The Greek writers use it in the same sense, as may be seen in *Alberti*, *Wolffius*, *Wetstein*, and *Kypke*.

- VII. *Intransitively, To stand by or near.* See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23, in which text it is applied to a *divine vision*, as *Elsner* and *Wetstein* shew it is likewise in the Greek writers. Comp. Acts i. 10, and under Επιστήμι I.

- VIII. *To stand before a judge or a tribunal for judgement.* Acts xxvii. 24. Rom. xiv. 10. So in 1aor. *To present for judgement*, Acts xxiii. 33. See *Scapula's* Lexicon.

- IX. *To present oneself, stand up.* Acts iv. 26, where, as in the LXX of Ps. ii. 2, it answers to the Heb. וַיִּצְמַח they stood up.

- X. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17.

- Παρόδος, ε, ἡ, from παρὰ by or through, and ὁδός a way, journey.

- A passing by or through.* occ. 1 Cor. xvi. 7, Ἐν παρόδῳ, *By the way*, en passant.

- Παροικεῖν, ω, from παρὰ at, and οἰκεῖν to dwell.

- To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9.

In this sense it is often used in the LXX for the Heb. נָזַח, and thus *Wetstein* cites from *Dio Chrysostom*, ΠΑΡΟΙΚΕΙΝ ἐπὶ ξενίᾳ to sojourn in a foreign country."

Παροικία, ας, ἡ, from παροικος.

A sojourning, temporary dwelling in a strange or foreign country. occ. Acts xiii. 17. Applied spiritually, 1 Pet. i. 17.

Παροικος, ε, ὁ, ἡ, καὶ το—ον. See under Παροικεῖν.

A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is. occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11.

Παροίμια, ας, ἡ, from παρὰ by, and οἶμος a way, highway, which perhaps from εἰμι to go.

- I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So *Basil*, Homil. 12, on the beginning of Proverbs: Τῶν παροιμιῶν ὄνομα ἐπὶ τῶν δημωδῶσεων ὁδῶν παρὰ τοῖς ἔξωθεν τεταχῆαι, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλῶμενων, ὡς τὰ πολλὰ. Οἶμος γὰρ παρ' αὐτοῖς ὁδὸς ὀνομαζεται, ὅθεν καὶ τὴν παροιμίαν ὀρίζονται, ῥήμα παροδίου, τετριμμένον ἐν τῇ χρῆσει τῶν πολλῶν καὶ ἀπο ὁδῶν ἐπὶ πλείονα ὁμοία μεταληφθῆναι δυνάμενον. The name of παροιμία is given by those who are without (i. e. the Heathen) to popular sayings, and commonly to such as are used in the publick ways: For οἶμος with them signifies a way; whence they define παροιμία a by-word, become trite by frequent use, and such as may be transferred from some few things to many similar ones." So *Hesychius*, Παροιμία: ὁδὸς παρὰ τὴν ὁδὸν λεγόμενος οἶον παροδία, οἶμος γὰρ ἡ ὁδός. Παροιμία is a saying used on the highway, q. παροδία, for οἶμος signifies a way." See more in *Suicer*, Thesaur. on the word. occ. 2 Pet. ii. 22; where see *Wetstein*, who cites *Lucian* and *Sophocles* using παροιμία in this sense; and in one of the passages which he quotes from *Lucian*, there is the same phrase as that in 2 Pet. ΤΟ ΤΗΣ ΠΑΡΟΙΜΙΑΣ, that of the proverb, which is again used by *Lucian*, Dial. Mort. tom. i. p. 228, produced by *Kypke*.

- II. Because proverbs are often expressed by way of simile or comparison (comp. Παράβολη III.) as in the instance just cited from

from St. Peter, hence the word denotes a comparison, similitude, parable. occ. John x. 6.

III. On account of the obscurity which frequently attends proverbial and parabolical expressions, παροιμία seems to mean an obscure saying, not easily understood. occ. John xvi. 25, 29, where it is opposed to παρρησία, plainly. Comp. Παράβολη II. and see Suicer Thesaur.

Παροινός, σ, δ, η, from παρα near, by, and οινός wine.

A tippler, one who sits long at the wine, whether to drunkenness or not, Οἶνον πολλὰ προσεχων. So Lucian, Timon. tom. i. p. 94, mentions a person, μεθυσων και ΠΑΡΟΙΝΟΣ, σ, αχρὶς ὥδης και ορχηστὸς μυνον, ἀλλὰ και λοιδωρίας και ὀρῆς προσετι, drinking and tippling not only till he sings and dances, but till he becomes abusive and enraged." occ. 1 Tim. iii. 3, (comp. ver. viii.) Tr. i. 7, (comp. Tit. ii. 3.) See Raphaelius and Wolfius on 1 Tim. iii. 3, where comp. Kypke.

Παροίχομαι, from παρα denoting transition, and οίχομαι to go, go away, which may be derived either from ἰχω to go, or immediately from the Chald. ܩܝܬܐ the same. To pass away, pass. occ. Acts xiv. 26. So Wetstein cites from Plutarch Camill. tom. i. p. 135. D. EN TH̄I ΠΑΡΩΙΧΗΜΕΝΗ νύκτι, In the night past."

Παρομοιάζω, from παρομοίος.

To resemble, be like. occ. Mat. xxiii. 27.

Παρομοίος, οία, οἷον, from παρα near, and ὁμοίος like.

Nearly resembling, similar, like. occ. Mark vii. 8, 13.

Παροξύω, from παρα intens. and ὀξύω to whet, make sharp, which from ὀξύς sharp. To sharpen, incite, irritate.

I. Παροξύνωμαι, Pass. To be sharpened, incited, stirred up, in a good sense. occ. Acts xvii. 16. "The word παρωξύνετο signifies that a sharpened was, as it were, set upon his spirit, and that he was wrought up to a great eagerness of zeal." Doddridge. Comp. 1 Mac. ii. 24, 26.

II. Παροξύνωμαι, Pass. To be provoked to anger. occ. 1 Cor. xiii. 5, where Theodoret thus explains the Apostle's expression: Καν τι λυπηρον παρα τινος γινεται, φερει μακροθυμῶς δι' ἣν εχει φιλοσοφίαν. And if any thing grievous is done (toit) by any one, it bears it patiently from it's affec-

tionate temper;" and Theophylact, σὺ ἀναπηδα εἰς ὀργήν, doth not burst out into anger." To the same purpose our Translators, is not easily provoked: "But σ παρωξενεται signifies rather, says Bp. Pearce, is not embittered, (the English Bible of 1508, has, is not bitter), or is not highly provoked, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diidati translates it, non s'inasprisce, is not exasperated; so the French, ne s'aigrit point.

Παροξυσμός, σ, δ, from παρωξύνω perf. pass. Attic of παροξύνω.

I. In a good sense, A stirring up, an inciting. occ. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, Ad Demon. cap. 20. Μαλιστα δ' αν ΠΑΡΟΞΤΝΘΕΙΗΣ ορεχθῆναι των ΚΑΛΩΝ ΕΡΓΩΝ—But you will be most excited to the love of good actions." Comp. Kypke.

II. In a bad sense, A sharp fit of anger. occ. Acts xv. 39. It is used in the medical writers for the fit or paroxysm of a distemper.

Παροψίζω, from παρα intens. and ὀψίζω to anger, irritate.

To provoke to violent or bitter anger, to irritate, exasperate. occ. Eph. vi. 4. Rom. x. 19; where παροψίζω is the 1 fut. Attic for παροψίσω, and the correspondent Heb. word to παροψίω of the Apostle and of the LXX in Deut. xxxii. 21, is ܡܥܝܡ, for which V. the LXX have in many other places used παροψίζω.

Παροψίστος, σ, δ, from παρωψίστω 1 pers. perf. pass. of παροψίζω.

A bring exasperated, wroth. occ. Eph. v. 26.

Παροτρυνω, from παρα intens. and ὀτρυνω to urge, excite, which the learned Damm, Lexic. col. 1765, derives from ὀρω to excite; ὀρω, ὀρυνω, ὀτρυνω, inserting τ. To stir up, excite. occ. Acts xiii. 50.

Παρεσια, ας, η, from παρων, παρσα, παρον, particip. pres. of the verb παρειμι, which see.

I. A being present, presence. 2 Cor. x. 10. Phil. ii. 12.

II. A coming to a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's coming to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8, where see Macknight. Comp. Mat.

Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final advent, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15, & al.

Παροψις, ἰδος, ἡ, from παρα with, and ὄψον (which see under οψαριον), q. d. σκευος εν ᾧ ΠΑΡΑΤΙΘΕΤΑΙ ΤΟ ΟΨΟΝ, a vessel in which the victuals are set before the guests. Comp. Παρατιθῆμι I.

A dish or platter, in which victuals are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies the victuals, but is sometimes, even by the Attic writers, used for a dish, as paropsis is also applied in Latin. See Wetstein and Wolfius, and Juvenal, sat. iii. liu. 142.

Παρήσια, ας, ἡ, from παρα intens. (or παν, παντος, all,) and ῥσις, a speaking.

I. Freedom or freeness in speaking, saying freely all that a man thinks, or that he pleases. John vii. 13, 26. Acts iv. 13, 29.

II. Confidence, or boldness, particularly in speaking. Eph. iii. 12. vi. 19. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and Macknight there.

III. Plainness, perspicuity of speech. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12.

IV. Openness, publicness, of speech. John xviii. 20.

V. Freedom, liberty. Heb. x. 19.

VI. It denotes being publick, or publicly known, in opposition to being concealed. Thus John vii. 4, Εν παρήσια ειναι, To be in publick, to be publicly known, comp. ver. 10. Ουκ ετι παρήσια περιπατει, John xi. 54, He no longer walked openly, or in publick. Comp. Col. ii. 15.

Παρήσιαζομαι, from παρήσια.

To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. Eph. vi. 20, & al. On 1 Thess. ii. 2, see Macknight.

ΠΑΣ, πασα, παν, from the Heb. כָּל to spread, be diffused.

In general, All, the whole.

I. All, every one, the whole, universally. Mat. ii. 3. v. 22, 28. John i. 3. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2, see Kypke. In Col. i. 18, Kypke, after Beza, understands εν πασι not of things, but of persons, i. e. of believers; so as to make the expression εν πασι πρωτευων parallel to πρωτοτοκος εν πολλοις αδελφοις, Rom. viii. 29; and he shews that πρωτευειν εν or πρωτευων εν—is by Plutarch

several times applied to persons, and that Demosthenes uses the phrase το ΠΡΩΤΕΤΕΙΝ ΕΝ ΑΠΑΣΙ, for being pre-eminent among all.

On Col. iii. 11, we may observe, that Lucian, De Syr. Dea, tom. ii. p. 892, uses πασα in a similar view: Καὶ δι ΠΑΝΤΑ Κομψαζος ην. And Combabus was all things or every thing to her." So Tyrannicid. tom. i. p. 780, ΠΑΝΤΑ ὁ παῖς ην αὐτῷ, His son was all things to him. Comp. 1 Cor. xv. 28, where see Wetstein and Kypke.

Δια παντος, Through or in all, ἄρως time, namely, always. Mat. xviii. 10.

II. With a cardinal N. of number, All, collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered in all; and thus the word is often used by Josephus, as in Ant. lib. xii. cap. 2, § 2. Ταχως εν ἑταταις ΠΑΣΑΙΣ ἡμεραις τελος ειληφει τα δοχθηντα τῷ Βασιλει, The King's orders were accomplished speedily in seven days in all; and cap. xi. § 1. Τῷ Ιωδα δ' ησαν ὁ ΠΑΝΤΕΣ χιλιοι, Judas had in all a thousand men." See also Wetstein on Acts xxvii. 37.

III. Of all kinds or sorts, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1.

IV. All, in a qualified sense, i. e. All, in general, though not each individual, most, a great many. Mat. iv. 8, 24. x. 22. Mark i. 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18, Every (other) sin that a man doeth is without (εκρος, external, to) the body,—i. e. most, by far the greater number of, other sins are without the body; for it is certain that in gluttony, drunkenness, &c. a man sinneth also against his own body.

V. Any, any one, any whatsoever. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. כִּלְכֵּל. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19.

Joined with a negative particle, No, none, none at all. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 20. v. 3, 5. Heb. xii. 11. 1 John ii. 19.

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Blackhall, Sacred Classics, vol. ii. p. 6, proves from *Theognis*, lin. 177, 8, that this is not a mere hebraical phrase.

VI. *Every*, quivis, quilibet. Mat. xix. 3, *Κατα πασαν αιτιαν*, For every cause, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce 'for trifling causes. ΚΑΘ' ἘΣ ΔΗΠΟΤΟΤΗΝ ΑΙΤΙΑΣ πολλὰ δ' ἂν τοῖς ἀνθρώποις τοιαῦτα γίνοντο, for any causes whatsoever, and to men many such happen"—as *Josephus* explains the Law, Ant. lib. iv. cap. 8, § 22. And how far they in practice carried this doctrine we may judge from the instance of *Josephus* himself, a zealous Pharisee, who in his *Life*, § 76, tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners, καὶ ὃν δὲ καιρὸν καὶ τὴν γυναῖκα, μὴ ἀρεσκομένος αὐτῆς τοῖς ἡέσιν, ἀπέπεμψαμην, τριῶν παιδῶν γενομένην μητέρα. See *Whitby's* Note on Mat. xix. 3, and *Wetstein's* on Mat. v. 32. *Polybius*, cited by *Raphelius*, uses πας in the same sense as St. Matthew in the above text: Καὶ τὴς προτέρου κατὰ τῶν μηδὲν ἀδικούντων, ΠΑΣΑΝ ἱκανὴν ποιεῖμεν πρόφασιν εἰς τὸ πολεμεῖν, διὰ τὴν πλεονεξίαν. Those who formerly out of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them." So *Josephus*, speaking of *Herod the Great*, when in that horrid state of mind into which he fell after the murder of *Mariamne*, says, "He was grievously afflicted both in body and mind through vexation and remorse, καὶ ΠΑΣΑΙΣ ΤΑΙΣ ΑΙΤΙΑΙΣ ἐτοιμωτέρως εἰς τιμωρίαν τῶν ὑποπεσόντων ἐχρήτο, and very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure." Ant. lib. xv. cap. 7. § 8.

VII. *The greatest, the highest*, summus. Act. ix. 29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2. Tit. ii. 10. 1 Tim. v. 2. i. 16, τὴν πάντων μακροθυμίαν, The greatest long-suffering, or highest clemency. "Great, says *Raphelius*, is the emphasis of the article prefixed to πας, as appears from this very place." He afterwards produces a similar passage from *Polybius*: Το γὰρ

τοῖς ἀνθρώποις ὀρθίζοντόν εἰς τὰς θεὰς ἀσεδεῖν, ΤΗΣ ΠΑΣΗΣ ἀλολίσιας εἰς σημεῖον. For that one who is angry with men should be impious against the Gods is a sign of the highest madness." So *Herodotus*, lib. i. cap. 111, cited by *Raphelius*, ΠΑΣΑ ἀνάγκη, the highest necessity, absolutely necessary, which phrase *Arrian* likewise uses, *Epictet*, lib. i. cap. 19, twice. *Herodian* also frequently applies πας for the highest, or greatest. Thus, for instance, lib. i. cap. 19, edit. *Oson*. "For a few years *Commodus* τιμὴν ΠΑΣΑΣ ἐπένευσε τοῖς πατρίωσι φίλοις, shewed the highest respect for his father's friends." So cap. 31. "When these things were told to *Commodus*, μετὰ ΠΑΣΗΣ ὀργῆς καὶ ἀπειλῆς ἐπιστάλῃ τοῖς τῶν ἐθνῶν ἡγεμόνοις, he writes with the greatest anger and threats to the governors of those nations—"

VIII. *Mere, pure, unmixt*. Thus *Raphelius* understands it Jam. i. 2, 17, and produces some passages from *Arrian* which he interprets to the same sense; but in the former of these verses *πασαν* may signify the highest, greatest, and in the latter *πασα* and *παν* may, I think, with *Wolffius* be better rendered every, especially as τελειον perfect is added to *παν δωρημα*. ΠΑΣΧΑ, τό. Undeclined. It is plainly from the Heb. פסח the passover, so called from the V. פסח to pass or leap over, according to that of Exod. xii. 13, And the blood (of the paschal lamb namely) shall be to you for a sign upon the house where ye are; and when I see the blood וְיָפְחֶם אֶתְכֶם I will pass over you.

In general, *The passover*.

I. *The paschal lamb*. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use πασχα for the Heb. פסח.

II. *The paschal feast, or feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace-offerings which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning

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after

after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating το πασχα. Comp. under Παπαρσυν I.

IV. It is spoken of Christ, *The true paschal lamb, the great reality of all the typical ones.* occ. 1 Cor. v. 7.

ΠΑΣΧΩ, perhaps from Heb. נָחַם a bruise, wound, hurt.

To suffer, be affected with some hurt or suffering, "to undergo pain, inconvenience, or punishment." Johnson. Mat. xvii. 12. 1 Cor. xii. 26. 2 Cor. i. 6. 1 Pet. iv. 15. & al.

On Gal. iii. 4, see *Elmer, Wolfius, Wetstein, and Kypke.*

On 1 Pet. iv. 1, see *Macknight.* Καυωσάμενοι, To suffer grievously. Mat. xvii. 15. Polybius, as cited by *Raphelius*, applies the phrase in the same sense.

ΠΑΤΑΣΣΩ, from the Heb. מַכָּה to smite; whence the N. מַכָּה a large kind of hammer.

I. To smite, as with the hand. occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15.

II. To smite to death, to kill. occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. הָרָג he smote, from the V. נָחַם, which often (asin this passage) denotes a mortal stroke. And as some persons may doubt whether Moses acted right in thus killing the Egyptian, I would observe, that the smiting of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by מָחַק a participle of the same V. נָחַם, which consequently ought in all reason to be explained of the Egyptian's smiting him so as, at least, to endanger his life. Now it was the general law of God to Noah, Gen. ix. 6, *Whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by *Diodorus Siculus*, that by the particular law of Egypt, "He who saw a man killed or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death *." Moses, therefore, in smiting the Egyptian even to death, acted

* *Ancient Universal History*, vol. i. p. 464, 8vo.

The original Greek of *Diodorus* runs thus: Εαν τις τις ηδω κατω την χερσιν ιδωι ΟΝΕΤΟΜΕΝΟΝ ανθρωπον, η' Ο ΚΑΘΟΔΟΤ ΒΙΑΙΟΝ ΤΙ ΠΑΧΧΟΝΤΑ μη βοηθαι, θανατωσιν, οτι θανατω περιποιωσιν οφουλ. Lib. i. § 77, edit. *Wesseling*.

agreeably to the divine law; nor did he violate the law of Egypt: He acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining publick justice on the Egyptian murderer. *Wolfius* and *Wetstein* cite from *Plutarch Alcib.* p. 205. ΠΑΤΑΖΑΝΤΟΣ αλμαριδιω και διαφθαπριος, Striking with a dagger and killing."

III. To smite, afflict, as Christ was smitten and afflicted. occ. Mat. xxvi. 31. Mark xiv. 27.

IV. To smite, afflict, as with a disease. occ. Acts xii. 23.—with a plague or damage. occ. Rev. xi. 6.

Παρω, w, q. βαρω, from βαρω or παω to go, walk, or rather perhaps from παω; a path, a beaten-way, which may be either from Heb. פָּתַח to open, or by transposition from פָּתַח to beat; whence also Eng. to put.

I. To tread, trample. occ. Luke x. 19.

II. To tread, as a wine-press. occ. Rev. xiv. 20. xix. 15. So *Anacreon*, Ode iii. lin. 5. Αρσεν; ΠΑΤΟΣΙ σαφυλην, The men tread the grapes." Comp. Heb. and Eng. Lexicon in פָּדַח V.

III. To tread, trample upon, have in subjection. occ. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60, *Lest the Gentiles coming ΚΑΤΑΠΑΤΗΣΩΣΙΝ αυρα*, should tread them down, i.e. Mount Sion and it's fortifications.

ΠΑΤΗΡ, πατερος, and by syncope πατερ, δ. The Greek Lexicons derive it, some from σπαιρω to sow, q. σπαρτω, others from παω to acquire, get, or feed, because a father acquires or feeds his children, others from παιδας, τρεφω, keeping or preserving his children. But as this word is found not only in Greek and Latin, but with little variation in the * Northern languages, and even in the † Persian, I would rather with *Pasor* and others deduce it from the Heb. אָב by transposition, and adding the termination τερ. Comp. Μητρ, and observe that *Æschylus*, *Eumen.* lin. 899, has the word βα, which the Scholiast there explains by Πατερ. In general, A father.

* "Father, Anglosaxon fæder, AL. fater, Islandic and Danish fader, Belg. vader." *Junius Etymol. Ang.*

† See under Ουατωρ.

I. A

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22, & al. freq.

II. *Πατερες*, plur. is used for *Both parents*, Heb. xi. 23: Thus *Parthenius*, Erot. 10, in *Wetstein*. "Cuanippus falling in love with Leucone, and *παπα των ΠΑΤΕΡΩΝ αἰρησαμενος*, asking her of her parents, married her;" and so the Latin *Patres* is used for *both parents* in two monumental inscriptions produced from *Gruter* by *Jortin*, Tracts, vol. ii. p. 157, edit. 1790. Comp. *Forcus*.

III. *A remote progenitor*. Mat. iii. 9. xxiii. 30, 32. Luke i. 32. xi. 47, & al. freq.

IV. *A person respectable*, for his age or dignity. Acts vii. 2. xxii. 1.

V. *A spiritual father*, i. e. one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming a *child of God*, 1 Cor. iv. 15. But when Christ forbids his disciples, Mat. xxiii. 9, to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any *mere man* which *young children* are apt to have in their *parents*, and which the Jews gave to their Teachers and Rabbis, whom they also honoured with the title of *Fathers*. See *Whitby* on Mat. xxiii. 8.

VI. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the murderous Jews are said, John viii. 44, to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30, 31, 32.

VII. *A first author or beginner* of any thing. John viii. 44, where the devil is called *the father of lying*.

VIII. It is spoken of *God*.

1. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven. Jam. i. 17, (comp. under *Φως* IV.), and as the *Father of Men* by *creation* (comp. Isa. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.), so He is called *the Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Isa. lvii. 16. Deut. xxxii. 6. Zech. xii. 1. Isa. lxiii. 16.):—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18, & al. Comp. Deut. xxxii. 6. Isa. lxiii. 16. As to the form of the Lord's Prayer in

Luke xi. 2, &c. see *Wetstein* and *Griesbach*, who, on the authority of two or three MSS, and of *Origen* and the *Vulg.* are for omitting the clauses *ἡμῶν ἐν τοῖς οὐρανοῖς—γενηθῆτω τοῦ θελήμα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*—and—*ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*; comp. also *Mill* and *Campbell's* Translation and Note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS, so especially in the *Alexandrian*, and in the ancient *Syriac* version. Should they not therefore be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.

3. Personally. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* [*God-man* *] and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7, see Note on that text under *Λόγος* XVI.

Πατράλας, α, ὁ, Att. for *πατράλοιας*, which from *πατήρ*,—*τρός*, a father, and *αλοῖαι* to smite, which from *αλοῶ* to thresh.

A parricide, i. e. murderer of his father, or rather a striker of his father. occ. 1 Tim. i. 9. Comp. under *Μητράλας*.

Πατρια, ας, ῆ, from *πατήρ*,—*τρός*, a father. A family descended from a common father. occ. Luke ii. 4, (comp. *Οἶκος* III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7.

Πατριάρχης, α, ὁ, q. *πατριας αρχη*, the head of a family.

A patriarch. It is applied to Abraham, as being the head of the family of the Israelites, and of Christ, occ. Heb. vii. 4.—to David, as being a head of Christ's family, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve Sons of Jacob, as being heads of the twelve Israelitish Tribes. occ. Acts vii. 8, 9.

The LXX use this word for מִזְמָרָא

* See an ingenious and learned Pamphlet, printed for White in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.

a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατριος, η, ον, from πατήρ, —τος, a father. Paternal, of or belonging to one's fathers or ancestors. occ. Gal. i. 14. So Josephus, Ant. lib. xiii. cap. 16, § 2, mentions the institutions which the Pharisees introduced *κατὰ τὴν ΠΑΤΡΩΙΑΝ ΠΑΡΑΔΟΣΙΝ*, according to the tradition of the fathers." Comp. under Παράδοσις.

Πατρις, ἰδός, ἡ, from πατήρ, —τος, η.

I. One's own country, the place where one's father or ancestors lived, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the town of Nazareth. Thus in Josephus *πατρις* is often applied to a single town or city, as De Bel. lib. ii. cap. 21, § 2, where John of Gischala persuades Josephus to intrust him with the building of the walls *τῆς ΠΑΤΡΙΔΟΣ αὐτοῦ*, of his native city. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in Polybius, lib. iv. p. 342, edit. Paris, 1616, *πατρίδος* is twice used for a native city. On John iv. 44, Kypke remarks that *πατρις* is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xlv. 16, in Heb. and LXX), and adds other examples of it's signifying a native city from the Greek writers, particularly Josephus.

II. It denotes heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

Πατροπαράδοτος, ο, δ, ἡ, from πατήρ, —τος, a father, ancestor and παροδός delivered, from *παράδωμι* to deliver. Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.

This word is used by the Greek writers. Thus Wetstein cites from Diodorus Siculus, ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εὐνοίαν*; and from Dionysius Halicarn. ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εὐσεβείαν*.

Πατριώτης, or πατριώτης, α, ον, from πατὴρ, —τος, a father.

Paternal, of or belonging to one's fathers or ancestors. occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ is used by Thucydides, Xenophon, and Josephus, Ant. lib. xviii. cap. 7. § 7, for the gods worshipped by one's fathers. See more in Elsner, Alberti, Wetstein, and Kypke.

ΠΑΤΩ. It may be derived from the Heb. פגע, which denotes an angular extremity or termination.

In general it signifies to put an end or termination to a thing.

I. To cause to cease, refrain, restrain. occ. 1 Pet. iii. 10.

II. Πάσμαι, Pass. and Mid. To cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8.—with a participle following, as Luke v. 4. Acts v. 42, & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers—with a genitive following, as 1 Pet. iv. 1, *παύσας ἀμαρτίας*, hath ceased from sin. So Homer, Il. iii. lin. 150, ΠΟΛΕΜΟΙΟ ΠΕΠΑΤΜΕΝΟΙ, *Having ceased from war*," (comp. Il. xviii. lin. 125.); and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΤΤΑΙ ΤΟΤ ΠΛΑΝΟΤ, *she ceases, or hath ceased, from error*." Phædon. § 27. p. 213. edit. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by is freed from sin, in which sense he shews, that the particip. *παύμενοι* is used by Plutarch, and the V. *παύσασθαι* by Diodorus Siculus, Diogenes Laert. and Hippocrates.

Πάχυνω, from παχύς thick, gross, crass, which from *επαίην* 2 aor. pass. of the old V. *πῆσω* to fix, incrassate, which see.

To make gross, incrassate. occ. Mat. xiii. 15. Acts xxviii. 27. So Ælian has ΠΑΧΤΕ ΤΗΝ ΔΙΑΝΟΙΑΝ, and Herodian, *Ἀνθρώποις τὰς ΔΙΑΝΟΙΑΣ ΠΑΧΕΙΣ*. See more in Elsner, Alberti, and Wetstein on Mat.

The correspondent Heb. word to *παχυνθῆ* of the LXX in Isa. vi. 10, is *יָצַח* to be made fat.

Πέδη, ης, ἡ, from πῆς, πόδος, the foot; so the Latin *pes*, *pedis*, *pedica*, &c. from *πῆς*, πόδος; Or else with the Etymologist we may derive *πέδη* from *πῆς* the foot, and *δῶ* to bind.

A fetter, a chain or shackle for the feet, *pedica*, compen. occ. Mark v. 4. Luke viii. 29. See Wetstein.

Πεδίος, η, ον, from πεδίον a field, a plain, which from *πέδον*, the ground, q. *πόδος*, from *πῆς*, πόδος, the foot. This derivation is intimated by the Etymologist, when

when he says, *πῶς ἐπὶ σὸν εἰς βεληκαμὸν τοῖς ποσὶ*, *πῶς* is that upon which we go with our feet. Comp. under *Πσδγ*. *Champaign, flat, plain*, as opposed to a hill. occ. Luke vi. 17. So *Diodorus Siculus*, cited by *Welstein*, *απαλάσειν το στρατοπέδον ἐκ τῶν ΠΕΔΙΝΩΝ ΤΟΠΩΝ εἰς τὴν ΟΡΕΙΝΗΝ*, to lead his army from the plain to the hilly country."

Πεζεῖν, from *πεζος*, which see under *Πεζγ*. *To go or travel on foot or by land*, as opposed to going by sea. occ. Acts xx. 13. So *Libanius*, cited by *Welstein*, on Mat. xiv. 13, opposes *πεζεῖν* to *πλεῖν* sailing.

Πεζγ, Adv. It is properly the dative case fem. of the adjective *πεζος*, γ, ον, *performed on foot*, pedestris, from *πεζα* the sole of the foot, which from *πυς* the foot, or according to the Etymologist *παρα τὴν ΠΕΔΩΝ ΕΖΕΣΘΑΙ*, from being set on the ground. So *πεζγ*, is q. *πεζῇ ἰδῶν*, by a journey on foot.

On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts *πεζγ* is used in opposition not to riding on beasts, or in carriages, but to going by sea; so it denotes no more than by land. The word is applied in the same sense by the profane writers. Thus in *Plato*, *Thucydides*, and *Xenophon*, *πεζγ* is opposed to *κατὰ θαλάσσαν* by sea; and in *Homer* the Nom. *πεζος*, to coming on ship-board. *Odys.* i. lin. 173. *Πεζος* moreover plainly includes riding in a carriage. *Odys.* iii. lin. 324, where *Nestor*, after telling *Telemachus*, that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' ἰθὺις ΠΕΖΟΣ, *κατὰ τοὺς ἵππους τε καὶ ἵππῃ*

But if you rather choose to go by land, a chariot and horses are ready.

Josephus also, speaking of *Vespasian*, *De Bel.* lib. iii. cap. i. § 3, *Περασας δὲ αὐτοῦ τὸν Ἑλλησποντον, ΠΕΖΟΣ εἰς Συρίαν ἀφικνεῖται*. But he himself, passing the Hellespont, comes by land into Syria." Comp. lib. iv. cap. xi. § 1 and § 5. See *Pole Synops.* on Mark vi. 33, and *Scott*, *Welstein*, and *Kypke* on Mat. xiv. 13, and *Blackwall's Sacred Classics*, vol. ii. p. 204.

Πειθαρχεω, ω, from *πειθομαι* to obey, and *αρχων* a ruler, or *αρχη* authority.

I. To obey, God or man. occ. Acts v. 29, 32.

particularly magistrates. occ. Tit. iii. 1. where see *Macknight*.

II. To obey or conform to advice. occ. Acts xxvii. 21.

Πειθος, η, ον, from *πειθω* to persuade.

Suasive, suatory, persuasive, persuasory. occ. 1 Cor. ii. 4. Comp. ver. 13. and see *Wolffius*, *Welstein*, *Br. Pearce*, *Bouyger*, and *Kypke*.

ΠΕΙΘΩ, from the Heb. *התנחל* to entice, persuade, as Jer. xx. 7; whence also the Eng. *faith*, (comp. *Πισις*), and Latin *peto* to ask, whence Eng. *petition*, &c.

I. To persuade, i. e. use persuasions, suadere. It is in this sense followed by an accusative both of the person and of the thing. Acts xiii. 43. xix. 8. xxviii. 23.

II. To seek to persuade, or ingratiate oneself with, to solicit the favour of. occ. Gal. i. 10. Comp. Mat. xxviii. 14, where see *Welstein*, *Kypke*, *Elsner*, *Wolffius*; and *Doddridge* and *Macknight* on Gal.

III. To persuade, i. e. prevail by persuasion, suadere. Mat. xxviii. 14. Acts xiv. 19.

IV. To conciliate, gain the favour of. Acts xii. 20. *Xenophon* uses the participle *πεισας* with an accns. for having conciliated. *Cyri Expedit.* lib. iii. p. 186, edit. *Hutchinson*, 8vo. So the V. *πειθεῖν* to conciliate, p. 187. *Kypke* cites other instances of the like application from *Josephus*, *Thucydides*, and *Xenophon*.

V. *Πειθομαι*, Pass. To be persuaded, assent, believe. Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14, so with a dative, Acts xxvii. 11. On Heb. xi. 13, observe that the words *καὶ πειθόμενοι* are omitted in very many MSS, three of which ancient, in the Vulgate, both of the Syriac, and several other old versions, by almost all the ancient Commentators, and are accordingly marked by *Welstein* as what ought to be expunged, and by *Griesbach* are ejected from the text.

VI. *Πειθομαι*, with a dative, To obey, comply with. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Gal. iii. 1, & al.

VII. *Πειθω*, To assure, make confident, to free from fear or doubt, *pacatum & quietum reddo*. occ. 1 John iii. 19.

VIII. Perf. Mid. *Περισθα*. To be persuaded, trust. Rom. ii. 19. Heb. xiii. 18. With an accusative following, To be persuaded or confident of. Phil. i. 6, 25. But *πειθοῖς* with a dative following, To depend upon,

upon, trust in, have confidence in. 2 Cor. x. 7. So *πειθοῖα*, and pluperf. *πειθοῖσιν*, with the prep. *ἐν*, and a dative or accusative following. Mat. xxvii. 43. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. So with *ἐν* and a dative. Phil. ii. 24. iii. 3, 4. Particip. *Πειθοῖως*, *Confident*, *emboldened*. Phil. i. 14, *Πειθοῖστας τοῖς δεσμοῖς μὲν*, *Being emboldened by my bonds*; *δεσμοῖς* is here a dative of the means or instrument.

Πεινῶ, *ω*, from *πεινᾶ*, *ης, ῆς*, *hunger*, which from *πενόμαι* to labour, prepare, particularly food, also to be poor. See under *Πενῆς*.

I. To hunger, be hungry, in a natural sense. Mat. iv. 2. xii. 1, & al. freq.

II. To hunger, in a spiritual sense, to desire earnestly. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35. Rev. vii. 16. *Xenophon* in like manner applies this word to the mind as well as to the body. Thus in *Œcon*. xiii. 9. ΠΕΙΝΩΣΙ τε πκαίνε σχ ἡτόν ενιαί των φυσίων η αλλαι των σιτων τε και ποτων. Some tempers hunger after praise no less than others after meat and drink." In which and other passages of *Xenophon*, cited by *Raphaelius* on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by *ἐνεκα* on account of understood, as the accusative *δικαιοσύνην* in Mat. by the preposition *δια* on account of, after. In *Plutarch*, *De Irâ Cohib.* tom. ii. p. 460, cited by *Grotius*, *Elsner*, and *Wetstein*, *πειραν* and *διψαν* are used together, as in Mat. Ὁ μὴ ΠΕΙΝΩΝ μὴδὲ ΔΙΨΩΝ αὐτῆς (τιμωρίας namely). He who neither *hungers* nor *thirsts* after revenge." Comp. under *Διψῶ* II. and see more in *Wetstein* and *Kypke*.

To the Greek *πεινῶ* is related our Eng. to pine.

ΠΕΙΡΑ, *ας, ῆς*, from *πειρῶ* to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See *Πειρῶ*. *Experience*, *trial*. It is used in the phrase *πειραν λαμβάνειν*, which signifies both to make a trial or attempt, *periculum facere*, occ. Heb. xi. 29; and to have trial or experience of evil, to experience evil or suffering. occ. Heb. xi. 36. *Rophelius* observes, that *Polybius* very frequently uses the phrase in both these senses, as

we may remark *Xenophon* does in the former. *Memor. Socrat. lib. i. cap. 4*, § 18, edit. *Simpson*; *Των Θεων ΠΕΙΡΑΝ ΛΑΜΒΑΝΗΣ*. You may make trial of the Gods." See also *Wetstein* and *Kypke* on Heb. xi. 29.

Πειραζῶ, from *πειρα*.

In general, To make trial.

I. To make trial, try, attempt. Acts xvi. 7. xxiv. 6.

II. To make trial of, try, prove, whether in a good sense, as Heb. xi. 17. John vi. 6. 2 Cor. xiii. 5.—or in a bad one, Mat. xvi. 1. xxii. 18, 35. 1 Cor. x. 9.

III. To tempt, prove by soliciting to sin. Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. Ὁ πειραζών used as a N. The tempter, i. e. the devil. Mat. iv. 3. 1 Thess. iii. 5. In Heb. xi. 37, *πειρασθῆσαν* they were tempted, may particularly allude to the temptation of present ease and prosperity offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer if they persevered in their duty. See Dan. iii. 14, &c. vi. 10, &c. 2 Mac. vi. 21, &c. vii. 24. But I must further observe, that in Heb. xi. 37, the word *πειρασθῆσαν* is omitted in two Greek MSS, and in the ancient Syriac version, and this omission is approved by *Erasmus*, *Beza*, *Grotius*, *Hammond*, *Whitby* (whomsee), and other learned men. See *Wetstein* and *Griesbach*.

IV. To tempt effectually, to overcome by temptation. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. i. See Bp. Bull's *Harmon. Apostol. Dissert. Post.* cap. xv. § 20, p. 501, edit. *Grabe*.

Πειρασμός, *ς, ὁ*, from *πειρασμαι* perf. pass. of *πειραζῶ*.

I. A trial, trying, proving, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12, & al.

II. A tempting or temptation to sin. Luke iv. 13. Comp. Mat. vi. 13. xxvi. 41.

III. A proving or tempting, as of God by wicked men. Heb. iii. 8.

Πειραῶ, *ω*, from *πειρα*.

To try, attempt, occ. Acts ix. 26. xxvi. 21.

ΠΕΙΡΩ, either from the Heb. עָבַר to pass, (the *y* being dropped or transposed, and the *media* 2 changed into the *tennis* π) or

or from $\pi\rho$ to *break through*, or $\pi\rho$ to *break*.

I. Transitivity, *To pierce, pierce through*, as with a weapon, a spear, a spit. Thus used by *Homer*. II. xvi. lin. 408. II. xx. lin. 479, 80. II. vii. lin. 317, & al.

II. Intransitively, *To pass through*. In this sense also *Homer* applies it *Odyss.* ii. lin. 434. This simple V. occurs not in the N. T. but it is inserted on account of it's compounds and derivatives.

Πεισμονη, ης, ἡ, from $\pi\epsilon\pi\iota\sigma\mu\alpha\iota$ perf. pass. of $\pi\epsilon\iota\theta\omega$ to *persuade*.

A *persuasion*. occ. *Gal.* v. 8.

ΠΕΛΑΓΟΣ, ος, ος, το, from the Heb. $\pi\lambda$ to *divide, distribute*, whence as a N. $\pi\lambda$ signifies a *distribution, stream, or river, of water*.

I. The or A *sea*. occ. *Acts* xxvii. 5.

II. To $\pi\epsilon\lambda\alpha\gamma\omicron\varsigma$ της θαλασσης, *The depth of the sea, or the main sea*. *Raphaelius* shews that $\pi\epsilon\lambda\alpha\gamma\omicron\varsigma$ is used by *Arrian* and *Polybius* for the *open or main sea*. See also *Wetstein*, and *Kypke* who cites from *Pindar* in *Plutarch*. *Sympos.* p. 703, *Εν ΠΟΝΤΟΥ ΠΕΛΑΓΕΙ*. In the *midst of the sea*.” occ. *Mat.* xviii. 6.

Πελεκυζω, from $\pi\epsilon\lambda\epsilon\kappa\upsilon\varsigma$ an *axe*, which from the Heb. $\pi\lambda$ to *cleave, cut*.

To *cut with an axe*, i. e. to *behead with an axe*. The Greek writers apply the V. in the same sense. See *Wetstein*. So the Latins use *securi percutere* to *strike with an axe, for beheading*. occ. *Rev.* xx. 4.

Πεμπλος, η, ον, An ordinal N. of number, from $\pi\epsilon\upsilon\lambda\epsilon$, *Æol.* $\pi\epsilon\mu\pi\epsilon$, *five*.

The *fifth*. occ. *Rev.* vi. 9. ix. 1. xvi. 10. xxi. 20.

ΠΕΜΠΩ. The learned *Damm*, in his *Lexic. Nov. Græc.* deduces it from $\pi\eta$ $\pi\eta\varsigma$ to *follow or accompany any where*, μ being inserted, as usual, before π .

I. In *Homer* it sometimes signifies to *conduct, deduco, deducendum curo*. See II. i. lin. 390. *Comp.* lin. 184, and see *Damm's Lexicon*.

II. To *send*. See *Mat.* xi. 2. *John* i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. *Gal.* iv. 6. *On Mat.* xi. 2, *Wetstein* cites from *Xenophon*, ΠΕΜΠΕΙ—ΕΙΠΩΝ, and ΠΕΜΨΑΣ—ΕΙΠΕΝ. On *Mat.* xiv. 10, I observe, that we have a very similar expression in *Herodian*, lib. i. cap. 28. edit. *Oxon.* Ὁ Κομμοδος ΠΕΜΨΑΣ,

ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΗΝ. *Commodus sends, and cuts off his head*.” *Comp.* *Mark* vi. 27.

III. To *dismiss, permit to go*. *Mark* v. 12. The profane writers, *Herodotus* and *Homer*, apply the verb in the same sense, as *Raphaelius* has shewn.

IV. To *put forth*, as a sickle into the harvest. occ. *Rev.* xiv. 15, 18. This seems an *hellenistical* sense of the word, taken from the similar use of the Heb. $\pi\lambda$. *Comp.* *Αποστολλω* III, and *Heb.* and *Eng. Lexicon* under $\pi\lambda$ IV.

Πενης, ητος, ο, from $\pi\epsilon\pi\omicron\mu\alpha\iota$ to *labour, take care, prepare*, particularly food (thus generally used in *Homer*), also to *be poor*, from Heb. $\pi\eta$ to *take care, provide, prepare*.

Poor, a poor man, properly such an one as gets his living by his *labour*, in which it differs from $\pi\lambda\omega\chi\omicron\varsigma$. So *Ammonius*, Πενης και Πτωχος διαφερει· Πενης μὲν γὰρ ὁ ἀπὸ τοῦ ἐργάζεσθαι καὶ ποιεῖν πορίζομενος τὸν βίον, Πτωχος δὲ ὁ σκαιοῦς, ὁ τὸ ἔχειν ἐκπεπλωχως, ἢ ἀπὸ τοῦ πλώσσειν. Πενης and Πτωχος differ; Πενης is one who gets his living by work and labour, but Πτωχος a beggar, one ἐκπεπλωχως who has lost his goods; or it may be derived from $\pi\lambda\omega\sigma\sigma\alpha\iota$ to *fear, shrink for fear*.” This distinction is authorized by *Aristophanes*, *Plut.* lin. 551—3,

ΠΤΩΧΟΤ' μὲν γὰρ βίος, ἐν σὺ δόλις, ζῆν ἔστι μὴδὲν ἔχοντα,
τὸ δὲ ΠΕΝΑΤΟΣ, ζῆν φειδομένην, καὶ τοὺς ἔργους
προσποιῶσα,
Περὶ μισθοῦ δ' αὐτῇ μὴδὲν, μὲν μιστοῖ μὴδ' ἐπιλα-
σσειν.

The life of a $\pi\lambda\omega\chi\omicron\varsigma$, which you speak of, is to *live without having any thing*; but the life of a $\pi\epsilon\eta\varsigma$ is to *live sparingly, and employed in labour*, to abound indeed in nothing, but neither to want any thing. occ. 2 *Cor.* ix. 9.

Πενθερά, ας, ἡ, from $\pi\epsilon\eta\theta\epsilon\rho\omicron\varsigma$, ο, which see. A wife's or husband's mother, in this sense a mother-in-law. *Mat.* viii. 14. x. 35.

ΠΕΝΘΕΡΟΣ, ο, ο. As *Martinus* deduces the Latin *sacra wife's father* from Chald. $\pi\eta$ the marriage-yoke or union, conjugium, so he proposes the derivation of the Greek $\pi\epsilon\eta\theta\epsilon\rho\omicron\varsigma$ from Chald. $\pi\eta$ a yoke; for by marriage a new connection or relation commences between the father and son-in-law.

L 14

A wife's

A wife's father, in this sense, *a father-in-law*. occ. John xviii. 13.

Πενθεω, ω, from πενθος.

I. To mourn, grieve, properly upon the death of a friend. See Mark xvi. 10. 1 Cor. v. 2. Jam. iv. 9. Transitiely, with an accus. To bewail, mourn over or for. 2 Cor. xii. 21.

II. From this V. may most rationally be deduced πεπονθα *I have suffered*, which in the Grammarians supplies πασχω with a perf. mid. Comp. Πενθος. occ. Heb. ii. 18.

Πενθος, σος, υς, το. The Etymologist deduces it from παθος *suffering*, as βεθος *depth* from βάθος the same. But may it not be as well derived from Heb. נָס denoting * *great distress*, compounded perhaps with נָח (Greek *Sew*) to place, put? *Mourning, sorrow, grief*. occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4.

Πενηρος, α, ον, from πενης poor.

Poor, miserably poor, poor and mean, pauperulus. occ. Luke xxi. 2. This word is thus used also by the Greek writers, as may be seen in *Wetstein*. To the instances he has produced we may add *Theognis*, Γρωμ. lin. 165, 181.

Πενταξίς, Adv. from πεντε, five, and ξίς a numeral termination, which see.

Five times. occ. 2 Cor. xi. 24.

Πεντακισχίλιοι, αι, α, from πενταξίς five times, and χίλιοι a thousand.

Five thousand. Mat. xiv. 21. xvi. 9, & al.

Πεντακοσιοι, αι, α, from πεντε five, and εκατον a hundred.

Five hundred. occ. Luke vii. 41. 1 Cor. xv. 6.

Πεντε, δι, αι, τα. Undeclined.

A cardinal N. of number, *Five*, Mat. xiv. 17, 19, & al. freq. "Nature, says the learned Mons. *Goguet* †, has provided us with a kind of arithmetical instrument, more generally used than is commonly imagined; I mean our *fingers*. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of *numeration*. We may observe in *Homer* ‡,

* See *Heb. and Eng. Lexicon*, under ρον VIII.

† *Origin of Laws*, &c. vol. i. book 3, ch. 2. p. 216, edit. *Edinburgh*.

‡ "Odyss. iv. ver. 412. *Homer* uses the word *πυμπαζων*, which signifies to assemble by five and five. *Plutarch* and several Lexicographers tell us, that in the infancy of the Greek language they had no

that *Proteus* counts his sea-calves by five and five, that is, by his *fingers*." May we not, therefore, with *Martinus* probably derive the Greek *πεντε five*, from *πας, παντος, all*, q. *πεντε*, as the number is equal to that of all the fingers on each hand? "The *Tououpinambos* (certain *American Indians*,) says Mr. *Locke* ||, had no names for numbers above five; any number beyond that they made out by shewing their *fingers*, and the *fingers* of others who were present."

It may perhaps be worth adding, that our Eng. *five*, and the Saxon *fif*, are from the Germ. *fünf* or Gothick *finf*, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armoric *pemp*, have a manifest resemblance to the Æolic *πεντε five*.

Πενταδεκατος, η, ον, from πεντε five, και and, and δεκατος tenth.

Fifteenth. occ. Luke xxi. 1.

Πεντηκοντα, δι, αι, τα, Undeclined, from πεντε five, and ηκοντα the decimal termination, which see under 'Εξδομηκοντα.

Fifty. Mark vi. 40. John viii. 57, & al.

Πεντηκοσος, η, ον, from πεντηκοντα fifty.

I. *Fiftieth*.

II. Πεντηκοστη, ης, η, The feast of Pentecost, so called because it began on the *fiftieth* day, reckoned from the first day of unleavened bread (i. e. the day after the *Passover* was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11, and 7.) occ. 1 Cor. xvi. 8. Ἡμερα της Πεντηκοστης is this very *fiftieth* day, The first day of the feast of Pentecost. occ. Acts ii. 1. xx. 16. See *Duddridge's* Note on Acts ii. 1.

The *hellenistical Jews*, before our Saviour's time, used Πεντηκοστη for the feast of Pentecost, as appears from *Tobit* ii. 1. 2 Mac. xii. 32. So likewise *Josephus*, De Bel. lib. ii. cap. 3. § 1, where he also explains the reason of the name: Εἰς αὐτῆς δὲ ΠΕΝΤΗΚΟΣΤΗΣ. 'Οὐτω καλεῖται τινὰ ἑορτὴν Ἰουδαῖοι παρ' ἐπὶ αὐτῇ γινόμενῃ ἐξδομάδας, κατὰ τὸν ἀριθμὸν τῶν ἡμερῶν προσηγορίαν εἶχουσιν.—But *Pentecost* coming on, so the *Jews* call a certain feast which is celebrated seven weeks

other word for calculating. It then signified what is now expressed by the term *αριθμῶν*."

|| *Essay on the Human Understanding*, book ii. chap. 16, § 6.

after

after (the Passover namely) and has its name from the *number of the days*,—

Περὶ ἡμέρας, *ios*, att. *sas*, ἡ, from *περιβα* perf. mid. of *Παῖω*, which see.

I. *Trust, confidence*. occ. 2 Cor. i. 15, (where see *Wetstein*.) iii. 4. viii. 22. x. 2. Eph. iii. 12.

II. *The object of trust or confidence, that on which one trusteth*. occ. Phil. iii. 4.

ΠΕΡ. An *emphatic particle*, perhaps from Heb. פֶּרֶז *glorious*. It is frequently subjoined to other words so as to make one word with them, but it is not used separately in the N. T. It denotes,

1. — *Whoever*, as in ὅσπερ *whosoever*. Mark xv. 6.

2. *Truly*, as in πάντες, εἰς, καθάπερ, &c. which see.

Περαν, An Adv. governing a genitive, from *περᾶν* to *pass over*, which from *περῶ* the same, which see.

I. *Beyond, over, on the other side*. Mat. iv. 25. John vi. 1. With the neut. article used as a N. Περαν, το, *The other or further side*. Mat. viii. 18, 28. Mark v. 21. Δια το περαν, *By the further side*. Mark x. 1.

II. *About, near*. Mat. iv. 15. "That περαν sometimes has this signification will appear by comparing Josh. xii. 1, 7, and Num. xxxii. 19, in the LXX." *Dodgridge*. Comp. Mat. xix. 1, and Ἦρ. *Pearce* on this text, and on Mat. iv. 15.

ΠΕΡΑΣ, *alos*, το, perhaps from the Heb. פָּרַץ *to press, press upon*; so the Latin *premo* to *press* signifies also to *confine* or to *hem in*.

I. *A bound, limit, end*. occ. Mat. xii. 42. Luke xi. 31. Rom. x. 18, Περὰ τῆς γῆς, *Thence ends or extremities of the earth*, is an expression frequently used in the LXX for the Heb. אֶפְסוֹס אֶרֶץ, Ps. ii. 8. xxii. 27. lxvii. 7. lxxii. 8. & al. and for קֶצֶף אֶרֶץ, *the end of the earth*, Ps. xlii. 9. lxi. 3, and denotes *the most, or very, distant* parts of it; not that the phrase is merely *hebraic* or *hellenistical*, for *Homer*, *Odys.* iv. lin. 563, and *Hesiod*, *Oper.* lin. 167, in like manner use ΠΕΙΡΑΤΑ ΓΑΙΗΣ, and *Thucydides*, i. 69. ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in *Wetstein* and *Kypke* on Mat. xii. 42.

II. *An end, finishing*, as of controversy. occ. Heb. vi. 16.

ΠΕΡΙ. A preposition. It may be derived from the Heb. עָבַר *to pass*, and as a particle, *over*, &c.

I. Governing a genitive,

1. *For, on the behalf, or for the sake of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. בְּעִבּוֹר (see *Amos* ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect (see *Heb.* and *Eng. Lexicon* in עָבַר XIV.) though I do not find it ever used by the LXX for that Heb. preposition.

2. *For, because of, propter*. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בְּעִבּוֹר, Gen. iii. 17. & al.

3. *Concerning, about, de*. Mat. ii. 8. iv. 6. vi. 28. Luke i. 1, & al. Comp. Mat. xx. 24. John vi. 41. 3 John ver. 2. In the two former of which texts some interpret it *against*. On Acts xix. 40, see *Markland* in *Bowyer's Conject.* Τα (πραγματα namely) περὶ τίνος, *The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where *Wetstein* cites from *Xenophon*, *Hellen.* i. εἴραος ΤΑ ΠΕΡΙ ΕΤΕΟΝΙΚΟΥ.

4. *For, towards, erga*. Mat. ix. 36.

5. *Over*, in respect of power. 1 Cor. vii. 37.

II. Governing an accusative,

1. *Over, about, circum*. Mat. iii. 4.

2. *In, as to*. Tit. ii. 7.

3. *About, of time*. Mat. xx. 3, 5, 6, 9. It is thus frequently used in the Greek writers, see *Vigerus De Idiotism.* cap. ix. sect. 7, reg. 9.—of place, Mark iii. 8, 33, 34. ix. 42.

4. 'Οι περὶ—*Those about or with, i. e. the companions, including the person mentioned himself*. Thus, 'Οι περὶ τὸν Παύλον, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. *Polybius*, cited by *Raphelius*, likewise plainly uses it in this sense—ΤΟΥΤΕ ΔΕ ΠΕΡΙ ΤΟΝ ΓΕΣΚΟΝΑ ΛΑΞΟΥΝΤΕΣ, οὐκ ἔστι ἐπιλακισίως—*Taking those that were with Gescon, to the number of seven hundred*." But what is more remarkable ὅς or ἃς περὶ frequently in the best Greek writers mean only *one person*, namely, *him or her* who is expressly mentioned. Thus ὅς περὶ Πλάτωνα is *Plato*,

δι περι Αριστοτέλην, *Aristotle*; and so in John xi. 19, τὰς περι Μαρθὰν καὶ Μαρίας means only *Martha and Mary*; on which text see *Raphelius and Wetstein*.

III. In composition it denotes,

1. *About, round about*, as in περιᾶσω *to go about*, περιέλεω *to look round about*.
2. *Acquisition*, as in περιποιέω.
3. *For, on account of*, as in περιμένω *to wait for*. In this sense περι out of composition is often used by the profane writers.
4. *Above, beyond*, as in περισσῖος *abundant, excellent*. The profane writers often use it in this sense also, both in and out of composition.
5. *Intenseness*, as in περιεπὺς *a busy body*: But in this sense περι seems the Adv. which denotes *very much, exceedingly*, and may also be derived from עבר *to pass, surpass, exceed*.

Περιᾶσω, from περι *about*, and ᾶσω *to lead, carry, go*.

- I. *To lead or carry about*. occ. 1 Cor. ix. 5.
- II. *To go about*, used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii. 15. Mark xi. 6.

Περιαιρέω, ω, from περι *round, about*, and αἶρω *to take*.

- I. *To take away on all sides, to take entirely away*. occ. Acts xxvii. 20. Comp. 2 Cor. iii. 16. Heb. x. 11.

II. *To cut off*. occ. Acts xxvii. 40; "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—*Hesych*. Περιελαί, κοψόν—αφελες," *cut, take away*. Markland in Bowyer. So *Wetstein*, "absciderunt funes, anchoris in mari relictis."

Περισπᾶν, from περι *about, around*, and σπᾶν *to shine like lightning*: *To shine like lightning round, to lighten around*. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβάλλω, from περι *about, round about*, and βάλλω *to cast, put*.

- I. Transitivity, *To put or cast round*. occ. Luke xix. 43. The LXX have the same phrase περιβαλεῖν χάρακα, Ezek. iv. 2, for the Heb. יָהַרְסוּ מַיִם *to pour out*, i. e. *raise, a bank, mound, or rampart*; not

that this expression is peculiar to the *hellenistical* style; for, as *Raphelius* shews on Luke, both *Polybius* and *Arrian* have used the very same. See also *Wetstein*.

- II. Transitivity, with an accusative both of the person and of the thing, *To put about, put on*, as a garment on a person. Luke xxiii. 11. John xix. 2. So with an accusative of the thing, Περιβαλλομαι, mid. *To put on, be clothed with*. Acts xii. 8. Rev. xix. 8. and Περιεβλεψαμενος, particip. perf. pass. *Having on*. Mark xiv. 51. xvi. 5, & al. But Rev. xvii. 4. this participle is construed with a dative of the thing. So the V. active in *Herodian* cited by *Wetstein* on Mat. vi. 29, ΧΑΛΑΜΤΑΙ ΠΟΡΨΤΡΑ ΠΕΡΙΒΑΛΛΟΤΕΙΝ.

- III. Transitivity, with an accusative of the person, *To clothe*, Mat. xxi. 36, 43. Περιβαλλομαι, mid. *To be clothed*. Mat. vi. 29, 31. Luke xii. 27.

Περιέλεω, from περι *round about*, and ἐλέω *to look*.

To look round; hence Περιελεσθαι, mid. *To look round about, or round about on*; for it is used either absolutely, as Mark ix. 6. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11.

Περιεσθαιον, σ, το, from περιεσθαι *clothing*, which from περιεσθαι, perf. mid. of περιβαλλω *to put round, clothe*, which see. *A covering, a vesture*. occ. 1 Cor. xi. 15. Heb. i. 12.

Περιδραμεω, from περι *about*, and obsol. δρέμω *to run*.

To run about or over. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. περιδραμεντες. occ. Mark vi. 55.

Περιδεω, ω, from περι *about*, and δεω *to bind*. *To bind about*. occ. John xi. 44.

Περιελευθω, from περι *about*, and ελευθω *to go*.

To go about. An obsolete V. whence in the N. T. we have by syncope 2 aor. περιηλθον, particip. περιελθων. See under Περιερχομαι.

Περιεργάζομαι, from περι *very much*, and εργάζομαι *to work*.

To be a busy-body, impertinently meddling with what does not concern one. occ. 2 Thess. iii. 11; where observe the patronomasia.

Περιεργός,

Περίεργος, α, δ, η, from *περί* intensive, and *εργον* work, business.

I. In an active sense, *Curious*, or *impertinently meddling in other people's affairs*, a busy-body. occ. 1 Tim. v. 13.

II. *Curious*, in a neuter sense. occ. Acts xix. 19. *Περίεργα, τα, Curious*, i. e. *magical, arts*. In the old Latin version of * *Irenæus*, lib. i. cap. 20, the word is used in this sense, concerning *Simon Magus*, and † *Origen* applies the particip. *περίεργαζομενοι* in the same view, to which he opposes *ἀπερίεργον ἦθος*, a life free from these curiosities. The Greek writers also cited by *Wolffius* and *Wetstein* on Acts xix. 19, use the adjective *περίεργος* in an active sense for *one who uses curious or magical arts*; and from *Plato*, *Apol. Socrat.* § 3, edit. *Forster*, we learn, that the accusers of *Socrates* alleged that *Σωκράτης* ἀδικεῖ, καὶ ΠΕΡΙΕΡΓΑΖΕΤΑΙ ἑλὼν τὰ τε ὑπὸ γῆν καὶ τὰ ἐπὶ οὐρανῷ. *Socrates* does wrong, and is over-curious by searching what is under the earth and what is in heaven." " *Philostratus*, *Chrysostom*, and a variety of more ancient authors, quoted by many, and particularly by Mr. *Biscoe* (at *Boyle's Lect.* ch. viii. § 1, p. 290—293.), have mentioned the *Ephesian letters* (ἑσῆια γράμματα); meaning by them the charms and other arts of a magical kind, which the inhabitants of that city professed: And as these practices were in so much reputation there, it is no wonder that the books that taught them, how contemptible soever they might be in themselves, should bear a considerable price." *Doddridge*. See also *Wetstein*, who cites a number of the Greek writers who have mentioned the ἑσῆια γράμματα.

Περίερχομαι, from *περί* about, and *ερχομαι* to go.

I. To go about or round, to coast round. occ. Acts xxviii. 13.

II. Transitiuely, with an accusative, To go about, or from one place to another. occ. 1 Tim. v. 13.

III. To go or wander about. occ. Acts xix. 13. Heb. xi. 37.

Περίεχω, from *περί* about, and *εχω* to have, hold.

• " *Amatoria quoque & agogima, & qui dicuntur pædici, & oniropompi, & quæcunque sunt alta perierga apud eos studiōse exercentur.*"

† See *Whitby's Note*.

I. To contain, as a writing. occ. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So *Josephus*; Ant. lib. xiv. cap. 12, § 2. Διαλαβὴ ΠΕΡΙΕΙΧΟΝ τὰυτὰ, A degree containing these things or orders;" and lib. xi. cap. 4, § 9, Ἡ μὲν ΕΠΙΣΤΟΛΗ τὰυτὰ ΠΕΡΙΕΙΧΕΝ.

In 1 Pet. ii. 6, seven MSS, one of which ancient, for ἐν τῇ γραφῇ have ἡ γραφή, so *Vulg. Scriptura*. But *Er. Schmidtus*, retaining the common reading, supplies Θεός as the Nom. case to περιέχει, Wherefore (God) saith summarily in the Scripture. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement or of altering the received reading. *Raphelius* has observed, that the simple V. εχέειν is very frequently used for being, subsisting, particularly by *Hærodotus*; and *Kypke* cites *Josephus*, Ant. lib. xi. cap. 4. [§ 7, edit. *Hudson*] applying the compound V. act. περιέχειν for the pass. περιέχεται is contained. "I send to you a copy of the letter, which I found among the records of *Cyrus*, καὶ βυλομαὶ γενεσθαι πάντα καθὼς ΕΝ ΑΤΤΗ: ΠΕΡΙΕΧΕΙ, and I will that all things be done, as it is contained in it, [quemadmodum in eis prescriptum est. *Hudson*]." The ancient Syriac version in 1 Pet. ii. 6, has אמר דו גיר בכתובא, For it is said in the Scripture.

II. To seize, possess, surround, as astonishment. occ. Luke v. 9, Θαμβός γὰρ περιέσχεν αὐτὸν, For astonishment possessed or surrounded him. *Grotius* observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See *Homer*, Il. iii. 342. and Il. iv. lin. 79.

Περίζωννυμι, from *περί* about, and *ζωννυμι* to gird.

I. To gird round or about, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Ἀναζωννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence

II. The loins girded, Luke xii. 35, denote figuratively and spiritually readiness to receive, and, as servants, to attend upon our

our heavenly Master. See *Grotius* on the place. And *Eph. vi. 14*, the Christian soldiers are directed to have *their loins girded about with truth*, i. e. with uprightness and sincerity of heart, in allusion to the "military girdle, which was not only an ornament, but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action." See *Doddridge* and *Wetstein* on the place. Comp. *Οσφύς* III. *Homer* mentions the *ζωστήρ* or *girdle* among the defensive armour of the ancient Greeks, *Il. iv. lin. 186, 215*. Comp. *Il. ii. lin. 479*.

Περιθεσις, *ιος*, att. *εως*, *ῆ*, from *περιτίθημι* to put about, put on. Comp. *Περίβαλλω*. A putting on. occ. *1 Pet. iii. 3*.

Περίστημι, from *περι* about, and *στημι* to stand.

I. To stand round about. occ. *John xi. 42*. *Acts xxv. 7*.

II. *Περίσταμι*, Pass. To stand round about, and hence to restrain, repress. *Raphelius* shews it is thus used by *Polybius*; and to this sense he refers *2 Tim. ii. 16*. But it is no less certain, that *περίσταμι* signifies to avoid, decline, stand aloof, as it were, or at a distance. Thus *Josephus*, *Ant. lib. i. cap. 1, § 4*, says, that "God asked *Adam*, after his transgression, why he, who formerly delighted in his company, *νυν φεύσει ταύτην και ΠΕΡΙΪΣΤΑΤΑΙ*, now flies from and avoids or shuns it." So *Lucian*, *Hermotimus*, tom. i. p. 619. "But if at any time hereafter I should happen, against my will, to meet a philosopher in my way, *εὕτως ἐκτραπήσομαι και ΠΕΡΙΣΤΗΣΟΜΑΙ*, *ὥσπερ τὸς λυτλωνίας των κυων*, I will turn out of the way and avoid him, as people do mad dogs." See other instances in *Wetstein*. And I must confess myself most inclined to this sense of avoiding, as being also most conformable to that of *παραισ*, *1 Tim. iv. 7. 2 Tim. ii. 23*, and of *ἐκτρέπομενος*, *1 Tim. vi. 20*. (comp. *1 Tim. i. 4. Tit. i. 14*.) occ. *2 Tim. ii. 16. Tit. iii. 9*. See also *Hammond* on *2 Tim. ii. 16*, and *Swicer Thesaur.* in *Περίσταμι*.

Περίκαθαρμα, *αλος*, *το*, from *περίκαθαίρω*, to purge or cleanse all around, or thoroughly, (used by the LXX, *Deut. xviii. 10. Jos. v. 4*, and by *Josephus*, *De Bel. lib. v.*

cap. 1. § 3.) which from *περι* around, *α* intens. and *καθαίρω* to cleanse, purge.

Filth, or else, *An human expiatory victim*. occ. *1 Cor. iv. 13*, *We are made, ὡς περικαθαρματά*, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our Translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the Prophet *Jeremiah*, *Lam. iii. 45*, *Thou hast made us* (as) the off-scouring (*Heb. חסד*) and refuse (*Heb. דומם*) in the midst of the people: But the terms *περικαθαρματά* and *περίσθημα* may also refer to the human expiatory sacrifices which were offered among the Greeks and Romans, or, to borrow the words of *Doddridge*, may signify those "wretches who, being taken from the dregs of the people, were offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to be led. *Suidas* says, that these wretched victims were called *καθαρματά*, as their death was esteemed an expiation: And when their ashes were thrown into the sea, the very words *τὴν Περὶσθημα*, *τὴν Καθαρμα*, *Be thou a propitiation*, were used in the ceremony." Comp. *Περίσθημα*. I do not, however, find, that these human victims are in any of the profane Greek writers called by the compound name *περικαθαρματά*; and therefore instead of *ὡς περικαθαρματά* in *1 Cor. iv. 13*, I would rather, with the New College MS cited by *Mill* and *Wetstein*, read *ὥσπερ καθαρματά*, or with that of *Leicester* and the edition of *Er. Schmidius*, *ὥσπερ καὶ καθαρματά*. See *Wetstein's Lect.* Var. on the place, and comp. *1 Cor. xv. 8*. In defence, however, of the common reading, it may be observed, that the LXX use *περικαθαρμα* for the Heb. *כפר* a ransom, expiation, *Prov. xxi. 18*; and if this reading be embraced, *περικαθαρματά* will be best explained in the same sense as *καθαρματά*, concerning which the reader may not be displeased to see some further account.

The Scholiast then on *Aristophanes*, *Plut. lin. 453*, speaks thus: *ΚΑΘΑΡΜΑΤΑ ἐλεῖοντο οἱ ἐπὶ ΚΑΘΑΡΣΕΙ λίμβη τινος, ἢ τινος ἑτέρας γούσθι θυόμενοι τοῖς Θεοῖς. Τὸ δὲ τὸ εὖδος και παρὰ Ῥωμαίους ἐπεκράτησε*

πραττες. Δεσφαι δε και ΚΑΘΑΡΙΣΜΟΣ. Those who were sacrificed to the Gods for illustration or purification of some famine, or any other calamity, were called ΚΑΘΑΡΜΑΤΑ PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑΡΙΣΜΟΣ A PURIFICATION." Id. in Equites, lin.

1133. Ετραπον γαρ τινας Αθηναιοι λιαν αλεναις και αχρηστους, και εν καιρω συμφορας τινος επελθουσης τη πολει, λοιμω λειψω, η τοιςδε τινος, εδουν τειλες ενεκα ΚΑΘΑΡΘΗΝΑΙ τε μiasματος, υς και επωνομαζον ΚΑΘΑΡΜΑΤΑ. For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to purify themselves from the pollution, sacrificed these, whom also they called ΚΑΘΑΡΜΑΤΑ PURIFIERS."

The people of Marseilles, originally a Grecian Colony, had a like custom; for we learn from Servius on the 3d Aeneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the State might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him. See Picart's Ceremonies and Religious Customs of all Nations. On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑΡΜΑΤΑ PURIFIERS, strangely answer to the בריח, or purification-sacrifice of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called בריח, Isa. xlii. 6. xlix. 8: so in the New, His blood is said ΚΑΘΑΡΙΖΕΙΝ to cleanse us from all sin, 1 John i. 7; and it is declared, Heb. i. 3, that He made ΚΑΘΑΡΙΣΜΟΝ a purify-

ing or cleansing of oursins. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. בריח a feminine N. it is no more impropriety in language to call Christ, the great purification-sacrifice, by this name, than the Greeks were guilty of when they used the neut. N. καθαριμα for their supposed purification-sacrifices of men, especially if it be considered that feminine nouns in Heb. often answer to neuter ones in Greek.

Περικαλυπτω, from περι about, and καλυπτω to cover.

I. To cover round about, overlay on every side, as with gold. occ. Heb. ix. 4.

II. Transitivity, To cover, as the face. occ. Mark xiv. 65.

III. Transitivity, To blindfold a person. occ. Luke xxii. 64. This seems to have been an usual practice with regard to condemned criminals. See Esth. vii. 8, and Heb. and Eng. Lexicon in ΠΕΡ I.

Περικειμαι, from περι about, and κειμαι to lie, he put.

I. To be put about or round. occ. Mark ix. 42. Luke xvii. 2.

II. To surround. occ. Heb. xii. 1.

III. With an accusative following, To be encompassed or surrounded with. occ. Acts xxviii. 20. Heb. v. 2. The profane writers use the same construction. See Wetstein on Heb. and Kypke on Acts and Heb.

Περικεφαλαια, ας, η, from περι about, and κεφαλη the head.

A head-piece, a helmet, a defensive armour of the head. occ. Eph. vi. 17. 1 Thess. v. 8.

Περικρατης, εος, υς, ο, η, from περι intens. and κρατω to lay hold of.

That hath obtained his desire or purpose, compass, a master of. occ. Acts xxvii. 16.

Περικρυπτω, from περι about, and κρυπτω to hide.

To hide, conceal. occ. Luke i. 24, where Campbell, "lived in retirement."

Περικυκλω, ω, from περι about, and κυκλω to surround.

To surround on all sides, to compass round. occ. Luke xix. 43.

Περιλαμπω, from περι about, and λαμπω to shine.

To shine round about. occ. Luke ii. 9. Acts xxvi. 13.

Περιλειπω, from περι intens. and λειπω to leave.

To leave comparatively few. Περιλειπωμαι, To be left, i. e. alive, when many others

others are dead, occ. 1 Thess. iv. 15, 17. So *Wetstein* cites from *Herodian*, ll. i. 16, (or lib. ii. § 4. edit. *Oxon.*) Μονός τε των πατρων ΠΕΡΙΑΕΙΠΟΜΕΝΟΣ φίλων στῖ. And being the only one of his father's friends who was still left."

Περὶλυτός, σ, δ, ῆ, from *περι* intens. or about, and *λυτή* sorrow.

Exceedingly sorrowful, or surrounded with sorrow on all sides. Mat. xxvi. 38, & al.

This word is often used by the Greek writers, as may be seen in *Wetstein*.

Περιμένω, from *περι* for, and *μένω* to remain, wait.

Transitively, with an accusative, To wait for. occ. Acts i. 4.

It is used in the same manner by the Greek writers. See *Wetstein*.

Περίξ, Adv. from *περι* about, round about. Round about. With the prepositive article used as an adjective, Circumjacent. occ. Acts v. 16. Thus *Josephus*, De Bel. lib. ii. cap. 19. § 1. and § 4. ΤΑΣ ΠΕΡΙΞ κωμίας, The circumjacent villages." So lib. iii. cap. 7. § 1.

Περιοικέω, ω, from *περι* about, and *οικέω* to dwell.

To dwell round about. occ. Luke i. 65.

Περιοίκος, σ, δ, ῆ. See Περιοικέω.

Περιοικοί, οι, Plur. Persons dwelling round about, neighbours, accolæ, vicini. occ. Luke i. 58.

Περισσός, σ, δ, ῆ, from *περισσία* abundance, from *περι* beyond, and *σσία* being.

Abundant, excellent, peculiar. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it, in order to express the Heb. מְנוּחָה a peculium, a peculiar treasure or property, for which Heb. word they use the adjective *περισσός*, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive *περισσias-mos* a peculium, Ps. cxxxv. 4. Eccles. ii. 8. Λαός περισσός, "A supernumerary people, a people wherein God had a superlative propriety and interest above and besides his common interest to [in] all the nations of the world," says the learned *Jos. Mede*, p. 125, fol. See also *Wolpius*, and *Suicer* Thesaur. on the word. occ. Tit. ii. 14.

Περιοχή, ης, ῆ, from *περιοχα* perf. mid. (if used) of *περιεχω* to contain.

A passage, or portion, of Scripture namely.

occ. Acts viii. 32. The profane writers use it in like manner for a period or sentence in a writing or book. See *Wetstein* on Acts.

Περὶπατέω, ω, from *περι* about, and *πατέω* to walk.

I. To walk, walk about. See Mat. iv. 18. ix. 5. xi. 5. Mark viii. 24. xii. 38. 1 Pet. v. 8. Rev. ii. 1. On Luke xi. 44, see *Bowyer*. Acts iii. 12, *περιπατοῦσι τε περιπαλεῖν αὐτόν*. "The construction may seem unusual, I believe *περιπατοῦσι* is to be resolved into, and is the same as if it had been written, *περιπατῆσαι* σοι, that is, *αὐτοῖς* σοι: and then ΤΟΤ *περιπαλεῖν* is right. So Ps. xxvii. 13, *πιστεύω τε ἰδεῖν*, for *εἶχω πιστεῖν τε ἰδεῖν*. Acts xxvii. 1. Ὡς δὲ ἐκρήθῃ τε ἀποπλεῖν ἡμᾶς, i. e. ὡς ἐλέγετο κριμα τε ἀποπλεῖν, which may be explained by that in ch. xx. 3, ἐλέγετο γνομένη τε ὑποσφραῖν. Several other like instances may be brought. So in Latin, *illum participavit sui consilii*, i. e. *illum fecit participem sui consilii*." Markland in *Bowyer's* Conject.

II. To walk, in a figurative sense, to converse, have one's conversation. John vii. 1. vi. 66. Οὐκ ἐστὶ μετ' αὐτῆς *περιπατεῖν*, no longer walked with or accompanied him.

III. To converse, behave, live. Rom. vi. 4. viii. 1, 4. 2 Cor. x. 2. Eph. v. 2. Gal. v. 16. 1 John i. 7. ii. 6, & al. The LXX use it in this last sense, 2 K. xx. 3. Eccles. xi. 9, for the Heb. *יָחַד* and *יָחַד* to walk; not that this application of *περιπατέω* is peculiar to the hellenistical style; for *Blackwall*, Sacred Classics, vol. ii. p. 18, cites *Isocrates* applying it in the same manner: *Ἀνθρώπων γὰρ τὴν μὲν σῖσιν ἐν ταῖς οἰκίαις, τὴν δὲ διαίαν φανεράν ἐχονῶτα ΠΕΡΙΠΑΤΕΙΝ*. It is absurd for a man to live in the world having his goods secured at home, but his mind exposed." Ad *Demon*. p. 17. edit. *Fletcher*. So *Arrian*, *Epictet*. lib. ii. cap. 19. Τὶ ἐν—*περιθεμένοι σχῆμα ἀδελφῶν, ΠΕΡΙΠΑΤΕΙΤΕ* κλεψῖαι καὶ λωποδύλαι τῶν τῶν εἰδὲν προσσηκόντων ὀνομάτων καὶ πραγμάτων; Why then do ye assume a strange character, and walk about or live like thieves and robbers, usurping names and things which do not at all belong to you?"

Περὶπτεῖρω, from *περι* round about, and *πτεῖρω* to pierce through.

To

To pierce or stab through, properly on all sides, or all over, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the particip. perf. pass. of the simple V. *παιρω* is in like manner joined with *οδυνησι*, Ionic for *οδυναις*, Il. v. lin. 399, ΟΔΥΝΗΣΙ ΠΕΠΑΡΜΕΝΟΣ, *With sorrows pierced*. But Josephus uses the compound V. *περιπαιρω* in it's proper sense, De Bel. lib. iv. cap. 7, § 4, speaking of the Gadarenes, ΠΕΡΙΠΕΙΡΟΝΤΟ δε τοις εκεινων βαλυσιν, *They were pierced through on all sides* (undique transfigebantur, Hudson) with the Roman darts." And for other instances of the Greek writers applying it both in a proper and a figurative sense, see Wetstein, and Kypke.

Περιπαιω, from *περι* about, and obsol. *παιω* to fall.

To fall into or among. An obsolete and irregular V. whence in the N. T. we have 2 aor. *περιπεσον*, &c. See under *Περιπαιω*.

Περιπαιω, from *περι* round about, and *παιω* to fall.

I. With a dative following, *To fall into or among* properly, says Mintert; so to fall into any thing, as to be overwhelmed, and covered with it on all sides and all around. occ. Luke x. 30. Jam. i. 2. *Raphaelius* and *Wetstein* on these two texts shew that the best Greek writers apply this V. in the same manner. I add from Josephus, De Bel. lib. iii. cap. 9. § 5. Τοις πολεμοις ΠΕΡΙΠΙΠΤΕΙΝ, *To fall among the enemies*; and lib. vii. cap. 7, § 1. Μεγαλεις συμφοραις—ΠΕΡΙΠΕΣΕΙΝ, *To fall into great misfortunes*."

II. As a term of navigation. *To fall into, be driven into*. occ. Acts xxvii. 41. "Ships, says *Raphaelius*, are said *περιπαιρειν* when they are driven any where by the violence of a tempest;" and he cites *Herodotus*, lib. vii. cap. 108. Αι δε περιαντην την Σηκιαδε ΠΕΡΙΠΙΠΤΟΝ, αι δε εις Μελιβοιαν πολλη, αι δε εις Κασθαναιην εξεβρασσαντο. Ην τε τε χειμωνος χρημα αφορητον. Some of the ships were driven or dashed (illidebantur, *Raphaelius*) on Sepias itself, others were hurried to the city of Meliboea, others to Casthanea; for the violence of the tempest was irresistible." *Wetstein* produces from *Arrian* an expression still more similar to that in

Acts, ΠΕΡΙΠΙΠΤΕΙΝ ΕΙΣ ΤΟΠΟΤΣ περιωδεις.

Περιπαιω, ω, from *περι* denoting acquisition, and *παιω* to make.

To acquire, gain. *Περιπαισομαι*, εμαι, Mid. To acquire, gain, purchase, "acquire, meum facio, emereor," *Mintert*. occ. Acts xx. 28. 1 Tim. iii. 13.

Περιποιησις, ιος, att. *ποιω*, η, from *περιπαιω*.

I. An acquiring, obtaining, purchasing. occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9, where λαος εις περιποιησιν, a people for an acquisition or purchase, means a people acquired or purchased to himself in a peculiar manner. So the LXX in Mal. iii. 17, Εσοντα μοι. λαλει Κυριος Παντοκρατωρ—ΕΙΣ ΠΕΡΙΠΟΙΗΕΙΝ, *They shall be to me, saith the Lord Almighty*—for an acquisition; where *περιποιησιν* answers to the Heb. נִגְדָה אֵלַי, a peculiar property; and in this view *περιποιησας* alone without λαος, Eph. i. 14, means, I think, the people acquired or purchased, the Church which *περιποιησατο* he hath purchased with his own blood, Acts xx. 28. See *Wolfius* and *Doddridge* on Eph.

II. A saving or preserving. occ. Heb. x. 39. Thus the word is used by the profane writers; and in the LXX, 2 Chron. xiv. 13, for the Heb. חַיָּים a preserving, or preserving alive, in which sense the V. *περιπαιω* is very frequently applied in that version. The purest Greek writers, cited by *Wetstein* on Acts xx. 28, and by *Raphaelius* on Heb. x. 39, use the V. in the same manner.

Περιρηνυμι, or *περιρησσω*, from *περι* about, and *ρηνυμι* or *ρησσω* to break, tear. To tear off, strip off by tearing. occ. Acts xvi. 22. It was agreeable to the Roman custom for the officers to tear off the clothes of criminals before they scourged them, as may be seen in *Grotius*, *Whitby*, and *Doddridge* on the place; and in Mr. *Biscoe*. Boyle's Lecture, ch. ix. § 4. p. 347. So *Wetstein*, among other instances, cites from *Plutarch* in Public. p. 99. F. Οι δε [υπηραι] ευδης συλλαζοντες τας νεανιους, ΠΕΡΙΕΡΡΗΓΝΟΝ ΤΑ ΙΜΑΤΙΑ—ραξδοις εξαγον τα σωματα. But the victors immediately taking the young men, tore off their clothes, and beat their bodies with rods or twigs." See also *Wolfius* on Acts.

Περιρηνωω,

Περίστωα, α, from *περί* about, around, and *σῶω* to draw.

Properly, *To draw different ways at the same time*; hence, *To distract with different cares and employments at the same time*, one drawing, as it were, one way, and another, another. Comp. *Μερίμνα*. occ. Luke x. 40. In *Ecclus.* xli. 2. we have the phrase ΠΕΡΙΣΠΩΜΕΝΩ: ΠΕΡΙ *πῶλων*, and in *Diodorus Sic.* lib. i. ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΤΣ. See more in *Wolfus* and *Wetstein*.

Περίσσεια, ας, ἡ, from *περίσσευω*.

I. *Abundance*. occ. Rom. v. 17. 2 Cor. viii. 2. x. 15. *Εἰς περίσσειαν*. "So as to abound yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else providence may lead us." *Doddridge*.

II. *Superfluity*. occ. *Jam.* i. 21. Comp. under *Καρία* I.

Περίσσευμα, αλος, τό, from *περίσσευμαι* perf. pass. of *περίσσευω*.

I. *Abundance, exuberance, overflowing*. occ. Mat. xii. 34. Luke vi. 45. 2 Cor. viii. 14, twice.

II. *Somewhat remaining over and above*. occ. Mark viii. 8.

Περίσσεω, from *περίσσω*.

I. In a neuter sense, *To abound, be abundant*. See Mat. v. 20. Mark xii. 44. Luke xii. 15. xxi. 4. 2 Cor. i. 5.

II. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17.

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Thess. iv. 10.

IV. With a genitive following, *To abound in, have abundance of, to have enough and to spare*, Luke xii. 15. Comp. Rom. xv. 13.

V. In a transitive sense, governing an accusative, *To cause or make to abound*. 2 Cor. ix. 8, 1 Thess. iii. 12. So *περίσσευμαι*, pass. *To be caused or made to abound*. Mat. xiii. 12. xxv. 29.

VI. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8, where, says Bp. *Pearce*, "I read with the Alex. and some other Gr. MSS [*Wetstein* and *Griesbach* cite but one more] *εἰτε γὰρ εἰν μὴ φάσωμεν, περίσσευομεν, εἰτε εἰν φάσωμεν ὁσέμεθα*; and render it, *for neither if we eat not, are we the better; nor if we*

eat, are we the worse: and the Copt. version agrees with this, as do the Lat. MSS in general. Undoubtedly the particle *μὴ* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols.

Περίσσω, ῃ, ον. The Greek Etymologists derive it from *περί* denoting *very much, exceedingly*. (See under *Περί* III. 5.) The reader will consider for himself, whether it may not, with equal probability at least, be derived from the Heb. פָּרַץ *to spread abroad*, or from פָּרַץ *to spread abroad, increase abundantly*.

I. *Abundant*. occ. John x. 10, where *περίσσω* may be the accus. fem. attic. agreeing with *ζωνή*. Ex *περίσσω*, *Abundantly*, q. d. of *abundance*. So *Lucian*, Pro Merc. Cond. tom. i. p. 514. ΕΚ ΠΕΡΙΤΤΟΤ, occ. Mark vi. 51. Eph. iii. 20. 1 Thess. iii. 10. v. 13. In which three latter texts the phrase *ὕπερ ex περίσσω*, or, as some editions read in the two last, *ὕπερ ex περίσσω*, is very emphatical, denoting *very exceedingly*, q. d. *above the greatest abundance, superabundantly*. The language of the Apostle seems to labour for an expression sufficiently strong. The compound adv. *ὑπερεκπερίσσω* is used by *Clement*, 1 Cor. § 20. in the same sense.

II. *Over and above, more, exceeding*. occ. Mat. v. 47. Ex *περίσσω*, *Moreover*. occ. Mark xiv. 31.

III. *Excellent, extraordinary, eximius*. occ. Mat. v. 47. Thus frequently used in the profane writers.

IV. *Superfluous*. occ. 2 Cor. ix. 1.

V. *Περίσσω*, τό, *Advantage, prerogative, privilege, "pre-eminence," Macknight*. occ. Rom. iii. 1, where *Wetstein* shews, that *τὸ περίσσω* is applied in the like sense by *Græc.* De Usu Partium. III.

Περίσσωλετος, α, ον, Comparative from *περίσσω*.

I. *More abundant, greater, more*. occ. Mat. xxiii. 14. Luke xii. 4. 48. xx. 47. 1 Cor. xii. 23, 24. 2 Cor. ii. 7. In this last text it denotes *too much, over much*, a sense in which the learned reader needs not

not be informed, that comparatives are very frequently used both in Greek and Latin. *Περισσολαπον* neut. adverbially. *More abundantly, more.* occ. Mark vii. 36. 1 Cor xv. 10. 2 Cor. x. 8. Heb. vi. 17. vii. 15.

II. *More excellent, greater, more.* occ. Mat. xi. 9. Luke vii. 26.

Περισσολαπος, A comparat. adv. from *περισσοτερος*.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12, & al.

II. In a superlative sense, as comparatives are often used, *Very much, especially.* Thus it may be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσως, Adv. from *περισσος*.

I. *Abundantly, exceedingly.* occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25, is *σφοδρα* *very much*.

II. *More, the more.* occ. Mat. xxvii. 23.

Περιστρα, *as, &*

A dove, a pigeon. Mat. iii. 16. x. 16. xxi. 12, & al. The Greek Etymologists ingeniously derive it from *περισσως** *spem*, *loving exceedingly*, on account of this bird's lasciviousness, say they; whence it was anciently sacred to *Venus*; but why if we admit this etymology, should we not rather say, on account of it's remarkable conjugal love and fidelity to it's mate, to which the ancients have borne abundant witness (as may be seen in *Bochart*, vol. iii. 23.) and which is even alluded to in Scripture, Cant. ii. 14. v. 2. vi. 9? But perhaps we may with others more probably derive *περιστρα* from *περισσως* *τρεσιν*, *trembling exceedingly*; for this is a very fearful bird, as is remarked not only in the S. S. Hos. xi. 11. † *Ezek. vii. 16*, but frequently in the profane writers. Thus in *Ovid* the nymph *Arethusa*, speaking of herself, and of *Alpheus* pursuing her, *Metam. lib. v. fab. 10*, lin. 604, &c.

*Sic ego currabam, sic me ferus ille premebat,
Ut fugerem accipitrem pennâ trepidante columba,
Et solet accipiter trepidas urgere columbas.*

*So did I flee, and so did he pursue,
As flies the fearful dove with trembling wing,
And as the falcon rapidly pursues.*

* Which, by the way, from the Heb. חָרַח to be hot.

† Where observe the Heb. כָּלָם חֲמַת are by the Vulgate rendered *omnes trepidi*, all of them trembling; so by *Junius*, *trepidantes omnes*

And *Homer*, II. xxii. lin. 139,—140,

Ἡὺτε κυρὸς ὄρεσιν ἑλαφροτατος πτερόων,
Ῥηιδίως οἰμνὸς μετα ΤΡΗΡΩΝΑ πτελίαν
Ἡ δὲ Σ' ὙΠΑΙΘΑ ΦΟΒΕΙΤΑΙ, δ' δ' ἀγυθὶ ἐξυλάσσει
Ταφρὶ παύσει, ἔλινε τε ἰ Συμὸς ἀνυλῆ.

Thus at the panting dove a falcon flies,
(The swiftest racer of the liquid skies,)
Just when he holds or thinks he holds his prey,
Obliquely wheeling thro' th' aerial way;
With open beak and shrilling cries he springs,
And aims his claws, and shoots upon his wings.
POPE.

I add further with the learned *Bochart*, that *τρηρον*, which *Homer*, not only in the above lines, but in other † passages uses for a dove or pigeon, is by *Athenæus*, *Eustathius*, *Schylus*, &c. derived from *τρεσιν* to tremble, and thus corresponds to the compound name *περιστρα*, which also in this view agrees with the Heb. name of a dove, *יונה*, from *יָנַח* to oppress. See more of this bird, and what the Scriptures say of it, in *Bochart*, vol. iii. 8, &c. and in *Suicer Thesaur.* under *Περιστρα*.

Περιστρω, from *περι* round about, and *τρω* to cut, cut off.

I. To cut off round, i. e. the prepuce, to circumcise. Luke i. 59. ii. 21. John vii. 22, & al. freq.

In this sense it is not only very frequently used by the LXX for the Heb. כָּרַח or כָּרַח to circumcise, but is thus applied by *Herodotus*, lib. ii. cap. 104, and *Diodorus Siculus*, lib. i. See *Grotius De Verit. Relig. Christ.* lib. i. § 16. Not. 70, 71, and *Herm. Witsii Egyptiacæ*, lib. i. cap. 7, § 1. Comp. lib. iii. cap. 6, § 2, 8, 9, 10.

II. It denotes spiritually, the mortification of the sins of the flesh. Col. ii. 11.

Περιστρω, from *περι* about, and *τρω* to put.

To put about or round. See Mat. xxi. 38. xxvii. 23, 48. Mark xv. 17. (comp. *Ecclus. vi. 31*, or 33.) 1 Cor. xii. 23, where *Raphelius* observes, that “*στρω* *περιστρω* signifies in general to shew or give honour, honorem exhibere: But in this passage, by a metonymy, to cover over with a garment those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of honour. Properly

† See *Dammi Lexic.* in *τρηρον*, vol. 2061.

M m

περι.

περιθέναι is spoken of raiment, Mat. xxvii. 8, but is very often in *Polybius* applied metaphorically, as p. 478, lin. 13, ΠΕΡΙΘΕΝΤΑΣ *ἐκείνῳ* ΤΗΝ ΒΑΣΙΛΕΙΑΝ, investing him with the kingdom; p. 572, lin. 5. Τὴν ὅλης τῆς Ἀσίας ΑΡΧΗΝ Σελευκῷ ΠΕΡΙΘΕΙΝΑΙ, to invest Seleucus with the government of all Asia, &c." *Wetstein* shews, that the very phrase *τιμὴν περιθέναι* is used by *Dionysius Halicarn.* and *Sextus Empiricus*. Comp. also *Kypke*.

The LXX use *περιθῆσσι τιμὴν* for the Heb. קָרַבְתָּ shall give honour. Esth. i. 20. Περιτομή, ης, ῆ, from *περιτερομα* perf. mid. of *περιτεμνω* to circumcise.

I. Circumcision, cutting off the prepuce. John vii. 22, 23, & al. freq. 'Οι ἐκ περιτομῆς, They of the circumcision, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Ex I. 2.

II. The abstract being put for the concrete. Persons circumcised, i. e. the Jews, as opposed to the uncircumcised Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and *Boxer* there.

III. It denotes spiritual circumcision of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the circumcision made without hands, and the circumcision of Christ, as being what he both requires and performs. See *Mac-knight*.

IV. The persons thus spiritually circumcised. Phil. iii. 3. Comp. Sense II.

Περιτρέπω, from *περι* about, and *τρέπω* to turn.

Transitively, To turn about, turn, drive. occ. Acts xxvi. 24.

Περιφέρω, from *περι* about, and *φέρω* to carry.

To carry or bear about or hither and thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. Eph. iv. 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παράφέρω.

Περιφρονέω, ω, from *περιφρων* very wise, (which from *περι* intens. and *φρων* mind, wisdom). Also, a despiser, contemner; thus

used by *Josephus*, De Maccab. § 9. Ἦσαν γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν πατέρων. For they were despisers of, i. e. they despised, sufferings."

To despise, contemn, as persons, who think themselves very wise, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1st Tim. iv. 22, where we have καταφρονεῖτε; and the Scholiast on *Aristophanes*, Nub. lin. 225, says of *Περιφρονῶν*, ἴσον τῷ καταφρονῶν, it is equivalent to καταφρονῶν to despise." So *Platarch*, cited by *Scapula* and *Wetstein*, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, to despise the Lacedemonians."

Περιχωρος, ος, ὁ, ῆ, from *περι* about, round about, and *χωρα* a country.

A neighbouring, or more strictly a circum-jacent, country, γῆ being understood, a country round about, the environs. Mat. iii. 5. xiv. 35.

Περιψήμα, ατος, τό, from *περίψω* to scow or scrape off all around, "circumcirca abstergo vel defrico," *Scapula*, from *πῶ* about, and *ψω* to scow or scrape off, which may be considered either as a word formed from the sound, or as a derivative from the Heb. מִשָּׁךְ to scrape. Comp. *Ξεω*.

I. Properly, Off-scouring, filth scoured off. Hence

II. It was by the Heathen applied to those wretched men who, after suffering all kind of indignities, were offered as *expiatory sacrifices to their Gods; and St. Paul applies the word to the Apostles of Christ, occ. 1 Cor. iv. 13; as *Ignatius* doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περικαθάρμα.

Περίπευσμα, from *πεπρεως*, which *Herachius* explains ὁ μετα βλακειας παρρησιος, he who sets up himself, and is at the same time indolent and contemptible; and *πεπρεως* may with great probability be deduced from a reduplication of the Heb. גָּבַר, which as a V. signifies to glorify,

* *Suidas* in the word Περιψήμα—'Ουτως ἰληγον τῷ κατ' ἑαυτὸν εὐρυοσίῳ τῷ κακῷ. ΠΕΡΙΨΗΜΑ ἵμνησιον, ἡτο σωτηρία καὶ ἀπολύτρωσις. Καὶ πάλιν τῇ Σαλαστῇ, ὡς αὐτῇ τῷ Περσίδῳ. Συσταὶ ἀποκαταστή. They said thus to him who was every year devoted for the averting of calamities, 'Be thou our ψήμα, i. e. our salvation and redemption,' and then they threw him into the sea, as a sacrifice to Neptune. Comp. *Photius* *Amphiloch* in *Mossius* Car. Philol. vol. v. p. 742.

make

make glorious, and in Hith. to glorify oneself, glory, boast.

To vaunt, or boast oneself. Hezychius explains περπερευται by κατὰκαίρειναι, see effort, sets up itself, and Eusebiius by αλαζονευσίας, boasteth or vaunteth itself. Casaubon, however (p. 183. Casaubonian, cited by Wolfius), observes, that περπερευσθαι has not exactly the same sense as αλαζονευσθαι, the latter signifying to boast falsely of excellencies which one has not, the former, to make too great an ostentation of those one really has. Wolfius further remarks, that περπερευται implies boasting or vaunting oneself in words, and that it is different from φυσικαί, which denotes pride or elation of mind. The Vulg. renders περπερευται, by perperam agit, which seems to have led some persons into the mistake (for such I think it is), that περπερευσθαι was formed from the Latin perperam. It seems rather a pure Greek word. The adjective περπερος is found both in Polybius and Arrian, the former of whom applies it in such a *connection as determines it's meaning to be boasting, a boaster, bragger, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, V. 5. Αρσεκουσθαι και ΠΕΡΠΕΡΕΤΕΣΘΑΙ και τοσαντα βριλαζεσθαι τη ψυχη; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb εμπερπερευσθαι in his 14th. Epist. to Atticus, lib. i. (edit. Gruter and Olivet) "Ego autem ipse, Dii boni! quomodo υπερπερευσαμην νοστυ auditori Pompeio? Where, according to Dr. † Middleton, υπερπερευσαμην signifies, that he exerted himself with all the pride of his eloquence before his new hearer, Pompey; or, as Suicer more particularly explains it, that ‡ he set himself off, and vaunted in a juvenile kind of manner;

* He is drawing the character of a certain person in his Exc. Lex. 124, and says that he was κατὰ δι' ιδίαν φωνην συμμιλος και λαλος και ΠΕΡΠΕΡΟΣ διαφρητης, in his own nature remarkably noisy, talkative, and boasting.

† Life of Cicero, vol. i. p. 265, †0.

‡ "Me ostentavi & quasi juvenititer jactavi, omnibus adhibitis fucia, & ornamentis orationi mee, quasi exultavi, & placere illi studui." Theissius in Περισπασμοι. See also the Note in Olivet's edition of Cicero.

that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 Cor. xiii. 4, where see Wolfius and Wetstein.

Περωσι, An Adv. of time, from πεraw to pass, pass through.

The past year, last year. So Demosthenes, ΠΕΡΤΕΙ ενδημων, residing last year; and Philostratus, ειδον αυτον ΠΕΡΤΕΙ, I saw him last year." See more in Mintert's Lexicon and Wetstein's Note on 2 Cor. viii. 10.

In the N. T. it is used only with απο preceding, Απο περωσι, From last year, a year ago. occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑΩ, ω, from the Heb. פתח to open.

I. To open, expand, stretch out. Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πεταομαι, ωμαι, mid. or pass. To fly, properly to be expanded, to expand himself or his wings in flying. occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17.

Περεινον, ε, ρε, from περωαι to fly.

A bird, a fowl, which Eng. word is in like manner from the Saxon fleon to fly. Mat. vi. 26, & al. freq.

Περωαι, the same as πεταομαι; see under Πεraw.

To fly. occ. Rev. xii. 14.

Περα, ας, η, from περωος.

A rock. See it's different applications in Mat. vii. 24. xvi. 18, (where see Whitby and Doddridge.) Mat. xxvii. 51, 60. Luke viii. 6. Rom. ix. 33. 1 Cor. x. 4. Rev. vi. 15.

ΠΕΤΡΟΣ, ε, δ.

I. Homer uses it, constantly I believe, for a large stone, i. e. a piece or fragment of a rock, but such as a strong man might throw. See II. vii. lin. 270. II. xvi. lin. 411, 734, and II. xx. lin. 288. Hence Περωος may not improbably be derived from the Heb. בור to divide, separate, or be craggy.

II. Peter, the surname of Simon translated into Greek from the oriental Κηρας, which see. John i. 43, & al. freq. On Mat. xvi. 18, we may observe, that as our Lord himself probably used the same original word כפיא in both parts of the sentence (see under Κηρας), so the French translation well expresses both Περωος and πεraw by the same word Pierre; but

M m 2

Diodati,

Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro*, and πέτρα by *pietra*.

Πέτρως, ος, υς, ὁ, ἡ, καὶ το—ς, from πέτρος a stone, or perhaps a rock. (Comp. Luke viii. 6.)

Stony, rocky. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρὶον place, or χωρία places, are understood.

ΠΕΤΩ, from the Heb. נָסַח to withdraw, decline; whence also the Latin peto to tend, incline.

To fall. An obsolete V. whence in the N. T. we have 1 aor. πέσεν, Rev. i. 17. 2 aor. πέσον (* which with peculiar irregularity takes the characteristic of the 1 fut.) Rev. v. 8. subj. πέσω, Rev. vii. 16. infin. πέσιν, Luke xvi. 17. particip. πέτων, John xii. 24. 2 fut. mid. πέσεται. See under Πιστω.

ΠΕΤΘΟΜΑΙ, perhaps from Heb. פָּתַח to open.

To ask, enquire. An obsolete V. whence in the N. T. we have 2 aor. ἐπηρώμεην, infin. ἐπηρωσθαι, particip. ἐπηρώμενος. See under Πυρθανομαι.

Πηλῶν, ο, το, from πηλυμυ or πηλω to fix. The name of an herb, *Rue*, which Dr. Quincey observes is replete with a viscid juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its viscosity bridges those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42.

ΠΗΓΗ, ης, ἡ. The Greek Lexicographers deduce it from πηδῶ to leap up, because πηδᾶ ἐκ γῆς, it leaps or springs out of the earth, (see John iv. 14.): But it may with much greater probability be derived from the Heb. יָצַק to pour out, be diffused, as waters.

A fountain, or spring. See Jam. iii. 11, 12. Mark v. 29. John iv. 14. Rev. vii. 17. 2 Pet. ii. 17.

ΠΗΓΩ, πηλυμυ, either from the Heb. פָּגַע to meet, meet with, or rather by transposition from נָפַח to condense, coagulate, in which senses the Greek πηλω is sometimes

used by the profane writers (see *Scapula*), and in the LXX answers to the Heb. מָצַח. Exod. xv. 8.

To fix, pitch, as a tent. So the word is often applied by the LXX for the Heb. נָפַח to expand, stretch out, and twice for the Heb. נָטַח to plant, fix, pitch; and the phrase σκηνην or σκηνάς πηξαι is very common in the purest Greek writers. See *Wetstein*. occ. Heb. viii. 2.

Πηδαλιον, ο, το, from πηδον an oar, which from πηδῶ to leap, as an oar is made to do in the water; and this V. may be from the Heb. נָפַח to be agitated.

A rudder of a ship. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently two rudders may be seen abundantly proved in *Bochart*, vol. iii. col. 453, in *Elmer*, and especially in *Wetstein* on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See *Scheuchzer*, Phys. Sac. tab. cclvii. where several such two-ruddered vessels are represented to the eye. On Acts xxvii. 49, says the learned *Markland* in *Bowyer's Conject.* "They likewise unloosed the rudders (i. e. as well as cut off the anchors) and let them too drop. The rudders, πηδάλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had two rudders."

ΠΗΘΩ, perhaps from the Heb. פָּגַע a bruise, wound, hurt, γ being changed into θ or ϑ after the Chaldee and Syriac manner †.

To suffer. An obsolete V. whence in the N. T. we have 2 aor. ἐπαθεν, infin. παθεῖν, particip. παθών. See under Πασχω.

Πηλινος, η, ον, from πη λινω? (which see under Ποιος), and ἡλινος how great.

How great, of quantity or size. occ. Gal. vi. 11.—of dignity. occ. Heb. vii. 4.

ΠΗΑΟΣ, ο, ὁ, from Heb. פָּחַל to roll oneself in dust; whence also παλασσω to defile, from which V. *Eustathius* deduces πηλος.

Mire, mud, clay. John ix. 6. Rom. ix. 21.

ΠΗΠΑ, ας, ἡ, either from φέρω to carry, or rather perhaps from Heb. פָּתַח to open, or פָּתַח loose.

* "Quod peculiare est, & nescio an simile exemplum occurrat in illo verbo Græco," says the learned *Dupert* on *Theophrast.* Eth. Char. p. 321.

† See my Chaldee Grammar, p. 2, and *Marslet's Grammatica Chaldaica*, p. 4, and—*Syriaca*, p. 122.

A scrip,

A scrip, a satchel, a little bag to carry provisions in. Mat. x. 10. Mark vi. 8. & al. The word is used in the same sense by the Greek writers. Thus *Homer*, *Odys.* xvii. lin. 410. Πλησαν δ' ἀρα ΠΗΡΗΝ σίτου καὶ κρέων, They filled his scrip with bread and meat; and *Plutarch*, *De Profect.* in *Virtut.* tom. ii. p. 79, Ε. Διο-
 γενης δὲ τὸν κινεῖν τὰς χερσὶν δεασα-
 μένος ἐξέβαλε τῆς ΠΗΡΑΣ τὸ πώληριον.
Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his scrip." See more in *Welstein*.

Πηχὺς, σοῦ, ὁ. It may, I think, be best derived from πησῶ to fix, as denoting that part of the arm which, being fixed, or leaning upon some support, sustains or keeps steady a man's head and body in reclining. So the Heb. כַּמָּה of the same import as πηχὺς implies support, and the Latin cubitus is from cubo to lie down, recline.

I. Properly, *The lower part of the human arm from the elbow.* Thus used in *Homer*, *Il.* v. lin. 314,

Ἀμφὶ δ' ἱὸν φίλον υἱὸς ἔχυντο ΠΗΧΕΕ ΛΙΝΩ.
 About her much-lov'd son her arms she throws.
 Pope.

So *Odys.* xxiv. lin. 346,

Ἀμφὶ δὲ πωδὶ φίλῳ βάλει ΠΗΧΕΕ. —

II. *A cubit-measure, equal to the length of a man's arm from the elbow to the end of his middle finger, i. e. about 17½ inches.* occ. *John* xxi. 8. *Rev.* xxi. 17. Thus the Heb. כַּמָּה *Deut.* iii. 11, and the Latin cubitus, signify both the lower part of the arm, and a cubit-measure.

III. It denotes a short time, as the Heb. כַּמָּה a hand-breadth does *Ps.* xxxix. 5, or 6. So the English span is used for "any short duration." *Johnson.* occ. *Mat.* vi. 27. *Luke* xii. 25. The word in these two passages is plainly determined to the sense of time by *Luke* xii. 26, where our Saviour speaks of προσεῖναι ἐπὶ τὴν ἡλι-
 κίαν αὐτοῦ ΠΗΧΤΗΝ ἡμέραν, as being εὐλαχί-
 σον a very small thing, whereas adding a cubit to a man's stature would indeed be a great one. For this remark I am indebted to *Welstein* on *Mat.* vi. 27. The adjective πηχυῖος is in like manner applied to time by *Minermus*, Πισί Βίη, where, speaking of the shortness of hu-

man life, and comparing men to leaves, he adds,

Τὸς κύκλῳ ΠΗΧΤΙΩΝ ἐπὶ χερσὶν ἀνθρώπων
 Τεττομένο, —

Like these, for a short time the spring of youth
 We taste. —

See *Hammond* on *Mat.* vi. 27.

Πιαζῶ, from πιαζῶ.

I. To press by laying one's hand upon. So *Scapula*, in *jecta manu premp.*

II. To take hold on another, as by the hand, in a friendly manner. *Acts* iii. 7.

III. To lay hold or hands on, to catch, apprehend, in a violent and hostile manner. *John* vii. 30, 32, & al.

IV. To take, catch, as fish. occ. *John* xxi. 3, 10.

ΠΕΙΖΩ, from the Heb. נָדַד denoting compactness.

To press, press or squeeze down. occ. *Luke* vi. 38.

Πειθανολογία, ας, ἡ, from πειθάνος *persuasive*, *persuasive* (which from πειθω to persuade), and λόγος a word, speech.

Persuasive speech, plausible or enticing words or discourse. occ. *Col.* ii. 4.

Πικραίνω, from πικρός bitter.

I. To make bitter, embitter. occ. *Rev.* x. 9. Πικραίνομαι, *Pass.* To be made bitter, to be embittered. occ. *Rev.* viii. 11. x. 10.

II. Πικραίνομαι, *Pass.* To be bitter, bitterly severe or angry. occ. *Col.* iii. 19. So in the LXX it denotes to be bitterly angry, answering to the Heb. נָפַח to foam with anger, *Exod.* xvi. 20, *Jer.* xxxvii. 15. *Philo* likewise, cited by *Welstein* on *Col.* several times uses it in the same sense; and *Kypke* (whom see) produces the like application of it from *Dio Cassius*.

Πικρία, ας, ἡ, from πικρός.

I. Bitterness. occ. *Acts* viii. 23, where ὀλὴν πικρίας, *gall of bitterness*, denotes extreme wickedness, which in this present time is highly offensive to God and all good men, and is likely to be hurtful and destructive to others, and to which bitter suffering is reserved in the world to come. *Comp.* *Deut.* xxxii. 32, 33. Ρίζα πικρίας, *A root of bitterness*, *Heb.* xii. 15, means a wicked person, whose life and conversation is now offensive to God, and noxious to men. *Comp.* *Deut.* xix. 16.

II. Bitterness, bitter anger. occ. *Eph.* iv. 31. So the LXX use it, *Jer.* xv. 17, for the
 M m 3 Heb.

Heb. *צמ* *foam, indignation*; and the best Greek writers apply it in the same sense, as may be seen in *Wetstein* on Rom. iii. 14.

- III. *Bitterness, bitter and reproachful language.* occ. Rom. iii. 14. So *Plutarch* in *Wetstein*, ΠΙΚΡΙΑ των λόγων, *Bitterness of speech*;" and *Menander*, p. 338, lin. 327, edit. *Cleric*. Τοις λόγοις ΠΙΚΡΟΣ, *Bitter in words*."

ΠΙΚΡΟΣ, α, ον, from the Heb. *קָדָשׁ*, which as a N. fem. plur. *קָדָשׁ* is used for the fruits of the wild vine or bitter gourd, which are so excessively bitter and acrid as to be a kind of poison. See 2 K. iv. 39, and Heb. and Eng. Lexicon in *קָדָשׁ*; from which Heb. word may also be derived French *piquer*, and Eng. to *pique*.

- I. *Bitter to the taste, brackish, as water.* occ. Jam. iii. 11, where see *Wetstein*. I add that γλυκύς and πικρός are opposed in the same view by the Greek writers. Thus *Herodotus*, lib. iv. cap. 52, mentions the Scythian river *Hypanis*, which for some distance from its source is ΓΑΤΚΥΣ sweet, but afterwards becomes ΠΙΚΡΟΣ δεινώς excessively bitter, ἐκδίδου γὰρ ἐς αὐτὴν κρήνη ΠΙΚΡΗ, for a bitter spring runs into it;" and *Josephus*, De Bel. lib. vii. cap. 6, § 3, speaking of the springs of water near the castle of *Machærus*, says, ΠΙΚΡΑΙ—αὐτῶν τινες αἰν, αἱ δὲ ΓΑΤΚΥΤΗΤΟΣ εἶεν ἀπολειψασαί. Some of them are bitter, others by no means deficient in sweetness."

- II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus *Aristotle*, Eth. iv. cap. 5, cited by *Scapula*, 'Οι δὲ ΠΙΚΡΟΙ δυσδιαλῦτοι, καὶ πολὺν χρόνον ὀφίζονται. Men of a bitter disposition are hardly placable, and retain their anger a long time."

Πικρως, Adv. from πικρός.

Bitterly. In the N. T. it is applied only figuratively to weeping. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρως κλαίειν for the Heb. בכה מר to weep bitterly, Isa. xxxiii. 7, and for בכה מר to be bitter in weeping. Isa. xxii. 4.

Πιμπρημι, from the obsolete V. *πρω* to burn (which see under *Εμπρηθω*), by prefixing the reduplicate syllable *πι*, and

inserting *μ* before *π*, as in *πιμπλημι* from *πλω*.

To burn, inflame. Πιμπρημαι. Pass. To be inflamed, or to be swollen from inflammation. *Bochart* shews, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ. Acts xviii. 6, where comp. *Wolffius*, *Wetstein* and *Scheuchzer*, Phys. Sacra.

Πινακίδιον, ο, το. A diminutive of Πιναξ. See Πιναξ II.

A little writing-board or table, a writing-tablet. occ. Luke i. 63. *Arrian* uses this word, *Epictet*. lib. iii. cap. 22, p. 318. Dr. *Shaw*, Travels, p. 194, informs us, that the Moorish and Turkish boys in Barbary are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, adds he, for the Jewish children use the same, was the little board or writing-table (as we render it, Luke i. 63.) that was called for by *Zacharias*."

Πιναξ, ακος, ὁ, q. from *πινος*, ἡ, a pine-tree, which perhaps from Heb. עץ to turn, as the pine-tree, on account of its height and form, easily doth with the wind, according to that of *Horace*, lib. ii. ode 10. lin. 9, 10,

Sepius ventis agitatur ingens
Pinus.

The lofty pine by storms is often tost.

- I. A board, or plank, properly made of pine. Thus it is used by *Homer*, *Odys.* xii. lin. 67, for the planks of a ship,

Ἄλλα δ' ἔμν ΠΙΝΑΚΑΣ τε νῆσσι καὶ σωμασιν ὀντο
Κυμαθ' ἄλος φρεσιν. —

But both the planks of ships and limbs of men
The fierce waves dash.

- II. A board, or small plank of wood, which the ancients used to smear with wax, and then write on it, a writing-table, or tablet. Thus applied by *Homer*, II. vi. lin. 169. Comp. under Γραφω II. and Πινακίδιον.

- III. A large dish, a platter, a charger, in which meat is brought to the table. So *Homer*, *Odys.* i. lin. 141, *Od.* iv. lin. 57. *Od.* xvi. lin. 49, speaks of ΠΙΝΑΚΑΣ κρειων, dishes of flesh-meats, which were set on the table. It is highly probable, that,

that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. occ. Mat. xiv. 8, 11. Mark vi. 25, 29. Luke xi. 39. And to illustrate the horrid history in Mat. xiv. and shew that others have been guilty of like barbarities, I add from *Bayle's Dictionary* in FULVIA, Note (E), that "*Mark Antony* caused the *heads* of those he had proscribed to be brought to him [even] *while he was at table*, and entertained his eyes a long while with that sad spectacle. *Cicero's* head being one of those that was brought to him, he ordered it to be put on the very pulpit where *Cicero* had made speeches against him. But before this was put in execution, *Fulvia* [*Antony's* wife] took that *head*, spit upon it, and putting it in her lap, she drew it's tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against *Cicero*." See also *Welstein* on Mat. xiv. 11.

ΠΙΝΩ and ΠΙΩ, from the Heb. פה *the mouth*.

To drink. For the various applications of this word see Mat. vi. 25. xi. 18. xx. 22. xxiv. 49. Luke xvii. 27. John iv. 14. vi. 53, 54. Rev. xviii. 3, and comp. under Εσθω I. On Heb. vi. 7, *Welstein* (whom see) cites *Herodotus* several times using the expression ἡ γῆ ΠΙΝΟΥΣΑ ΤΟ ὙΔΩΡ.

Observe *πισται* in Luke xvii. 8, is the 2 fut. mid. 2 pers. sing. according to the Ionic, or rather the ancient, dialect, from *πιω*, as *φαίσται* in the same verse from *φαίω*. So *Πισθε* plur. Mat. xx. 23. See *Welstein* on both texts.

ΠΙΣΤΗΣ, ητος, η, from Πισ, σος, υς, το, *the fat*, which from Heb. פש *to spread*, for the fat of most animals is *spread* all over the body (comp. under Αιπαρος); or else *πιστης* may be deduced from the adjective *πισω*, ονος, ο, η, *fat*, and this from a corruption of the oriental פים; whence the Heb. N. פִּימָה and Greek *πυμω* signify *fat*, *suet*.

Fatness, as of the olive tree, to which also it is applied in the LXX, Jud. ix. 9. for the Heb. רשן *fatness*. occ. Rom. xxi. 17.

Πιπρασσω, from *πεσσω* (from *πειρω*, which

see), with the reduplicate syllable *πι* prefixed. But as כסר in Hebrew denotes both *to go about* and *to traffick*, and *σπαραστος* both *a passenger in a ship* and *a merchant*, so *πεσσω* signifies not only *to pass through*, but also *to sell*. Thus in *Homer*, Od. xiv. lin. 297,

Κυθη δε μ' ὧς ΠΕΡΑΣΗΣΙ. —

That he might *sell* me there.

Where observe, that in the text of *Schrevelius's* edition, with *Didymus's* Scholia, it is *παρασσι*, as if from *πρω*, which comes still nearer to *παρασσω*. *To sell*, for money or a price. Mat. xiii. 46. Acts ii. 45. iv. 34. Rom. vii. 14, where the phrase *πεπραμένος ὑπο την ἀμαρτίαν* means *sold*, as it were, *into the power of sin*, as a slave into that of his master. On Mat. xviii. 25, comp. Exod. xxii. 3. Lev. xxv. 39, 48. 2 K. iv. 1. Neh. v. 5, 8. Isa. l. 1.

ΠΙΠΩ, from the obsolete *περω* or *πιω*, with the reduplicate syllable *πι* prefixed.

I. *To fall*. See Mat. xiii. 4. xv. 14, 27.

II. *To fall down*. See Mat. ii. 11. iv. 9. xxvi. 39. Mark ix. 20. John xviii. 6, Acts v. 10.—as a house, Mat. vii. 25, 27.—a tower, Luke xiii. 4.—or walls, Heb. xi. 30. On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of *πιπρω* to a city or community is a mere *Hebraism*, for *Kypke* on Rev. xiv. 8, cites from *Euripides*, Τροίαν ΠΙΕΣΟΤΕΑΝ, *Troy fallen*, and from *Plutarch*, Σπαρτη ΠΕΣΟΤΕΗ, *falling Sparta*.

III. With *επι* following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16—as a lot, Acts i. 26.

IV. *To fall, perish, be destroyed*. See Mat. x. 29. Luke xxi. 24. 1 Cor. x. 8. Heb. iii. 17. Comp. Rom. xi. 11.

V. *To fail*. Luke xvi. 17, where see *Welstein*.

VI. *To fall into sin and a state of disfavour with God*. Rom. xi. 22. 1 Cor. x. 12.

VII. *To fall in judgement, to be condemned and punished*. Rom. xiv. 4.

ΠΙΣΤΕΩ, from *πιστις*, *faith, belief*.

I. Transitivity, with a dative following. *To believe, give credit to*. Mat. xxi. 25, 32. xxvii. 42. John v. 46. xii. 38.

II. Intransitively, *To believe, have a mental persuasi*...

M m 4

- persuasion. Mat. viii. 13. ix. 28. Jam. ii. 19.
- III. *To believe, be of opinion.* Rom. xiv. 2. Ὁς μὲν πιστεύει φαῖναι πάντα, *One believeth that he may eat all things.*
- IV. Πιστεύειν ἄνθρωπον, with a dative, *To trust oneself to.* John ii. 24.
- V. Πιστευομαι, Pass. with an accusative, *To be intrusted with.* Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. The profane writers apply it in the same manner. See *Wetstein* on Rom. iii. 2, and *Kypke* on 1 Cor. ix. 17.
- VI. Πιστεύειν εἰς, *To believe in or on Christ* implies knowledge of, assent to, and confidence in him. John iii. 15, 16, 18. xii. 11. xiv. 1. So Πιστεύειν ἐντί, *To believe on*, either with an accusative, Rom. iv. 5, 24; or dative following, Rom. ix. 33. x. 11. Πιστεύειν ἐν, *To believe in, give credit to*, Mark i. 15. These three phrases are taken from the similar Heb. one—בְּיָדָא *to believe in*, to which the last answers in the LXX of Ps. lxxviii. 22. and 32, (according to some copies). Πιστεύειν ἐν (*Alexand.*) or Πιστεύειν ἐν (*Complut.*) occurs also in the LXX of Isa. xxviii. 16.
- VII. Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. xiii. 12. xiii. 2. & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS, and in the ancient Syriac version, and is accordingly marked by *Wetstein* as what ought to be expunged, and is thrown out of the text by *Griesbach*. I own it sounds to me of a later age than the Apostolic.
- Πιστικός, η, ον, from πιστις *fidelity*. *Genuine, unadulterated, pure.* occ. Mark xiv. 3. John xii. 3. Thus *Theophylact* says, that by Ναρθὸν πιστικὴν is meant τὴν ἀδόλον ναρθὸν καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, *Nard unadulterated and faithfully prepared.* So *Jerome*, veram & absque dolo. See this interpretation further confirmed in *Suicer*, Thesaur. under Ναρθός, and by *Kypke*. I add from *Micandri* Fragment. p. 218, lin. 142, edit. Cleric. ΠΙΣΤΙΚΟΝ λόφος, *His discourse is genuine, or commands belief.*

- Πιστις, ἡ, Att. εὐσ, η, from πείθειν, 3 pers. perf. pass. of πείθω *to persuade*, and in pass. *to be persuaded, believe.*
- I. *A being persuaded, faith, belief.* Rom. xiv. 22, 23, where see *Macknight*; and *Campbell's Prelim. Dissertat.* p. 112. It generally implies such a knowledge of, assent to, and confidence in certain divine truths, especially those of the gospel, as produces good works. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, * 25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a knowledge of and assent to religious truths, such an one namely as may be without good works. See Jam. ii. † 14, 17, 18, 24, 26.
- II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles,* Mat. xvii. 20. xxi. 21. Mark. xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15, (where see *Macknight*). Mark xvi. 17.
- III. *The doctrine of faith, or of the gospel, promising justification and salvation to a live faith in Christ.* Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.
- IV. *The Christian religion.* See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude ver. 2.
- V. *Fidelity, faithfulness.* Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12, where see *Macknight*. On 2 Tim. iv. 7, comp. under Τύπος IV.
- VI. *Assurance, proof.* Acts xvii. 31. *Josephus* uses πιστις for proof or evidence, De Bel. lib. iv. cap. 5, § 4. So cap. 8, § 4, at the end, Τα μὲν δὲ περὶ τὴν Σόδομιν μυθουόμενα τοιαύτην εἶχει ΠΙΣΤΙΝ ἀπὸ τῆς οὐρεως. What is related concerning the country about Sodom has such sort of proof from a view of it." Thus likewise *Plato*, Phædon, § 14, p. 188. edit. *Forster*: Τὸτο δὲ ἰσως ἐκ οὐκείας δεῖται παραμυθίας καὶ ΠΙΣΤΕΩΣ—But this perhaps wants no little discourse and proof—" Comp. under Παρεχών VIII.
- VII. *Belief, or persuasion, of the lawfulness of an action.* Rom. xiv. 23.

* See *Wetstein*, *Griesbach* and *Bowyer*.

† See *Randolph's* Sermon on this text.

‡ See *Doddridge's* Paraphrase and Note on this verse.

Πιστός,

πισος, q, w.

I. *Faithful, certain, worthy to be believed, true.* 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. & al. Thus in the profane writers it generally signifies *worthy of belief, credible*; *Raphaelius* shews it is in this sense joined with *αλος* by *Polybius*, and *Arrian*. Comp. *Wetstein* on 1 Tim. i. 15.

II. *Faithful, true, just, observant of and steadfast to one's trust, word, or promises.* See Mat. xxv. 21, 23. Luke xii. 42. xvi. 10. 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2, comp. 1 Mac. xiv. 41, and see Bp. *Chandler's* Defence of Christianity, p. 38, &c. 1st edit.

III. *Believing or giving credit to another.* John xx. 27, where see *Campbell's* Note, and comp. Gal. iii. 9. *Plato*, according to *Scapula*, uses it in this sense. But *Quintilian* Hence

IV. *One who believeth in the Gospel of Christ, a Believer, a Christian.* Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. 1 Tim. vi. 2. Tit. i. 6, & al.

πισω, w, from πισος.

To confirm, establish, ascertain, q. d. to make faithful, or certain. *πισομαι*, *μαι*, pass. spoken of a person, To be confirmed in, assured of. occ. 2 Tim. iii. 14. See *Wetstein* on the place, and *Swicer* Thesaur. in *πισω*.

πιω, from Heb. פה the mouth.

To drink. An obsolete V. whence in the N. T. we have 2 aor. *πιον*, imperat. *πιε*, infin. *πιειν*, particip. *πιων*, 2 fut. *πιω*, Luke xxii. 18. 2 fut. mid. 2 pers. Ionic *πισας*, Luke xvii. 8. See under *πιω*.

πλανω, w, from πλανη.

I. Properly, To lead out of the way, cause to stray or wander. It occurs not, however, strictly in this sense as a V. active in the N. T.

II. *Πλαναομαι*, *μαι*, Pass. To err, stray, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.

III. *Πλαναομαι*, *μαι*, Pass. To wander, as men. Heb. xi. 38, where see *Harmer's* Observations, vol. iv. p. 518.

IV. In a figurative sense, To seduce, deceive. Mat. xxiv. 5, 11, 24. John vii. 12. *Πλαναομαι*, *μαι*, Pass. To be seduced, deceived. Luke xxi. 8. John vii. 47.

V. *Πλαναομαι*, *μαι*, To err, be mistaken. Mat. xxii. 29. Mark xii. 24, 27.

ΠΛΑΝΗ, ης, ι, perhaps from the Heb. פנה to separate.

I. Properly, A wandering out of the right way. See Jam. v. 20.

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11.

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3.

IV. *Seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. & Comp. ver. 1, 2, 3.

The above cited are all the passages of the N. T. wherein the word occurs.

Πλανητης, α, δ, from πλαναομαι to wander.

A wanderer, wandering. occ. Jude ver. 13,

where, I think, *αστερες πλανηται* can mean nothing but those five wandering stars which we call planets, namely.

Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see *Cicero*, De Nat. Deor. lib. ii. cap. 30.) Thus the words are used by *Philo Byblius* in *Eusebius*,

Præp. Evang. lib. i. cap. 9, p. 33. A speaking of the Egyptians and Phenicians; *Φυσικοι δε ηλιον και σεληνην και*

τους λοιπους ΠΛΑΝΤΑΣ ΑΣΤΕΡΑΣ, και τα στοιχεια, και τα ταυτοι συναφθ, Θεω

μονον εινωσκον. The natural Philosophers acknowledged only the sun, the moon, and the other planets or wandering stars, and the elements, and what was connected with them, for Gods."

Comp. p. 28. A. *Plato*, cited in the same work, lib. xi. cap. 30, p. 558. C.

after mentioning the sun and moon, speaks of *πεντε αλλα αστρα επικλην*

εχοντα ΠΛΑΝΗΤΕΣ, the five other stars called planets." And the learned *Dutens*, in his Enquiry into the Origin of Discoveries, &c. p. 165, Note (a),

Eng. edit. cites *Diodorus Siculus*, lib. i. p. 78, mentioning *τας τε των ΠΛΑΝΗΤΩΝ ΑΣΤΕΡΩΝ κινήσεις και περιόδους*

και στήριμους, the motions, periods, and stations of the planets" as well known to the ancient Egyptians. "The Jews,

says *Doddridge* on Jude ver. 13, are said to have called their teachers stars; and they are represented under that emblem

Rev. i. 16. ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and some-

times retrograde, they are proper emblems of persons so unsettled in their principles, and so irregular in their be-

haviour, as these men were."

Πλανος,

Πλανος, ὁ, και ἡ, και το—ον, from πλανη *error, deceit.*

Deceiving, deceitful, seducing. It is properly an adjective. occ. 1 Tim. iv. 1, (where however fourteen MSS and several printed editions read πλανης, so Vulg. *erroris*.) But hence πλανος, s, ὁ, is used as a substantive, *a deceiver, impostor.* occ. Mat. xxvii. 63. 2 Cor. vi. 8. 2 John ver. 7. twice.

ΠΛΑΞ, πλακος, ἡ. The Greek Etymologists deduce it from πλατυς *broad*, q. πλαταξ. It may, I think, be better derived from πλασσω *to form, fashion*; but best of all from the Heb. חֵצֶה *to cleave*, and as a N. *A fragment, or piece broken off*, see Jud. ix. 53, in Heb. whence also the Eng. *flake*.

A table or slab of stone. occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3.

In the LXX it is used as in the N. T. for the Heb. חֵצֶה *a smooth plank*. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλασμα, ατος, το, from πηλασμαι, perf. pass. of πλασσω *to form, fashion.*

Somewhat formed or fashioned, figmentum. occ. Rom. ix. 20.

ΠΛΑΣΣΩ. The Greek Lexicographers deduce it from πηλος *clay*: But it may be better derived from the Heb. עָבַד *to adjust, adapt, contrive*.

I. *To form, fashion*, as a statuary, or the like. So Plutarch, as cited by Scapula, speaks, Φειδῆς ΠΛΑΤΤΟΝΤΟΣ, of Phidias (an eminent statuary's) *fashioning or carving*. Comp. LXX in Hab. ii. 18, with the Heb. or with the Eng. Translation.

II. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the potter's business more than to the *statuary's*, or &c. Comp. next sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX.

III. *To form*, as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8, for the Heb. יָצַק *to form, fashion*.

Πλασος, η, ον, from πλασσω *to form*, also *to feign, devise*.

Artificial, artful. occ. 2 Pet. ii. 3. Plato

uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ *for making an artificial laboured discourse*, Apol. Socrat. § 1.

Πλατεια, ας, ἡ. See under Πλατυς II.

Πλατος, εος, υς, το, from πλατυς *broad*.

Breadth. occ. Rev. xx. 9. xxi. 16, twice. Eph. iii. 19, where observe, that terms of *Architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22, and under Αρτεμις.

Πλατυνω, from πλατυς *broad*.

I. *To make broad, widen.* occ. Mat. xxiii. 5.

II. Πλατυνομαι, Pass. *To be dilated, enlarged*, as the heart in tender love and benevolence. I cannot forbear observing, that the expression καρδια πεπλατυνται is strictly and philosophically just; *the heart of man is really dilated by love and zealous affection*, and in consequence, while he is under the influence of those joyful passions, his pulse becomes *strong and full*. occ. 2 Cor. vi. 11, 13. Comp. Isa. lx. 5, and Heb. and Eng. Lexicon under צָרַח I.

ΠΛΑΤΤΩ, εια, υ. The most probable derivation of it seems to be from the Heb. עָבַד *to set free, deliver*, q. d. *to set at large*, according to Ps. xxxi. 8.

I. *Broad, wide.* occ. Mat. vii. 13.

II. Πλατεια, ας, ἡ, *A broad place* (χωρα being understood) of a city, *a broad street or open place*, platea. Mat. vi. 5. Luke xiv. 21. Acts v. 15.

ΠΛῶ, from the Heb. מָלַא *to fill*, ὁ being changed into it's sister labial π, εφωνας *gratiâ*, for the 'sake of a more agreeable sound, as it is also in the old Latin derivative pleno *to fill*; whence plenus, impleo, cimpleo, &c.

To fill. An obsolete V. whence may be deduced 1 fut. πλησω, 1 aor. πλησα, (see Mat. xxvii. 48. John xix. 29.) &c. the latter of which often answers in the LXX to the Heb. מָלַא. See under Πληθω.

Πλεγμα, ατος, το, from πηλειμαι perf. pass. of πλεκω *to plait*.

A being plaited or braided, a plaiting or braiding. occ. 1 Tim. ii. 9.

Πλεισος, η, ον. An irregular superlative, from πολυς *many*, q. πολισος, or from πλεος or πλειος *full*, used by Homer, Il. x. lin. 579. Il. xi. lin. 636, & al.

Very many, very great in number, the most.

- most. occ. Mat. xi. 20. xxi. 8. Πλειον, τo, neut. used adverbially, *κατα* and *μωρος*; being understood, *At the most*. occ. 1 Cor. xiv. 27.
- II. Πλειον, ονος, δ, η, και το—ον. An irregular comparative, from πολλος *many*, q. πολλων, or from πλεος or πλειος. Comp. under Πλειστος.
- I. *More* in number. Mat. xxi. 36. xxvi. 53. Luke ix. 13. 'Οι πλειους, *The more, the greater part or number*. Acts xix. 32. 1 Cor. xv. 6. Also, Πλειονες, plur. *Many, a great many*. Luke xi. 53. Acts xiii. 31. xxi. 10. xxvii. 20. xxviii. 23.
- II. *More* in quantity. Mark xii. 43. Luke xxi. 3. John xv. 2. Πλειον, neut. used adverbially, *More*, of two, Mat. v. 20; or, as we commonly express it, *Must*, Luke vii. 42. Επι πλειον, *Longer, in or by more words*. Acts xxiv. 4. Thus used also in *Polybius*. See *Raphelius*.
- III. *More, greater, more excellent*. Mat. vi. 25. xii. 41, 42. Mark xii. 33.
- IV. *Of time, Longer*. Acts xviii. 20.
- ΠΑΕΚΩ, perhaps from Heb. תבא *a distaff*, used in spinning or twisting flax together. *To plait, plico*. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2.
- Πλεοναζω, from πλεω *more*.
- I. *To have more, than enough namely, to abound, superabound*. occ. 2 Cor. viii. 15.
- II. *To cause or make to abound*. 1 Thess. iii. 12. Comp. 2 Cor. ix. 8.
- III. *To abound, be abundant*. Rom. vi. 1. Phil. iv. 17, & al. On Rom. v. 20, comp. ch. iii. 20. vii. 7, 8, 9.
- Πλεονεκω, ω, from πλεον *more*, and εχω *to have*.
- In general, *To have more than others, or than one ought, to have the advantage of*.
- I. With a genitive of the thing following, *To have more or a greater share than others, whether of good, as Thucydides, lib. vi. των ωφελιμων* η ΠΑΕΟΝΕΚΤΕΙ *μονον, Hath not only the greatest share of the benefits,*—or of evil, as *Xenophon, Cyropæd. lib. i. ΠΑΕΟΝΕΚΤΕΙΝ τε ψυχης και πονων, To have the greatest share of, or to endure the most, cold and labour.*
- II. In the N. T. it is used only in a bad sense. Transitively, with an accusative of the person, *To make a gain or prey of, to defraud, aliquem quæstui habere*. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6.

In which last text *Theodore, Chrysostom, Theophylact*, and others of the Greek commentators, explain *πλεονεκτειν* of *defrauding or injuring* our brother by *adultery*; so likewise do many of the moderns, as *Erasmus, Heinsius, Whitby, &c.* and indeed the context, both preceding and following, clearly proves that it relates to *this sort of injustice*. See more in *Suicer* Thesaur. under *Πλεονεκτω*, and in *Whitby* and *Kypke* on the text.

III. *To get the better, as an enemy, whether by force, conduct, or fraud*. *Elsner* produces several passages where it is so applied by the Greek writers, who likewise use the passive *πλεονεκτομαι, υμαι*, for *being worsted*. Thus *Plutarch*, ΠΑΕΟΝΕΚΤΟΤΜΕΝΟΣ ὑπο των πολεμιων, *Being worsted by the enemies.* So 2 Cor. ii. 11, 'Ινα μη πλεονεκθηθωμεν ὑπο το σατανα, *Lest we should be overcome by Satan*, i. e. *Lest Satan should get an advantage of us, as it is well rendered in our translation*. See *Wetstein*.

Πλεονεκης, η, δ, from πλεονεκτω.

I. *Covetous, avaricious*, q. ΠΑΕΟΝ ΕΧΕΙΝ βουλομενος, *desirous of having more*, than his due namely. occ. 1 Cor. v. 10, 11. vi. 10.

II. *A person exorbitantly addicted to carnal lusts*, "alewd, lascivious libertine." *Locke*. occ. Eph. v. 5.

Πλεονεξια, ας, η, from πλεω *more*, and εχω *to have*.

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches*. Luke xii. 15. Mark vii. 22, where *Campbell*, whom see, "Insatiable desires." Comp. 2. Pet. ii. 14.

II. *A defraudation, extortion, a gift or kindness extorted by importunity and force, as it were, and conferred with grudging*. occ. 2 Cor. ix. 5, where see *Macknight*.

III. *Inordinate lust, or "exorbitant desire in venereal matters."* *Locke*. Eph. v. 3. Col. iii. 5. Eph. iv. 19, Εις εφλασιαν αναβασις πασης εν πλεονεξια, "To the committing of all uncleanness, even beyond the bounds of natural desires." *Locke's Paraphrase*. See also his Note here, and on Eph. v. 3. It may be worth adding, with *Whitby* on 1 Thess. iv. 6, that *Plato* uses *πλεονεξια* in a like view, where *Socrates* tells *Callicles*, when pleading for those pleasures, that men ought not to be

be ἐπιθυμίας ἀκολασύης, of unbounded lusts, ου δε ΠΑΕΟΝΕΞΙΑΝ οἱσι δειν ασκαιν, but thou, says he, thinkest that a man may exceed in these matters." The same *Plato*, De Repub. lib. ix. speaks of men given to sensual pleasures, ἐνεκα της τωτων ΠΑΕΟΝΕΞΙΑΣ κυριτωεις και λακισζοντες αλληλας, on account of their inordinate lust after these things butting and kicking one another." See *Blackwall's Sacred Classics*, vol. ii. p. 211.

Πλευρα, ας, η, q. from πλεω to be, and ευρος broad, as being the breadth, as it were, of the body, or of whatever it is spoken of. The side of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. Hence the Eng. *pleurisy*, *pleuritic*.

ΠΑΕΩ, from the Heb. קָטַע to cut, cleave; whence also the Eng. *plough*. To sail in a ship, q. d. to cut the sea in sailing. Thus τεμνειν to cut is applied in Greek, as the words seco, sulco, &c. often are in Latin, and cut, plough in Eng. So *Homer*, Odyss. iii. lin. 174, 5,

Και φωγει πλεατος μισση εις Ευβοαν
TEMNEIN.

And ordered us to plough the deep
Straight to Eubœa.

And *Virgil*, Æn. v. lin. 2,

Fluctuque atros Aquilone secabat.
Cuts his wat'ry way.
DRYDEN.

Æn. x. lin. 166,

Massicus aratâ princeps secat æquora Tigri.
Brave Massicus i' th' Tiger cuts the seas.

—lin. 197,

Et longæ culcat maria alta corind.
And with a length of keel he ploughs the deep.

So *Dryden* renders Æn. i. lin. 39,

Et spumas salis ære ruebant.
And ploughing frothy furrows in the main.

occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24.

Πλεων, ονος, δ, η, και το πλεον, the same as πλειων, which see.

More. occ. Luke iii. 13.

Πληγη, ης, η, from perf. mid. παπλησα of πλησσω to strike.

I. A stroke, a stripe, a wound. See Luke x. 30. xii. 48. Acts xvi. 23, 33.

II. A plague, calamity, affliction. Rev. xi. 6. xv. 1, 6. It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλάσα for πληγη: But I must confess, when I *find that the Islandic *plaga* denotes a calamity, the Swedish *plaga* and Irish *plagam* to *plague*, the Welsh *pla*, and Dutch *plaag* a *plague*, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek πληγη, not from the V. πλησσω, but from the Heb. קָטַע to cleave, cut or break in pieces.

Πληθος, εος, υς, το, from πληθω to fill. A multitude, a great number. Mark iii. 7, 8. Luke i. 10. ii. 13. Jam. v. 20. 1 Pet. iv. 8, & al. freq. On Luke v. 6, see *Herodotus*, lib. i. cap. 141, cited in *Wetstein*. Φρυγανων πληθος, A number of sticks. occ. Acts xxviii. 3. *Pricæus* in *Pole Synops.* shews that πληθος is in the best Greek writers likewise applied to inanimate things.

Πληθυνω, from πληθος a multitude, which from πληθος the same.

Transitively, To multiply, increase, cause to multiply or increase. 2 Cor. ix. 10. Heb. vi. 14. Also, Intransitively, To multiply, be multiplied. Acts vi. 1. Πληθυνομαι, pass. To be multiplied or increased, to abound. Mat. xxiv. 12. Acts vi. 7. xii. 24; where it is applied to the word of God, considered as a divine seed bringing forth abundant increase. See *Doddridge* on the place, and comp. Αυξανω III.

Πληθω, from the obsolete V. πλωω to fill, which see; whence the reduplicate verbs πιμπλω and πιμπλημι the same.

I. To fill, make full, as a sponge with vinegar, Mat. xxvii. 48. John xix. 29.—a marriage feast with guests, Mat. xxii. 10.

II. To fill, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67, & al.—with fear, Luke v. 26.—with madness, Luke vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17. xiii. 45.—with confusion, Acts xix. 29.

* "PLAGUE, pestis, C. B. pla, B. plaeg, Gr. πλάσα, Dor. πλάσα, Islandis plaga, est calamitas, Succis plaga to plague, Hibernii plagam, L." *Lye's Junius Etymol. Anglican.*

III. In

III. In the Pass. *To be fulfilled, completed, ended, of time.* Luke i. 23, 57. ii. 21, where the meaning certainly is not that the eight days were ended, but that the eighth day was come. See Gen. xvii. 12. Lev. xii. 3, and comp. Συμπληρω III.

Πληκτής, ε, δ, from πλησσω *to strike*.

A striker (so Plutarch in Marcell. p. 298. C. τῇ χειρὶ πληκτής); or, a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren. Thus the Greek commentators, Theodoret, Chrysostom, and Ecumenius, understand it: But Theophylact, joining both the proper and figurative sense of the word together, explains it, *μητὲ δια χειρὶν πληγίσια, μητὲ δια σικκῶν λόγων καὶ αποτομῶν ακαιρῶς*, neither smiting with the hands, nor unseasonably with bitter and severe words." occ. 1 Tim. iii. 3, (where it is opposed to *αμαχον*.) Tit. i. 7. See Suicer Thesaur. and Elsner and Kypke on 1 Tim. the latter of whom explains the word by vehemens, impetuosus, litigator, vehement, impetuous, quarrelsome.

Πλημμυρα, ας, ῆ, from πλημυή *the flow of the sea*, as opposed to the ebb (which from πλημι or πλωω *to fill*) and μύρω *to flow*, which from the oriental מור the same.

I. *The flow of the sea, full or high tide.* Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation*, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job. xl. 18, or 23, *Εὰν γαγγῆται πλημμυρα*, *If there be a flood, for the Heb. הָיָה שָׁמַיִם יָרֵךְ, Behold the stream may press*; so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake.

Πλην, An adverb or conjunction, from πλεον *more*.

I. An Adverb.

1. Governing a genitive, *Besides*, q. d. *more than*. Mark xii. 32. John viii. 10. Acts xv. 28. xxvii. 22.
2. With a genitive. *Besides, except*. Acts viii. 1. So with ὅτι and a verb following, *Except that*, q. d. *more than that*. Acts x. 23.

II. A conjunction.

1. *Moreover, but moreover*, q. d. *what is*

more. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. Luke xii. 31. Hence

2. *Adversative, But*. Luke xxiii. 28.

3. *But, yet, nevertheless*. Mat. xviii. 7. xxvi. 39. Luke x. 20, et al.

Πληρης, εος, ες, ὁ, ῆ, και το—ες, from πλωω or πλημι *to fill*, compounded perhaps with ῥω *to flow*.

I. *Full, in a passive sense, filled*. Mat. xiv. 20. xv. 37, & al. Comp. Luke iv. 1. Acts vi. 3, 5, 8. xix. 28. Πληρης λεπρας. *Full of leprosy*, Luke v. 12, means over-run with that disease.

II. *Abounding or abundant in*. John i. 14. Acts ix. 36.

III. *Abundant, copious, ample*. 2 John ver. 8.

IV. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to σταχυς *ears of corn*, for the Heb. מלֵךְ *full*, Gen. xli. 7, 22.

Πληροφορεω, ω, from πληρης *full*; and φορεω or φέρω *to carry*.

I. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5, where Chrysostom and Theophylact explain it by πληρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. Πληροφοροεμαι, εμαι, pass. *To be fulfilled*. occ. 2 Tim. iv. 17. So the Vulg. impleatur, Chrysostom πληρωθη, and Theophylact βαλειωθη, ἡ εἰς παρας ελθῃ και πληρωθη, *might be established, or might be brought to an end and completed*." And in this sense of *being accomplished*, I think Campbell, whom see, has proved that it ought to be understood, Luke i. 1. Comp. also Millii Proleg. p. v.

II. Πληροφοροεμαι, εμαι, Pass. *To be fully persuaded, or convinced*. occ. Rom. iv. 21. xiv. 5. See Wolfius and Whitby on this latter text, and Suicer's Thesaur. in Πληροφορεω. Clement in 1 Cor. § 42, and Ignatius Magnes. § 8, 11, & al. use the word in this sense.

Πληροφορια, ας, ῆ, from the same as πληροφορεω.

Full conviction or assurance. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. Comp. Πληροφορεω II.

Πληρωω, ω, from πληρης *full*.

I. *To fill*, as a net with fish, Mat. xiii. 48.—as a house with a perfumed smell, John xii. 3. Comp. Acts. ii. 2. Eph. i. 23, where πληρωμας is for πληρενιος. So Xecorphon, as Beza hath observed, uses πληρεσθαι for πληρεν, Hist. Græc. lib. vi.

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On Acts ii. 28, we may remark that *Longinus*, De Sublim. sect. vii. has the similar expression, ἡ ψυχὴ—ΠΑΡΕΠΛΗΡΩΤΑΙ ΧΑΡΑΣ, The soul is filled with joy."

II. To fill up, as a valley, Luke iii. 5.—or a measure. Mat. xxiii. 32.

III. To fill up, supply. Phil. iv. 19.

IV. To fulfil, complete, of time, Mark i. 15. Luke xxi. 24. John vii. 8. Acts xxiv. 27.—of number, Rev. vi. 11.

V. To complete, perfect. John xv. 11. Phil. ii. 2. Col. ii. 10.

VI. To complete, finish, end. Luke vii. 1.

VII. To fulfil, complete, accomplish, perform fully. Mat. iii. 15. Luke ix. 31, (where see *Kypke*.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17, where see *Elsner* and *Wolfius*.

VIII. To preach or explain fully. Rom. xv. 19. Col. i. 25.

IX. To fulfil, accomplish, or perform, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 30. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, Τότε ἐπληρώθη, Then was fulfilled, Ὅπως and ἵνα πληρωθῇ, That it might be, or So that it was, fulfilled, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17.

On Mat. ii. 15, observe that Hos. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St. Matthew tells us, was fulfilled by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application let us turn to Exod. iv. 22, 23, where God commandeth *Moses*, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me*. In delivering which message to Pharaoh, Exod. v. 1, *Moses and Aaron say, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness*. Now under the Patriarchal dispensation, every first-born son in the holy line, reckoning from the *Father*, i. e. every one who had the rights of

primogeniture, was a type of the *Great First-born**, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. The people of Israel then being thus solemnly declared by God himself to be his Son, even his *First-born*, must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the LORD gave to Israel this high title, on occasion of his calling him out of Egypt. Believers therefore might naturally expect that something similar to the calling of Israel out of Egypt, would happen to Him whom Israel represented. If *Jesus* then was indeed the *Messiah* the Son of God, the *Great First-born*, St. Matthew very pertinently applied *Hosea's* words concerning God's calling Israel when a child (i. e. in a political sense, as not being yet formed into an independent nation) out of Egypt, to his calling the anti-type of Israel, even his beloved child *Jesus*, out of the same country.

As to Mat. ii. 17, 18, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of Israel as historical types of the Christian church and people, and what happened to those as types of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon* as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet *Jeremiah*, ch. xxxi. 15, 16, 17, though in their primary, immediate and outward sense certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, fulfilled or accomplished, i. e. in their ultimate and highest view, by the slaughter of the infants at *Bethlehem*, and it's neighbourhood. Yea, the expression that Rachel would not be comforted, because they were not, is more properly applicable to a natural, than to a political death†. Comp. under *Eph. VIII*. With regard to Mat. viii. 17, it is almost a li-

* See Πρωτογενής below, and *Heb.* and *Eng. Lexicon* under בְּרִיךְ I.

† See Mr. *Louth's* Notes on Jer. xxxi. 15, and an excellent Sermon of Dr. *George Horne's* (late Lord Bishop of Norwich), vol. i. Disc. x.

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teral translation of the Heb. of Isa. liii. 4, which undoubtedly may, and, I think, ought to, be rendered, *Surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17, will likewise very well bear. Comp. Βασαζω III.

X. When Christ says, Mat. v. 17, *I came not to destroy the law or the prophets, αλλά πληρωσας but to fulfil*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take *πληρωσας* in it's most extensive sense, as denoting that Christ came not only to fulfil the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine. See Kypke.

XI. Πληρον την καρδιαν, *To fill the heart.* Acts v. 3. This is an hebraical or hellenistical expression signifying to embolden, and corresponding to the Hebrew one, בל מל מל, used Esth. vii. 5, Eccles. viii. 11, and by the LXX in the former text rendered εὐλομησε *hath dared*, and in the latter ΕΠΑΛΗΡΟΦΟΡΘΗ Ἡ ΚΑΡΔΙΑ.

Πληρωμα, ατος, το, from πληρωω to fill. Properly, *A filling, or filling up.*

I. *A fulness, or being full.* occ. Mark viii. 20. Ποσων στυριδων πληρωματα κλασματων ηραται; *How many baskets full of fragments*, literally, the fulnesses of how many baskets of fragments, did ye take up?

II. *Somewhat put in to fill up.* occ. Mat. ix. 16. Mark ii. 21.

III. *A fulness, complete number.* occ. Rom. xi. 12, 25, where see Whitby and Doddridge. In both texts it imports a general conversion to Christianity. See Macknight.

IV. Πληρωμα της γης, *The fulness of the earth*, i. e. all the good things with which the earth is filled or plentifully stored. occ. 1 Cor. x. 26, 28. Comp. Ps. xxiv. 1. Observe, that in 1 Cor. x. 28, the words το γαρ Κυρις η γη και το πληρωμα αυτης are wanting in eleven MSS, seven of which ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Witsstein, to whom we may add Bp.

Pearce (whom see), and omitted in Griesbach's text.

V. Πληρωμα νομου, *A fulfilling of the law.* occ. Rom. xiii. 10. Comp. ver. 8.

VI. Πληρωμα ευλογιας, *A fulness of blessing*, i. e. a full and abundant blessing. occ. Rom. xv. 29. Comp. under Ευλογια IV.

The Apostle prays, Eph. iii. 19, *να πληρωθωσιν εις παν το πληρωμα το Θεου, that they may be filled with all the fulness of God*, i. e. says Theodoret, *να τελειωσιν αυτον εν οικω δεχωσιναι*, that they may receive him entirely for an inhabitant." See also Doddridge and Macknight.

Εις μετρον ηλικιας το πληρωματος το Χριστου, Eph. iv. 13, *To the measure of the full stature of Christ*, i. e. to that full stature or growth in spiritual graces which becomes the body of Christ. See Whitby and Wolfius on the text.

VII. *The fulness of time* denotes the completion of a particular period of time before ordained and appointed. Eph. i. 10. Gal. iv. 4, where see Raphelius and Wolfius.

VIII. *Completion.* The church is called the πληρωμα of Christ, who filled all in all. Eph. i. 23. *Επληρωσε γαρ αυτην*, says Theodoret, *παιδοδασων χρισματων και οικαι εν αυτη, και εμπαιρωται κατα την προφητικην φωνην. Τετο δε ακριβεστερον κατα τον μαλλοντα βιον γενησεται.* For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the Prophets express it. But this will be done more perfectly in the life to come." Locke also takes the word here in a passive sense for a thing to be filled and completed. But Theophylact's interpretation seems better, who says the Church is the Πληρωμα Completion of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete." Macknight on Rom. xi. 12.

IX. *The fulness of divine graces and mercies in Christ.* John i. xvi, where "the expression *Εκ το πληρωματος ατος* is very observable. The Gnosticks in general, and the Cerinthians in particular, were wont to talk much of the πληρωμα or fulness, by which they meant a fictitious plenitude of the Deity, in which the whole race of *Æons* was supposed to sub-

sist,

sist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the *Valentinians* (and probably of the elder *Gnosticks* also), that they were themselves of the *spiritual* seed, had *constant* grace, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all Believers at large have received of the *plenitude* or fulness of the Divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned *Waterland*, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the *History of Heresy* in the primitive church, can hardly doubt but St. John alluded to *Cerinthus* and his followers in the above expression.

X. *The fulness of the Godhead in Christ*. Col. ii. 9, (where see *Blacknight*) i. 19. Comp. *Bulensaw* l. The word *Πληρωμα* in these expressions of St. Paul, as in that of St. John under Sense IX. seems likewise to glance at the fictitious *Πληρωμα* of *Cerinthus*, whom, as we learn from **Jarome*, the Apostle often *lashes*, and who was so far from teaching that the *Pleroma*, or *Fulness of the Godhead dwelt bodily in Christ*, that, according to *Irenaeus*, a very early witness, he taught that † "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and

continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." *Ignatius* also seems to allude to the *Cerinthian* Heretics when, in his salutation to the Church of *Ephesus*, he calls it *Ευλοφημένη εν μεσέβι Θεου Πατρός, ΠΛΗΡΩΜΑΤΙ*. Blessed in the greatness of God the Father, *The Pleroma* or *Fulness*; and when he salutes the Church of the *Trallians*, *Εν ΤΩ ΠΛΗΡΩΜΑΤΙ*, In the *Pleroma* or *Fulness*.

The above cited are all the passages of the N. T. wherein *πληρωμα* occurs.

Πλησιον, An adv. governing a genitive, from *πσλας* the same, and this perhaps from the Heb. *בסל* to make level, even, smooth; or from the same word in the sense of *weighing*, in order to which things must be brought *nigh* to each other.

I. Near. John iv. 5.

II. *Πλησιον*, with the prepositive article masc. δ, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. 'Ο *ων πλησιον*, One who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x. teaches us to extend it to all mankind, as St. Paul also doth Rom. xiii. 8, 9, where, in explaining the command of *loving* our neighbour as ourselves, he uses *ἑτερον* another, i. e. any other man, as a synonymous term with *τον πλησιον*, a neighbour. *Raphelius* on Mat. v. 43, shews from *Polybius*, that the Heathen Greeks, in this preferable to the Pharisaical Jews, by δ *πλησιον* a neighbour meant any man, even *εχθρος* an enemy.

Πλησμονη, ης, η, from *πσπλησμαι* perf. pass. of *πληθω* to fill, of the same form as *πσπσρση* from *πσπσρσαι*.

A repletion, satisfying. occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3, and often by the profane writers in the like view. See *Elxner* and *Wetstein*.

ΠΛΗΣΣΩ, or *ΠΛΗΤΤΩ*, from the Heb. *רס* to shake.

To smite, strike. occ. Rev. viii. 12, where it is applied to the sun, moon, and stars; and the learned *Daubur* observes, that the *Rabbinical* Jews in like manner use the

* Speaking of the seeds of the *Cerinthian*, *Ebion*, and other heresies, which denied that Christ was come in the flesh, he says, "Quos & ipse (*Joannes*) in Epistola sua Antichristos vocat, & Apostolus Paulus frequenter percutit." Prolog. in Mat.

† "Illi (i. e. *Cerinthus* and the *Nicolaïtans*) dicunt alterum quidem Fabricatorem, alium autem Patrem Domini: Et alium quidem Fabricatoris Filium; alterum vero de superioribus, Christum, quem & impossibilem perseverasse, descendentem in Jesum Filium Fabricatoris, & iterum revolsse in suum *Pleroma*." *Irenaeus*, Advers. Hæres. lib. iii. cap. 11, p. 218, edit. Græc.

the Chald. ܢܦܠ, which in their style signifies * *to strike*, and the N. ܢܦܠ *smiting*, to express an eclipse of the sun or moon: In which sense also the Latins apply the verbs percutere and icere to *smile, strike*†. Comp. *Vitrina* on Rev.

Πλοιαριον, ο, το. A diminutive of πλοιον. *A little ship, or vessel, a sailing-boat.* Mark iii. 9. iv. 36.

Πλοιον, ο, το, from πωλωα perf. mid. of πλωω *to sail*.

A sailing-vessel, whether large or small, a ship, a bark. See Acts xxvii. 37. Jam. iii. 4. *A sailing-boat.* See Luke v. 3, 7.

Πλος, ος; ος, ο; δ, also Πλος, gen. πλοος, (comp. Νος) from πωλωα perf. mid. of πλωω *to sail*.

I. *Sailing, navigation.* occ. Acts xxvii. 9. So *Agrippa* in *Josephus*, Ant. lib. xvi. cap. 2, § 1. ΤΟΝ—ΠΑΟΥΤΗΝ, ἐνδοκίονος το χειμῶνος, ΟΥΚ ἐνομιζεν ΑΣΦΑΛΗ, thought that, as winter was approaching, sailing was not safe."

II. *A course by sea, a voyage.* occ. Acts xxi. 7. xxvii. 10.

Πλοσιος, ια, ιον, from πλωτος *riches*.

I. *Rich, having, or abounding in, riches.* Mat. xxvii. 57. Luke xii. 16. xiv. 12, & al. freq.

II. *Rich, in a spiritual sense, i. e. in faith, holiness, and good works.* See Jam. ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. *Rich, in glory and happiness, as Christ was before his incarnation.* 2 Cor. viii. 9. Comp. John xvii. 5.

IV. *Rich, abounding, as God in mercy.* Eph. ii. 4.

Πλοσιως, An Adv. from πλοσιος.

Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλωσω, ω, from πλωτος.

I. *To be or grow rich.* 1 Tim. vi. 9.

II. *To be rich, in a spiritual sense, and that whether in imagination only,* Luke i. 53. (comp. Rev. iii. 17. Mat. ix. 13. Mark

* Thus in the Talmudical Tract, *Maccoth*, ܬܢܢ ܢܦܠ, And behold these are *beaten*," & al. See *Suicer*, Thesaur. in Πλωσω, and *Castell*, Heptaglot. Lexicon in ܢܦܠ.

† Thus *Lucan*, Pharsal. I. lin. 538. 9.

Jam. Phœbe, toto cum fratrem redderet orbe, Terrarum subitâ percussa expalluit umbrâ.

And *Manilius*, Astron. lib. i.

Quod si plana foret tellus, simul icta per omnes Deficeret toto partiter miserabilis orbe.

ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. Πλωταιν εις Θεον, Luke xii. 21, is, *To be rich for God's glory and service* in works of piety and charity. So *Weststein* and *Wolfius* cite from *Lucian*, Epist. Saturn. 24. (tom. ii. p. 830. B. edit. *Bened.*) ΕΣ το κοινον ΠΛΟΥΤΕΙΝ, *To be rich for (the benefit of) the community;*" and from *Philo Byzant.* ΠΛΟΥΤΕΙΝ ΕΙΣ Θεων ΚΟΣΜΟΝ, *To be rich for the honour of the Gods.*"

III. *To be rich, abundant, as God in grace and mercy towards all men.* Rom. x. 12.

Πλουτιζω, from πλωτος.

I. *To make rich, enrich, both naturally and spiritually.* occ. 2 Cor. ix. 11.

II. *To enrich in a spiritual sense, as with the blessed truths and hopes of the Gospel.* occ. 2 Cor. vi. 10. Πλουτιζομαι, pass. *To be enriched, as with the gifts of the Holy Spirit.* occ. 1 Cor. i. 5.

Πλωτος, ο, δ. *Eustathius* says that πλωτον is thus denominated q. πωλυειον—ὅτι εκ πολλων ετων εστι συνημμενος, because it is collected from many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19, *Soul, thou hast much goods laid up εις ετη πολλα* for many years.

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17.

II. *Abundance, copiousness.* 2 Cor. viii. 2.

III. *Riches, in a spiritual sense, spiritual gain or advantage,* Rom. xi. 12. Heb. xi. 26.

Spiritual abundance, Rom. ii. 4. iv. 23.

Col. ii. 2. Eph. i. 7. ii. 7. *Spiritual excellence,* Eph. i. 18. Comp. Eph. iii. 8,

where it seems to denote that superabundance of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΑΤΝΩ.

To wash, properly as clothes, by † plunging them in water (comp. Δωω); so it may, like the Eng. *plunge*, be derived from the Heb. שָׁלַט *to swallow, swallow*

† See *Homer*, Odys. vi. lin. 85, & seqt.

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up, as water does. See Ps. lxi. 16, in Heb. occ. Rev. vii. 14, where see *Wetstein*:

Πνευμα, ατος, το, from πνευσμα perf. pass. of πναι, πνευσω, to breathe.

- I. *The material spirit, wind, or air in motion.* So Aristotle, De Mundo, Ανεμος υδεν εστι πλην αηρ πολυς ρεων, δε τις αμα και πνευμα λελεται, Wind is nothing else but a large quantity of air flowing, which is also called πνευμα." Theophrastes, Houil. xlvii. p. 325. Αυτος ο κυνμενος αηρ λελεται πνευμα, The air itself in motion, is called πνευμα." occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61, Το δε αλο και ΠΝΕΤΜΑ εν παση χωρα ΠΝΕΙ. In this sense the word is applied not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7, or xi. 6. xlviii. 7, & al. for the Heb. מר, but frequently in the profane writers. See *Scapula*. To what he has observed I add, that *Josephus*, Ant. lib. i. cap. i. § 1, speaks of ΠΝΕΤΜΑΤΟΣ αυτην (την γην namely) ανωθεν επι θεοντος, the spirit which came upon the earth from above," at the formation namely, Gen. i. 2; and that he uses ΠΝΕΤΜΑ βιαιον for a violent wind, Ant. lib. xiv. cap. 2. § 2, and De Bel. lib. iii. cap. 8, § 3, as *Lucian* also does βαιω ΠΝΕΤΜΑΤΙ, Ver. Hist. lib. 1. tom. i. p. 714. So *Plato*, Phædon. § 24, edit. *Forster*, has ψαλαω τινη ΠΝΕΤΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by *Virgil*, Æn. xii. lin. 365,

———— Boreæ cum Spiritus alto

Intonat Ægeo.

———— When the northern Blast

Roars in th' Ægean. ———

Comp. Acts viii. 39, with 1 K. xviii. 12. And because the air is a most powerful, though subtle and invisible agent, (see John iii. 8, above), hence Πνευμα denotes

- II. *The human soul or spirit breathed into man immediately by God himself* (see Gen. ii. 7. Rev. xi. 11.), and expressly distinguished both from his body, σωμα, and from his ψυχη, or animal soul, which he hath in common with the brutes. 1 Thess. v. 23. Comp. Heb. iv. 12. Eph. iv. 23. Mat. xxvi. 41. Luke i. 47. Acts vii. 59. Heb. xii. 23. 1 Pet. iii. 19. 1 Cor. ii. 11. It is applied to *Christ's*

human soul or spirit. Mat. xxvii. 50, Luke xxiii. 46. John xiii. 21. xix. 30. Comp. Acts vii. 59.

On Luke xxiv. 37, 39, see *Wetstein*, and observe, that what is there called πνευμα is by *Ignatius*, ad Smyrn. § 3, styled δαιμονιον ασωματον, an incorporeal demon or ghost. Comp. Δαιμονιον II. And it may be worth remarking in this place, that the leading sense of the old Eng. word ghost is breath ("spiritus, anima," says *Junius*), whence it is applied not only to the human soul, but also to the Holy Spirit; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Heb. שגשג to move with violence; whence also gush, &c. See Heb. and Eng. Lexicon under שגשג.

- III. *A temper, or disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *An evil spirit, a devil, whether used absolutely,* Mat. viii. 16. Luke ix. 39. x. 20; or with the words unclean, evil, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21, viii. 2. xiii. 11, & al.

V. *A spiritual or incorporeal substance or being.* John iv. 24. Acts xxiii. 8.

VI. *The third Person of the ever-blessed Trinity, as distinguished from the Father and the Son, whose agency in the spiritual world is described to us in Scripture by that of the air in the natural* (see John iii. 8. xx. 22. Acts ii. 4.), and thus Πνευμα is applied.

1. Either absolutely, as Mat. iv. 1. Mark i. 10. Acts xi. 28. xxi. 4, where see *Bowyer*.

2. Or with epithets added;

So He is called the Holy Spirit, not only because He is the author of sanctification to man, but because HE is himself infinitely separated from and superiour to all creatures. Mat. i. 18, 20. iii. 11. xii. 32. xxviii. 19, & al. freq. Comp. Rom. i. 4, where see *Wetstein*,

—The Eternal Spirit. Heb. ix. 14, where see Bp. *Fell* and *Doddridge*.

—The Spirit of God, or of the Lord, as being himself very God, a Person of *Jehovah*. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 19. Comp. 2 Cor. vi. 16. Wherefore also Christ, speaking

speaking to his Disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16.

—*The Spirit of Christ the Son of God*, since His gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, He is now sent by Christ. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33.

—*The Spirit of Adoption*, since he endues Believers with a filial loving confidence in God, as their reconciled Father in Christ. Rom. viii. 15, where He is opposed to the *Spirit of Servitude*, or that slavish fear of God, which the Mosaic law considered merely as the law of a carnal commandment, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7.

—*The Spirit of Grace*, from the miraculous gifts and powers, which He graciously vouchsafed to the primitive Believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11, and *Xapis* V.

—*The Spirit of Truth*, John xiv. 17. xv. 26; because He bore witness to Christ by his miraculous operation, and led his Disciples into all the truth. John xvi. 13.

—*The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works He performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

VII. *Acts* xix. 1, 2, *Paul finding certain Disciples at Ephesus said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, Αλλ' οὐδε τι Πνευμα' Αγιον εστιν, ηκουσαμεν*, which we translate, *We have not so much as heard whether there be any Holy Ghost*, as if the words related to the existence of that Person in the Trinity. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism*, i. e. by John himself, having been in Judea during his ministry: And part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John

i. 33. These *Ephesian Disciples*, there, could not be ignorant, that there existed such a Divine Person as the Holy Ghost; but they say, *We have not heard*, τι Πνευμα' Αγιον εστι, *whether the Holy Ghost be*, that is, *in action*, or *actually sent* upon the Disciples of Christ. There is an exactly parallel expression, John vii. 39, Ουτω γαρ ην Πνευμα' Αγιον, *For the Holy Ghost was not yet given* (say our Translators rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these Disciples had not heard of the actual effusion of the Holy Ghost on Christ's Disciples according to the Baptist's doctrine.

VIII. The Holy Spirit is symbolically represented, Rev. i. 4, by seven *Spirits*, "in regard of the perfection and variety of his gifts and graces," says Mr. Clark. Comp. *Ezra* II. and see *Vitringa*.

So Rev. iv. 5, *The seven lamps of fire burning before the throne, which are the seven Spirits of God*, denote the perfection or sufficiency of the Holy Spirit co-operating with Christ (comp. Rev. v. 6.) upon his Church, as the material Spirit does with the material light: They moreover refer to the seven lamps on the golden candlestick before the Cherubic throne in the Jewish Tabernacle and Temple. Comp. Exod. xxv. 37. xxxvii. 23, and see *Vitringa* on Rev. iv. 5. Πνευματα Προφητων, 1 Cor. xiv. 32, mean the inspirations of the Christian Prophets by the Holy Spirit (see *Whitby* and *Doddridge*); so ver. 12, πνευματων are spiritual gifts.

IX. It refers to human nature, or man, considered as regenerated or born again of the Holy Spirit, John iii. 6. Comp. 1 Cor. vi. 17.

X. A religious teacher who pretends to divine inspiration or authority, whether truly or falsely. See 1 John iv. 1, 2, 3, 6. 1 Tim. iv. 1. Rev. xvi. 13.

XI. The Spirit of the Law, as opposed to the Letter of it, denotes it's spiritual and evangelical meaning and import, as opposed to it's literal sense and mere outward ordinances. See Rom. ii. 29. (comp. ver. 27, 28.) Rom. vii. 6. 2 Cor. iii. 6. comp. ver. 17, and see Mr. Locke on these passages. Our Lord says in a similar view, John vi. 63, *The words that I speak unto you they are Spirit and they are life*, i. e. They

They are to be taken in a *spiritual sense*, and being thus embraced will quicken you to a *spiritual*, and so bring you to eternal life." See *Doddridge* and *Mr. Clark* on the place.

Πνευματικός, η, ον, from πνευμα spirit.
In general, *Spiritual*.

I. Of persons, *Spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1, and *Macknight* there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός an animal man, 1 Cor. ii. 15, (comp. Jude ver. 19.) and to σαρκικός carnal men, 1 Cor. iii. 1.

II. Of things. It denotes *spiritual things* in general revealed by the *Spirit of God*, 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding*, Col. i. 9, is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16, are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to be *spiritual*, Rom. vii. 14, as requiring not merely outward but inward *spiritual* obedience. Comp. Rom. ii. 29. Christians are built up a *spiritual House* or *Temple*, as opposed to the *material* one which was made with hands, and are in another view an holy Priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see *Doddridge's Paraphrase*.

IV. *Typical, emblematical, symbolical of spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. Πνευμα XI. and Πνευματικός II.

V. It is applied to the *glorified and spiritualized bodies* of the Blessed after the resurrection. 1 Cor. xv. 44.

VI. Τα πνευματικά της πορνείας; Eph. vi. 12, mean the *wicked spirits*. So *Theophylact* and *Æcumenius* explain the expression by *demons or devils*. Comp. Πνευμα IV. and Luke vii. 21. viii. 2, and see *Wolfius* on Eph. and *Suicer Thesaur.* in Πνευματικός II. 1.

Πνευματικός, Adv. from πνευματικός.

I. *Spiritually, by the assistance of the Holy Spirit*. occ. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7.

ΠΝΕΩ, 1 fut. πνεσω, from the Heb. נָשַׁח to blow, breathe, for which *Symmachus* and *Theodotion* use it, Gen. ii. 7, as the LXX do the compound διαπνεω, Cant. ii. 17. iv. 6, 16.

To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8.

Πνίω, q. πνέω asw, to break, interrupt the breath, or from Heb. נָסַח to breathe, and נָסַח to labour, or נָסַח to afflict.

I. To choke, suffocate, as by drowning. occ. Mark v. 18. Comp. *Josephus*, De Bel. lib. iv. cap. 7, § 5.

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as *Welstein* on Mat. shews merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28.

Πνίω, η, ον, from πνέω 3 pers. perf. pass. of πνίω to suffocate, strangle.

Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25.

Πνέω, ης, η, from πνέω perf. mid. of πνέω to breathe, blow.

I. A wind, a blast of wind. occ. Acts ii. 2. So in *Homer*, Il. v. lin. 697, we have ΠΝΟΙΗ (for ΠΝΟΗ) Boreas, the breath or blast of Boreas, the north-wind.

II. Breath, or rather the air considered as proper for breathing. occ. Acts xvii. 25.

Πόδηγος, ος, ης, δ, η, from πούς, ποδός, the foot, and ἀνω to fit.

Reaching down to the feet (thus it is used as an adjective by the profane writers, see *Welstein* in Rev.), and εὐθής being understood, A garment or robe reaching down to the feet. occ. Rev. i. 13, where Christ in *Glory* (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish High Priest, whose outer robe, or, as it is sometimes called, the robe of the Ephod, is described by the same term πόδηγος in the LXX of Exod. xxviii. 4, answering to Heb. חֵטֶם the outer garment or robe. Comp. Heb. and Eng. Lexicon in עֵטָה XII.

Πόδος, ποδὶ, ποδα, &c. Gen. Dat. Accus. &c. of Πῆς, which see.

Πόθεν, Adv. either from πο where? with the syllabic adjectionθεν denoting from a place, or from πο where? and ὅθεν from whence.

1. Pro.

1. Properly of place, interrogative, *Whence?* Mat. xv. 33. Comp. Mat. xxi. 25. On Mark viii. 4, *Kypke* observes that the Greek writers likewise elegantly apply *ποθεν* and other adverbs of place to food.
2. The phrases *Ποθεν εἰ;* *Whence he is;* and *Ποθεν εἰ σὺ;* *Whence art thou?* signify in the *hellenistical* Greek, *Who is his father,* or *Who is thy father?* John vii. 27. 28. xix. 9. comp. ver. 7, and see 2 Sam. i. 13. 1 Sam. xxx. 13, in LXX, and Bp. *Chandler's* Defence of Christianity, p. 333, 4, 1st edit. who very justly observes, that John vii. 28, should be read interrogatively: *Then Jesus cried—Do you indeed know me, and whence I am?* See also *Doddridge* and *Campbell* on the Text.
3. *Whence? from what cause? by what means?* Mat. xiii. 27, 54. Jam. iv. 1.
4. *How? how comes it to pass that?* Luke i. 43. Mark xii. 37, where see *Kypke*. *Ποιῶν, ὡ, from ποῖος qualis, of what sort or quality? or of a certain sort, endued with a certain quality.*
- I. *To make, to endue a person or thing with a certain quality or qualities, q. d. to qualify.* See Mat. iii. 3. iv. 19, (comp. Mark i. 17.) Mat. v. 36. xxiii. 15. Luke xv. 19. John v. 11, 15.
- II. *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. where see *Wetstein*, and comp. 1 Sam. xii. 6, in LXX; and on Mark iii. 14, see *Elsner* for similar applications of *ποιῶν* in the Greek writers.
- III. *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26.
- IV. *To make, as implying creation.* Acts iv. 24. xiv. 15. xvii. 24. So in the LXX it frequently answers to the Heb. ברא *to create*, as Gen. i. 1, 27, & al.
- V. *To make, prepare.* Mat. xxii. 2. Mark vi. 21. Luke v. 29, & al.
- VI. *To make, acquire, gain.* Mat. xxv. 16. Luke xix. 18. *Plato* and *Aristotle* use the V. in the same sense. See *Wetstein* on Mat. So we say, *to make money*, a fortune, &c. and the Latins, *facere pecuniam*,—*rem.*
- VII. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. Heb. xi. 28. Thus not only the LXX use *ποιῶν παρχα*, *to celebrate the passover*, for the Heb. חגג

חגג, Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2, & al. but *Xenophon* likewise, as cited by *Raphelius* and *Wetstein* on Mat. xxvi. 18, has ΠΟΙΕΙΝ ΤΑ ΟΛΥΜΠΙΑ, *to celebrate the Olympics.* So *Kypke* quotes from *Plutarch*, *Quest. Rom.* p. 267, Τὸν Τερμινὸν ὡς ΤΑ ΤΕΡΜΙΝΑΛΙΑ ΠΟΙΟΥΣΙ, *Seon νομιζόμενος*, *Reckoning Terminus, to whose honour they celebrate the Terminalia, for a god.* See also *Blackwall's Sacred Classics*, vol. i. p. 32, 33.

VIII. *To bring forth, bear, produce, as fruit.* Mat. iii. 8, 10. vii. 17, 18. The expression *καρπὸν ποιεῖν*, though applied by the LXX for the Heb. פרי תוצא, Gen. i. 11, 12. 2 K. xix. 30, yet it is not a mere *hebraical* or *hellenistical* phrase; for it is repeatedly used by *Aristotle*, cited by *Wetstein* on Mat. iii. 8.

IX. *To produce, send forth*, as a fountain does water. Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However in *Theophrastus*, *Eth. Char.* cap. 3, and in *Aristophanes*, *Vesp.* lin. 31, *Ζεὺς*, i. e. *the heavens, or air*, are said *ποιεῖν ὕδωρ* *to produce water*, i. e. *to rain.*

X. *To make, i. e. to treat or esteem as.* 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see *Kypke*.

XI. *Ποιῶν ἑαυτὸν, or αὐτόν, To make himself*, i. e. *pretend or claim to be*, seipsum venditare. John v. 18. viii. 53. x. 33. xix. 7, 12.

XII. With words of time, *To spend, pass.* Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Jam. iv. 13. Comp. Acts xviii. 21. *Raphelius* on Acts xv. 33, shews that *χρονὸν ποιεῖν* is a pure Greek phrase; where see also *Wolfius*, *Wetstein*, and *Kypke*.

XIII. *To make, cause.* Mat. v. 32. Col. iv. 16.

XIV. *To do, perform*, in whatever manner, transitively or intransitively. See Mat. i. 24. v. 46, 47. vi. 1, 2. vii. 21, 22, 24, 26. John iv. 34, & al. freq. On John xiii. 27, see *Alberti*, *Wolfius* and *Wetstein* for similar expressions of such *seeming concession* in the Greek and Latin writers. On Rev. xiii. 5, observe that *πολεμῶν* is wanting in the *Alexandrian*, in another ancient and three later MSS, in the Syriac and Vulg. versions, and in several of the best editions, and is accordingly marked by *Wetstein* as spurious, and re-

jected from the text by *Griesbach*; and indeed πολεμον seems to be an addition by some copyist who did not understand what was meant by ποιησαι alone, and that it signified absolutely to practise, to perform exploits, as the Heb. יָצַח, and its Greek translation ποιειν is used Dan. viii. 12, 24. xi. 28, 32, & al. See *Vitringa* on Rev. xiii. 5, and *Bp. Newton* on Proph. vol. 3. p. 228, 8vo.

With a dative of the person, *To do to, act by, treat*, agere cum. Mat. vii. 12. xxi. 36, 40. xxv. 40, 45. Luke vi. 11. xviii. 41, where observe that we have the very same phrase in *Anacreon*, ode xii. lin. 1,

ΤΙ ΣΟΙ ΘΕΛΕΙΣ ΠΟΙΗΣΕΩ ;

With two accusatives, one of the person, the other of the thing. Mat. xxvii. 22, Τι ἐν ποιήσω τὸν Ἰησοῦ; What then shall I do to Jesus? So *Scapula* cites from *Xenophon*, Πῶς σε κακὸν or αἰσθόν, I do (to) you harm or good. See *Vigerus* De Idiotism. cap. v. § 10. reg. 1.

XV. *To practise*. John viii. 34. 1 John-iii. 7, 8, 9. Comp. John iii. 21.

XVI. Intransitively, *To work, labour*. occ. Mat. xx. 12. The verb is used in the same sense by the LXX. Ruth ii. 19. 2 K. xii. 11, for the Heb. יָצַח; and Isa. xliii. 13, for the Heb. עָבַד to work.

XVII. Ὅδον ποιεῖν, iter facere, *To go a journey*, or simply to go. occ. Mark ii. 23, where *Wetstein* cites *Herodotus*, lib. vii. cap. 42, using this phrase for the going or march of an army; and *Kypke* produces the same expression from *Xenophon*, *Dionysius Halicarn.* *Josephus*, and *Dio Cassius*. It is not, therefore, to be reckoned a *Latinism*.

XVIII. Ποιεῖν φόνον, *To commit murder*. Mark xv. 7. So *Polybius*, cited by *Raphaelius*, ΠΟΙΕΙΝ αἷμα καὶ ΦΟΝΟΥΣ, *To commit slaughter and murders*.

XIX. Καλῶς ποιεῖν, construed with an accusative, *To do good to*. Mat. v. 41. This is a phrase common in the best Greek writers. Very many MSS however (five of which ancient) and some printed editions read in this text τοὺς μισοῦσιν in the dat. and this reading is embraced by *Wetstein* and *Griesbach*.—With a dative, according to the Latin or Syriac idiom, Luke vi. 27. See *Campbell's* Pref. to Luke,

p. 183. But the purest Greek writers also use ποιεῖν with a dative in the same sense. See *Zenarius's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 16.—With a participle following, it denotes that the action expressed by such participle is right or proper. Acts x. 33. The best Greek authors frequently use the same phrase. See *Wolffius* and *Wetstein* on Acts, and *Vigerus* De Idiotism. cap. v. § 10. reg. 2.

XX. Εξω ποιεῖν, *To put out or aside*. Acts v. 34, where see *Elisner*, and *Hoogheveen's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 6.

XXI. Ποιεῖν ποσειδά, *To make, or take, a journey, to journey, travel*. Luke xiii. 22. So *Raphaelius* cites from the *Life of Homer*, ascribed to *Herodotus*, Δια Λαρισσῆς τὴν ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ, *Taking his journey through Larissa*;" and from *Xenophon*, *Cyropæd.* lib. vi. Καθ' ἑαυτοῦ τὴν ΠΟΡΕΙΑΝ ΠΟΙΕΙΝ, *To take their journey, or to travel, by themselves*." See also *Wetstein*. *Josephus* uses the phrase with ἐν following, as St. Luke with εἰς, Τίτος δὲ τὴν προσημασμένην ΠΟΙΟΥΜΕΝΟΣ ΠΟΡΕΙΑΝ ἐν Αἰγύπτῳ, *Titus taking the journey, which he proposed, to Egypt*." De Bel. lib. vii. cap. 5, § 3. Comp. cap. 2, § 1.

XXII. Ανατολὴν ποιεῖσθαι, *To make delay*. Acts xxv. 17.

XXIII. Πάσαν σπουδὴν ποιεῖσθαι, *To use the utmost diligence, or earnestness*. occ. Jude ver. 3. This phrase is used in the same sense by the best Greek writers, as may be seen in *Wetstein* and *Kypke* on Jude, and in *Wetstein* on 2 Cor. viii. 7. Comp. under Πας VII.

XXIV. Ποιεῖν πολεμον μετὰ, *To wage, or as we say, make, war with*. Rev. xi. 7. xii. 17. xiii. 7. So *Thucydides*, cited by *Wetstein*, ΠΟΛΕΜΟΝ ΜΕΤ' αὐτῶν ΠΟΙΕΙΣΘΑΙ.

XXV. Ποιεῖν ελεος μετὰ τινος, *To shew mercy, compassion, or kindness to any one*. occ. Luke i. 72. x. 37. Jam. ii. 13. This seems an *hellenistical* expression. It is used by the LXX, Gen. xxiv. 12. Jud. i. 24. viii. 35. Ruth i. 8, & al. for the correspondent Heb. phrase—וְעָשָׂה עִיּוֹן.

XXVI. Ποιεῖν κῆρος, Luke i. 51. See under Κῆρος.

Ποιῆμα,

Ποιμα, ατος, το, from ποιῶμαι perf. pass. of ποιῶ to make.

Somewhat made, a work, workmanship. occ. Rom. i. 20. Eph. ii. 10. Comp. Eccles. viii. 17, in LXX.

Hence the Latin *poëma* and Eng. *poem*; in which sense the Greek ποιμα also is generally applied in the profane writers.

Ποιησις, ιος, Att. εως, ἡ, from ποιῶ to act, do.

An acting, deed, performance. occ. Jam. i. 25. Hence the Latin *poësis* and Eng. *poesy*; so the Greek ποιησις is often used for the making of poems.

Ποιητης, υ, ο, from ποιῶ to do, make.

I. *A doer, a performer.* occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11.

II. *A poet, a maker of poems.* occ. Acts xvii. 28.

ΠΟΙΚΙΑΙΟΣ, η, ον. It may be derived from the Heb. כּוֹס denoting a species of colour (whence Latin and Eng. *fucus*), and כלל all, q. d. of all colours.

I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. כּוֹס spotted, Gen. xxx. 40. & al. כּוֹס stripes, Gen. xxxvii. 3. & al. כּוֹס embroidered, 1 Chron. xxix. 2, & al. but also in the profane writers. See *Scapula*.

II. *Various, different, manifold.* Mat. iv. 24. Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. iv. 10, & al.

Ποιμαινω. The learned *Damm*, in his Lexicon, deduces it from ποιῶ a flock, (used by *Homer*, Il. iii. lin. 198. Il. xi. lin. 695. Il. xv. lin. 323, & al.) and ποιῶ to care, mind, curo, studeo; and ποιῶ may be deduced from ποιῶ to eat, which from Heb. פֶּה the mouth; for ποιῶ see under Μαίνομαι.

I. *To feed or tend a flock*, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7.

II. *To feed or tend*, in a spiritual sense. occ. John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. vii. 17. So Mat. ii. 6, it is spoken of Christ's spiritual government and care of his people. The correspondent Heb. word to ποιμαινῃ in Mat. is שׁוֹמֵר ruling. Thus *Homer* frequently styles kings or rulers ΠΟΙΜΕΝΕΣ ΛΑΩΝ, *Shepherds of the people*; and *Xenophon* observes, *Cyropæd.* lib. viii. p. 450, edit. *Hutchinson*, 8vo. Ὅτι παραπλησια εἶναι τοῖς βασιλεὺς αἰσθεῖς καὶ βασιλευσὶ αἰσθεῖς, *That*

the offices of a good shepherd and of a good king are very much alike." See *Hutchinson's* Note there, *Camerarius* in *Pole Synopsis* and *Raphelius, Wetstein* and *Kypke* on Mat. ii. 6, and comp. Ps. lxxviii. 70—72. But St. Jude, ver. 12, speaks of certain, ἐαυτοὺς ποιμαίνοντες, *who fed themselves*, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked shepherds of Israel are described as *feeding themselves*, ἐσθίσαν—ἐαυτοὺς, LXX, whilst they neglected the flock.

III. *To rule, govern, restrain.* occ. Rev. ii. 27. xii. 5. xix. 15. Comp. Ps. ii. 9, where the LXX render the Heb. חָרַץ by ποιμαίνεις αὐτούς, *thou shalt feed or tend them*.

Ποιμην, ενος, ο, from ποιμαινω, which see.

I. *A shepherd*, "one who tends sheep in the pasture." *Johnson*. Luke ii. 8, 15, 18, 20.

II. It is applied spiritually to Christ. Mat. xxvi. 31. John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and to the spiritual pastors of his flock. occ. Eph. iv. 11.

Ποιμνη, ης, ἡ, from ποιμην.

I. *A flock of sheep.* occ. Luke ii. 8. 1 Cor. ix. 7.

II. *A spiritual flock of men.* occ. Mat. xxvi. 31. John x. 16.

Ποιμνιον, υ, το. A diminutive of ποιμην. *A flock*, properly a little flock. In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32, *Wetstein* shews that the purest Greek writers likewise join the adjective μικρος or μικρος with a diminutive noun.

Ποιως, α, ον, from ποιη which way? where? how? (which from Heb. פּוֹה where? dropping the * interrogative ו) and οιος such as, of which sort, qualis.

What, which, of what sort, whether with an interrogation, Mat. xix. 18. xxi. 23. xxii. 36. Acts vii. 49; or without, Mat. xxiv. 42, 43. Luke xii. 39. John xii. 33. xxi. 19.

Πολεμω, ω, from πολεμος.

I. *To war, wage, or make war.* Jam. iv. 2. Rev. ii. 16.

* See Note (s) in the *Jena* edition of *Noldius's* particles on ποη.

N n 4

II. To

II. *To fight, engage.* Rev. xii. 7. So *Diodorus Siculus*, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ και ἡττηθέντων, *The Carthaginians engaging and being beaten.* See *Raphelius*, and comp. Πολέμος II.

Πόλεμος, α, ὁ, either from πολὺς *much*, or *many*, and ὀλεω *to destroy*, q. *πολολεμος*, or, according to *Damm*, Lexic. from *πалаμη* *the hand*, which from *παλλω* *to shake, move*, and this from Heb. רָעַשׁ *to shake*.

I. *A war*, Mat. xxiv. 6. Mark xiii. 7. Ποιῶν πολέμον, see under Ποιῶν XXIV.

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. It is used in the same sense by *Arrian* and *Diodorus Siculus*. See *Raphelius* on 1 Cor. xiv. 8. Rev. xii. 7, and *Wetstein* on Luke xiv. 31.

Πολὺς, ἰος, Att. εως, ἡ, from πολὺς *many*, as containing or consisting of *many* inhabitants.

I. *A city, or town*, urbs. Mat. ii. 23. iv. 5, (where see *Wetstein*.) v. 14. xi. 20, & al. freq.

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40.

III. Spiritually, it denotes *Heaven*. Heb. xi. 10, 16. xiii. 14.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi.

Πολιταρχης, α, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχὴ ἢ ἀρχὼν, *the head or ruler of the citizens. A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεια, ας, ἡ, from πολιτεῖω.

I. *A political society, state, or commonwealth*, civitas. occ. Eph. ii. 12, where, however, the following sense is also applied.

II. *Citizenship, the rights of a citizen, freedom of a city or state*, jus civitatis. occ. Acts xxii. 28. *Josephus*, Ant. lib. xii. cap. 3, § 1, cited by *Wetstein* on Eph. ii. 12, several times uses the word in this sense. See also *Wetstein* on Acts.

Πολιτευμα, ατος, το, from *ποπολιτευμαι*, perf. pass. of *πολιτεῖω*.

A state, community, or political society (as it were) to which one belongs. occ. Phil. iii. 20. See *Raphelius* and *Wolfius* on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26.

Πολιτεῖω, from *πολιτης*.

I. *To manage or govern a city or state.*

II. *To live in a state or society according to its laws and customs, to converse.* In this view it is applied in the passive voice, Acts xxiii. 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοῖς τε Θεοῖς νομοῖς μὴ ΠΟΛΙΤΕΤΕΣΘΑΙ, *Not to live after the laws of God.* Eng. Translat. And *Josephus* in like manner says of himself, in his *Life*, § 2, Ἠρξάμην τε ΠΟΛΙΤΕΤΕΣΘΑΙ τῇ Φαρισαίων ἀρεσσει, κατακολουθῶν, *I began to live in conformity to the sect of the Pharisees;* and § 49, Πυθεσθε—εἰ μετὰ πάσης σεμνοτήτος και πάσης δὲ ἀρετῆς ἐνθάδε ΠΙΠΟΛΙΤΕΤΜΑΙ, *Enquire whether I have not (anason, Hudson) lived or conversed here with the greatest gravity and even virtue.*

Πολιτης, α, ὁ, from πολὺς *a city*.

I. *A citizen*, properly so called, *one who has the right of citizenship, a freeman.* occ. Acts xxi. 39.

II. *A citizen, an inhabitant of a city or town.* occ. Luke xv. 15. xix. 14.

Πολλακις, An Adv. from πολὺς (neut. plur. πολλὰ) *many*, and κίς a numeral termination (which see) denoting *times*.

Many times, often, frequently, multoties, sæpe. Mat. xvii. 15. Mark v. 4, & al. freq.

Πολλαπλασιῶν, ονος, ὁ, ἡ, και το—ον, from πολὺς *many*, and *ωλασιον* *fold*, which see under Ἐκατονταπλασιῶν.

Manyfold, manifold more, multiplex. occ. Luke xviii. 30.

Πολλος, &c. See under Πολύς.

Πολυλοία, ας, ἡ, from πολὺς *much*, and *λολος* *speech*.

Much speaking. occ. Mat. vi. 7; where *Wetstein* cites *Aristotle*, *Galen*, and *Plutarch* using this word.

Πολυμερως, Adv. from *πολυμερης*, εος, ας, ὁ, ἡ, consisting of *many parts*, which from πολὺς *many*, and *μερος* *a part*.

By or in many parts or parcels. occ. Heb. i. 1. *Wetstein* cites *Josephus* applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the various parts of Solomon's magnificent temple. See also *Kypke*.

Πολυποικίλος, α, ὁ, ἡ, from πολὺς *much*, and *ποικίλος* *various*.

Manifold, multifarious, greatly diversified, abounding in variety. occ. Eph. iii. 10.

ΠΟΛΥΣ,

ΠΟΛΤΣ, πολλη, πολυ, gen. πολλυ, &c. perhaps from the Heb. מִלֵּךְ *to fill*, and as a N. *full*, π being substituted for it's sister labial ϖ, and the Greek termination —υς added. Comp. under Πλαω.

I. Of a *discrete* quantity, *Many*. Luke iv. 25, 27, & al. freq. On Acts i. 5, Kypke observes, that in the words, ου μετα πολλας ταυτας ημερας, there is a remarkable change of construction; for they are put instead of υ πολυ μετα ταυτας ημερας, *not much after these days*, or for υ πολλας ημεραις μετα ταυτα, *not many days after these things*: Yet he produces two instances of a similar phraseology from Josephus.

II. Great in number, *numerous*. Mat. xiv. 14. xv. 30. xix. 2. Acts xviii. 10.

III. Οι πολλοι, *The many*, i. e. *the multitude*, or *whole bulk of mankind*. Rom. v. 15, 19, in which texts δι πολλοι are plainly equivalent to παντας ανθρωπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17.

IV. *Much, great*. See Mat. ii. 18. v. 12. ix. 37. Acts xxi. 40. xxii. 28. xxiii. 10. xxiv. 3, 7. xxv. 23, & al. Πολυ, neut. used adverbially. *Much, greatly*. Mark xii. 27. Luke vii. 47. Acts xviii. 27. So Πολλα, plur. *Much, very much*. Mark iii. 12. v. 23, 38. See *Raphelius* and *Wetstein* on Mark iii. 12, who shew that the best Greek writers apply πολλα in the same manner. Also, *Often, many times*. Mat. ix. 14. Rom. xv. 22. Thus likewise used by *Herodotus* and *Aristophanes*. See *Raphelius* on Mat. and *Wetstein* on Rom. Πολλω, *By much, much*, joined with comparatives. Mat. vi. 30. Luke xviii. 39. John iv. 41, & al. Επι πολυ, *For a great while*. Acts xxviii. 6. It is used four times in this sense in *Epictetus's* Enchirid. cap. 63.

Πολυσπλαγγος, υ, δ, η, from πολυς *much*, and σπλαγγον *a bowel*, which see. *Abounding in bowels of mercy, of tender mercy or pity, very merciful or compassionate*. occ. Jam. v. 11.

Πολυτιλης, εος, υς, δ, η, και το—ς, from πολυς *much, great*, and τιλος *expense, cost*.

Costly, of great value. occ. Mark xiv. 3. 1 Tim. ii. 9. 1 Pet. iii. 4.

Πολυτιμος, υ, δ, η, from πολυς *much, great*, and τιμη *price*.

Of great price, very precious or valuable. occ. Mat. xiii. 46. John xii. 3.

Πολυτροπως, Adv. from πολυτροπος *various*, which from πολυς *many*, and τροπος *a manner*.

In various manners. occ. Heb. i. 1, where see *Macknight*.

Πομα, ατος, το, from πετομαι perf. pass. of the obsolete V. πωω *to drink*.

Somewhat that is drunk, drink. occ. 1 Cor. x. 4. Heb. ix. 10.

Πονηρια, ας, η, from πονηρος.

Wickedness, malignity, mischief. See Mat. xxii. 16. Rom. i. 29. 1 Cor. v. 8.

Πονηρος, α, ον, from πονος *labour, sorrow*.

I. *Evil, bad*, in a natural sense. Mat. vii. 17, 18.

II. *Evil*, in a moral or spiritual sense, *malicious, malignant, mischievous*. Mat. v. 11, 39. xii. 35. Luke iii. 19. vii. 21, & al. freq. On Mat. v. 37, 39. xxv. 26, see *Campbell's* Notes. Ο Πονηρος, used as a substantive, *The wicked one*, i. e. *The Devil or Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see *Macknight*.

III. Πονηρος οφθαλμος. See under Οφθαλμος III.

Πονηροτερος, α, ον. Comparative of πονηρος.

More wicked, or malignant. occ. Mat. xii. 45. Luke xi. 26.

Πονος, υ, δ, from πονω perf. mid. of πονομαι *to labour*, which see under Πισης.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4.

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. Thus it is not only frequently used by the LXX, but sometimes also by the profane writers. See *Scapula's* Lexicon.

Πορευα, ας, η, from πορευω *to cause to pass*, which from πεπορα perf. mid. of πειρω *to pass*.

I. *A way, journey*. occ. Luke xiii. 22. Comp. under Ποισω XXI.

II. *A way, course, or manner of life*. occ. Jam. i. 11. Comp. Οδοις ver. 8.

Πορευω, from πεπορα perf. mid. of πειρω *to pass, pass over*.

I. *To cause to go or pass, to carry, convey*. It occurs not, however, in the active form in the N. T.

II. Πορευο-

II. *Πορεύομαι*, Depon. It denotes *local* motion from place to place. *To go*. Mat. viii. 9. xvii. 27. xviii. 12, & al. freq.—In 1 Pet. iii. 19, *πορεύσεις* is used pleonastically, as *ἐλθων* Eph. ii. 17. See *Elsner* and *Macknight*.

III. *To go away, depart*. Mat. ii. 8, 9. xi. 7. xix. 15. xxv. 41. Luke viii. 14, *Πορευόμενοι* *Going away*, i. e. from hearing the word to their usual occupations. Comp. Mat. x. 7, and see *Elsner* and *Wolffius* on Luke.

IV. *To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53, (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39, (on which last verse *Raphelius* shews that *Xenophon* uses the same phrase ΠΟΡΕΤΕΣΘΑΙ ΤΗΝ 'ΟΔΟΝ, and particularly applies *πορεύεσθαι* to a chariot; *Ερυσχάρις* ΕΦ' ΑΜΑΞΗΣ ΠΟΡΕΤΟΜΕΝΟΣ, He was travelling in a chariot." De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1.

V. *To go, or proceed* in a particular way or course of life; so it imports the *manners, actions, conversation*. See Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. iii. 3. Jude ver. 11, 16, 18. In the LXX it often answers to the Heb. הָלַךְ *to walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1, & al. Not that this is a mere *hellenistical* use of *πορεύομαι*, for *Wolffius* on 1 Pet. iv. 3, shews that *Plato* has several times applied it in like manner.

VI. *To go away by death, to depart*. Luke xxii. 22. Acts i. 25. The profane writers likewise use the V. in this sense. See *Wolffius* on Luke. Comp. 1 Pet. iii. 19, and John xiv. 2, 3, 12, 28. xvi. 7, 8. But in these last passages of St. John it also includes our Lord's *Ascension* into Heaven, and Session at God's right hand. Comp. Acts i. 10, 11. 1 Pet. iii. 22, and *ἤνωω* II.

Πορῶ, ω, from *πεπορῶ* perf. mid. of *πορῶ* *to waste, lay waste*, which from the Heb. פָּרַד *to divide, dispart*.

To lay waste, destroy, desolate, make havoc of. occ. Acts ix. 21. Gal. i. 13, 23. See *Blackwall's Sacred Classics*, vol. i. p. 234. On Acts *Kypke* shews that *Philo*, in like manner, several times ap-

plies *πορῶ* to the *wasting, ruining, harassing, destroying, of men*. See more in *Kypke*.

Πορίζω, σ, ὀ, from *πεπορίζω* perf. pass. of *πορίζω* *to get, gain, acquire*, which from *πορῶ* *gain*, which see under *Ευρῶ*.

Gain. occ. 1 Tim. vi. 5, 6.

Πορνεία, ας, ῆ, from *πορνεύω*.

I. It denotes in general *Whoredom*, i. e. any commerce of the sexes out of lawful marriage. See 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. Comp. Acts xxi. 25. Acts xv. 20, where see *Wolffius*, and Bp. *Pearce*, and *Marsh's* Note 19, in vol. i. p. 450, of his Translation of *Michaelis's* Introduct. to the N. T.

II. *Simple fornication* between two unmarried persons, as distinguished both from *μοιχεία* *adultery*, and *ἀσελγεία* *lasciviousness* of other kinds, Mark vii. 21.—as distinguished from both these, and also from *ἀκαθαρσία* *uncleanness*, Gal. v. 19.

III. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. *Ecclus.* xxiii. 23.

IV. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1, where see *Macknight*, and comp. 2 Cor. vii. 12.

V. It may include *All kind of lewdness*, Rom. i. 29, according to *Theophylact* on this place: Πασαν ἀπῶς τὴν ἀκαθαρσίαν τῶν τῆς πορνείας ὀνομασίᾳ περιλαβόν, The Apostle comprehends absolutely all kind of *uncleanness* under the name of *πορνεία*. Comp. 1 Cor. vi. 13, 18, (where see *Kypke*.) vii. 2. 1 Thess. iv. 3, and following verses.

VI. It denotes *The communication of Christians in idolatrous worship*, which was a violation of the marriage between God or Christ and his Church, and was often accompanied with *bodily prostitution*. (See *Πορνεύω* II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2.

In this last sense it is generally used in the LXX for the Heb. פָּדַד, though sometimes for *bodily fornication, or whoredom*, as Gen. xxxviii. 24. Hos. i. 2.

Πορνεύω, from *πορνῆ*.

I. *To commit whoredom, to whore*. occ. 1 Cor. vi. 18. x. 8. Rev. ii. 14, 20.

II. *To commit spiritual whoredom against God or Christ by communication in idolatrous*

trous worship, which was frequently accompanied, as 1 Cor. x. 8, (comp. Num. xxv. 1, 2.) Rev. ii. 14, 20, with *hudily whoredom*. occ. Rev. xvii. 2. xviii. 3, 9.

Πορρη, ης, ῃ, from περὶ ῥα perf. mid. of περ- νημι or περῶω to *sell*, which from περῶω to *pass through, carry over*, particularly as merchants, and thence to *sell*. See under Πιπρασκω.

I. *A whore, a woman who prostitutes her body for gain*. So the Latin *meretrix a *whore* is from mereo to *earn, get money*; and our Eng. *whore*, from the German huren, Dutch hoeren, to *hire*, which Eng. V. likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. Jam. ii. 25.

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. Πορνεῖα VI. and Πορνεία II.

Πορνός, ο, δ, from the same as πορρη, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catanite*. Thus Socrates in Xenophon's Memor. lib. i. cap. 6. § 13. Την—ώραν εαν μιν τις ἀφ' ὧρας— πωλῇ τῷ βελομένῳ, ΠΟΡΝΟΝ αὐτὸν ἀποκαλεῖσιν. If one *sells* his beauty for money to any one who pleases to purchase it, they call this person *πορνός*.^{*} In this sense it seems to be used 1 Cor. vi. 9, where *μαλακοί* are also mentioned; the distinction between whom and *πορνοί* seems to consist in this, that the *πορνοί* prostitute themselves for *gain*, but the *μαλακοί* *gratuitis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9, and Heb. and Eng. Lexicon in ᾠδῃ V.

II. *An impure or unclean person*, of whatever kind. occ. 1 Cor. v. 9, 10, 11. (comp. ver. 1, and 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.

This word occurs not in the LXX, but in Eccles. xxiii. 16, 17, or 21, 22.

Πορῶ, Adv. from *πρὸ before*.

Far, far off, at a distance. occ. Mat. xv. 8. Mark vii. 6. Luke xiv. 32.

* Thus Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo cuius mercabilis ære,
Et misera jussu corpore quærit opes.

There the poor *whore* for hire sells herself,
And by her body earns some wretched pelf.

Πορρωθεν, from πορῶ *far*, and the syllabic adjection *θεν* denoting *from or at a place*. *From far, far off, at a distance*. occ. Luke xvii. 12. Heb. xi. 13.

Πορρωτερον, Adv. comparative of πορῶ. *Farther, further*. occ. Luke xxiv. 28.

ΠΟΡΦΥΡΑ, ας, ῃ.

I. A kind of *Shell-fish*, remarkable for yielding that *purple colour* which was so highly esteemed by the ancients. Martinius, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. מריכר to *break*, because the fishes were † *broken* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can *break* through other shells." But if I embraced this etymology. I should rather say, from the † *broken rugged form of its own shell*. Πορφυρα may, however, perhaps be better derived from a reduplication of the Heb. פאר to *adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95, &c. edit. Edinburgh.

II. In the N. T. *A purple garment or cloth*. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lexicon.

Πορφυρεός, υς; η; ῃ; son, υν; from πορ-φυραί.

Of a purple colour, purple. occ. John xix. 2, 5. Rev. xviii. 16.

Πορφυροπωλῆς, ιος, att. *πωλῆς*, ῃ, from πορ-φυρα *purple*, and πωλῶ to *sell*.

A seller of purple. occ. Acts xvi. 14.

Ποσῶς, An interrogative adv. from ποσός *how many?* and τις a numeral termination denoting *times*, which see.

How many times? how often? occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34.

Ποσις, ιος, att. *σις*, ῃ, from the obsolete πω to *drink*.

Drink. occ. John vi. 55. Rom. xiv. 17: Col. ii. 16.

† "Et majoribus quidem purpuris detractâ conchâ [sicum] auferunt, minores trapetis frangunt, ita demum rorem cum excipientes Tyrii. The Tyrians procure this liquor by taking off the shell of the larger purpurae, and by breaking the smaller in olive-presses." Pliny Nat. Hist. lib. ix. cap. 36.

‡ See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 152, and the plate.

Ποτος, η, ον, from *πη* how? (which see under Ποιος) and *ὅσος* as much as.

I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Ποσω, dative, used adverbially with comparatives, *By how much? How much?* Mat. vii. 11. x. 25. Heb. x. 29, & al. freq.

II. Ποτοι, αι, α, plur. *How many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13, & al.

Ποταμος, υ, δ, q. ποτασμος, from ποταζω to flow, which may be either from ποτος drink, or from Heb. יָצַב to overflow. This derivation seems preferable to that from ποτιμος drinkable, especially because Homer applies ποταμος to the ocean, Il. xiv. lin. 245. Il. xviii. lin. 606, & al. See *Scapula*.

I. *A river.* Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2.

II. *A flood, a torrent.* Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15.

Ποταμοφορητος, υ, δ, η, from ποταμος a river, torrent, and φορητος carried. *Carried away and drowned by a river, or torrent.* occ. Rev. xii. 15, where see *Vitrina* and *Wolflus*.

Ποταπος, η, ον, from ποιος what? or *πυ* where? and *δαπεδον* a soil, δ being softened into τ, as usual.

I. *Of what soil or country?* Thus sometimes used in the best Greek writers, as, for instance, by *Theophrastus*, Eth. Char. cap. 13, towards the end, where see the learned *Dupont's* remark.

II. *What manner of? of what sort? qualis?* occ. Luke i. 29. vii. 39. 2 Pet. iii. 11.

III. Denoting admiration, *What kind of? how great? qualis, quantusque?* occ. Mat. viii. 27. Mark xiii. 1. & John iii. 1.

Ποτε, An Adv. from *πυ* where? or *πη* how? and *ὅτε* when?

1. *When, whether interrogative,* Mat. xxiv. 3. John vi. 25; or not, Mark xiii. 33, 35.

ἕως ποτε; Till when? i. e. How long? Mat. xvii. 17, & al.

2. Indefinite, *At some time or other, once, ever.* See Luke xxii. 32. John ix. 13. Rom. vii. 9. 1 Cor. ix. 7. Gal. i. 13, 23.

3. *Μη ποτε, Not ever, never,* Heb. ix. 17, where *Kypke* cites *Dio Cass.* *Euripides*, and *Homer* using *μηποτε* in this sense.

Ποτερος, α, ον, from ποιος which? and *ἄλλος* another.

Whether, of two. It occurs only in the

neut. ποτερον, which is used adverbially, *whether.* John vii. 17.

Ποτηριον, υ, το, from ποταται 3 pers. perf. pass. of the obsolete ποω to drink.

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8.

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the * ancient custom of the master of the feast's appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτηριον is used in the LXX answering to the Heb. כֶּסֶף, for that portion of happiness or misery which God sends on kingdoms or individuals, as Pa. xi. 6. xvi. 5. xxiii. 5 †. So in the N. T. it denotes the bitter sufferings of Christ for the sins of men, Mat. xx. 22. xxvi. 39 †, 42. Mark x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark x. 39.—of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6, where see *Daubuz*.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports the gaudy and plausible allurements to idolatry. The image is taken from the golden cups of wine used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Ουρος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned *Daubuz* and Bp. *Newton* and *Vitrina*, especially *Note* †.

Ποτιζω, from πορον drinkable, drink, from ποταται 3 pers. perf. pass. of obsol. ποω to drink.

I. Withan accusative of the person following. *To give drink* to a man, Mat. x. 42. xxv. 35. xxvii. 48. Rom. xii. 20. Comp. Rev. xiv. 8.—to a beast, Luke xiii. 15. In 1 Cor. iii. 2, it is construed with two accusatives, one of the person, υμας, and another of the thing, γαλα; and moreover the V. ἐποτισα, which is strictly ap-

* See *Homer*, Il. iv. lin. 261, &c.

† Comp. *Homer*, Il. xxiv. lin. 527, &c.

Δοιαι γαρ τι πιβει, &c.

And lin. 663, &c. of *Pope's* Translation,

Two urns by Jove's high throne, &c.

Of *Copper's*, lin. 660.

Fast by the threshold of Jove's courts, &c.

‡ See *Bowyer's* Conject. Appendix to 4to edit. pllicable

plicable only to γαλα, refers also to βρωμα. So Hesiod, on the other hand, Theogon. lin. 640, cited by Wetstein, applies the V. εδιν eat to nectar, which was the drink, as well as to ambrosia, which was the food, of the Gods:

NEKTAP τ' αμβροσιη τι, ταπειν θιν αυτοι ΕΔΟΤΕΙ.

Homer in like manner applies εδιν to wine as well as to fat sheep, II. xii. 319, 320,

ΕΔΟΤΕΙ ΤΙ ΠΙΝΑ ΜΥΘΑ,
ΟΙΝΟΝ τ' ΕΖΑΙΤΟ, ΜΙΛΗΝΔΙΑ.

II. To water, as plants, applied spiritually.

1 Cor. iii. 6, 7, 8.

Ποτος, υ, δ, from ποτωαι 3 pers. perf. pass. of obsol. ποω to drink.

A comotation, drinking match, drunken bout. occ. 1 Pet. iv. 3.

ΠΟΥ, An Adv. from the Heb. ים where? dropping the מ.

1. Where? Interrogative, Mat. ii. 2, 4.—without an interrogation, John i. 40.

2. Whither? Interrogative, John xiii. 36.—without an interrogation, John iii. 8. viii. 14. xx. 2, & al.

3. Somewhere. occ. Heb. ii. 6. iv. 4.

4. About, near, of time. occ. Rom. iv. 19, where Kypke cites from Plutarch, "Elder than Lysias ΕΤΕΣΙ ΠΟΥ ΕΙΚΟΣΙ by about twenty years; and ΤΕΤΡΑΚΟΣΙΩΝ δὲ ΠΟΥ διασπομανων ΕΤΕΩΝ, about four hundred years being elapsed."

ΠΟΤΕ, ποδος, δ, either from the Heb. בוש to tread or trample under foot, or from πωω to pass, go forwards.

The foot, of man, John xiii. 5, 14, & al. freq.—of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 44. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238, that "the custom, which still continues [in the east] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to wash his feet." Comp. Gen. xviii. 4. Jud. xix. 21. 1 Tim. v. 10. Rom. x. 15, compared with Isa. lii. 7, How beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things! "The feet of those who had travelled far in a hot

country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace, and felicity; and that it is in bringing these welcome tidings they have contracted that sordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy, their dirty feet, as being the natural consequence of the long journey they have made." Campbell's Prelim. Dissertat. to Gospels, p. 145, where see more. Wetstein, I find, had given the same explanation in a more concise manner. "Pedes eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

ΠΟΥ, from the Heb. פה or פי the mouth. To drink. An obsolete V. whence in the N. T. we have only the perf. act. πεπωκα, Rev. xviii. 3, but in the profane writers are also used perf. pass. πεπωμαι or πεπομαι, and 1 aor. πωθην. See under Πινω.

Πρασμα, ατος, το, from πεπρασαι perf. pass. of πράσσω to do, perform.

In general, Somewhat done, a work.

I. A fact, work, deed. occ. Luke i. 1. Jam. iii. 16.

II. A thing. occ. Mat. xviii. 19. Acts v. 4. Heb. vi. 18. x. 1. xi. 1.

III. A matter, an affair. Rom. xvi. 2. 2 Cor. vii. 11. Πρασμα εχειν προς τινα, To have a matter, i. e. of complaint or litigation, against any. occ. 1 Cor. vi. 1.

IV. It seems to refer particularly to a venereal affair, 1 Thess. iv. 6, as it doth sometimes in the profane writers. See Raphaelius, Wetstein, and Kypke on the place, and Wolfius on 2 Cor. vii. 11.

Πρασμαεια, ας, η, from πρσμαεω. An affair, business. occ. 2 Tim. ii. 4. See Wetstein.

Πρασμαεω, from πρσμα an affair. To engage another in affairs or business, also to manage affairs or business. Hence Πρασμαρευομαι, mid. To be occupied or employed in affairs or business, "negotia obire, negotiis gerendis occupari," Wetstein. occ. Luke xix. 13.

ΠΠΑΙΤΩΡΙΟΝ, υ, το. Lat.

A word formed from the Latin *pretorium*,

vium, a derivative from * *Prætor* (which from *præo* to go before), a Roman title which sometimes denotes a military, sometimes a civil, officer. Hence *Prætorium* signifies,

I. *The General's tent.*

II. *A place or court where causes were heard by the prætor, or any other chief magistrate, a judgment-hall.* In this sense the word *Πραιτωριον* is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28, the *Prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes a *governour's palace*. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner a *palace and court*, built by Herod the Great, when he rebuilt and beautified *Cæsarea*; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places.

III. *The Roman emperor's palace.* Phil. i. 13, where see *Wolfius* and *Macknight*.

Πραχλωρ, *ωρος*, *ὁ*, from *πραχλῆς* 3 pers. perf. pass. of *πρασσω* to do, act, exact. An officer, a bailiff, serjeant, or the like. It seems properly to denote the officer whose business it was to exact the money adjudged to be paid. So *Hesychius* explains *πραχλωρ* by *απαίτηται exactors, collectors*; and *Suidas* *πραχλωρ* by *ὁ τὸν συνισμένον εισπράττοντος φόρος*, he who exacts the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes an *exactor, oppressor*, answering to the Heb. *גַּבֵּל*. occ. Luke xii. 58.

Πραξις, *ις*, att. *ις*, *ῆ*, from *πραξαι* 2 pers. perf. pass. of *πρασσω* to do, act.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18, where see *Wolfius*.

II. *Practice, behaviour.* occ. Mat. xvi. 27.

III. *Office, use.* occ. Rom. xii. 4.

ΠΡΑΟΣ, or ΠΡΑΙΟΣ, α, *ον*.

Meek, mild, gentle. occ. Mat. xi. 29, where see *Elsner* and *Wolfius*.

The most probable of the Greek derivations of this word seems to be from *ῥαος*, for *ῥαδιος*, *easy*: But may it not be better deduced from the Heb. *כָּרַע* to break, q. d. of a broken heart, contrite? So the

* See *Ainsworth's Dictionary* in *Prætor* and *Prætorium*.

Heb. *עָנָה meek* is from *עָנָה* to afflict, oppress, humble. Comp. under *Πραοτης*.

Πραοτης, *της*, *ῆ*, from *πραος*.

Meekness, mildness. 1 Cor. iv. 21. Gal. v. 22, & al. freq.

The LXX use it for the Heb. *עָנָה meekness*, from the V. *עָנָה* to afflict, humble, Ps. xlv. 4.

Πρασια, ας, *ῆ*, q. *πρασια*, from *πρασ* the extremity.

I. The learned *Damm*, Lexic. col. 1978, says that it properly denotes † a long range, not a broad bed, of plants, at the extreme side of a garden, or of some considerable part of a garden; and thus he remarks *Homer* uses it, *Odyss.* vii. lin. 127,

Εἴθε τι κοσμήται ΠΡΑΣΙΑΙ παρὰ τῆς αὐτοῦ οἴου
Παύλου πειθήσιον.

There are beautiful borders of all kinds of plants at the extreme plot of the garden."

It occurs in this sense *Ecclus.* xxiv. 31, Hence

II. In the N. T. A regularly disposed company of persons. occ. Mark vi. 40, twice, where *Campbell* observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, an hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συνπρωσια* and *πρασiai*, and by Luke, who calls them *χλίσαι*."

Observe that the repetition of the N. *πρασiai*, *πρασiai*, in Mark vi. 40, as of *συνπρωσια*, *συνπρωσια*, ver. 39, and of *δυο*, *δυο*, ver. 7, in a distributive sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. xiii. 14. A classical writer would have said *κατὰ πρασias*, &c.

ΠΡΑΣΣΩ, or ΠΡΑΤΤΩ, from the Heb. *בָּרַא* to create, make, perform. See Num. xvi. 30. Jer. xxxi. 22, in Heb.

I. To do, perform, in general, Acts xxvi. 26. 1 Thess. iv. 11, (where see *Wetstein* and *Kypke*.)—good, Acts xxvi. 20. Rom. ii. 25.—evil, Luke xxii. 23. xxiii. 41. John iii. 20. Rom. xiii. 4. Comp. Acts

† "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris aliarumque partis horti."

xvii. 7. xix. 36. Rom. ix. 11. 2 Cor. v. 10. On Luke xxiii. 15, see under Αἵσιος I.

II. *Eu πρατλιν, To do rightly, or to do, i. e. fare or succeed well, to be happy.* occ. Acts xv. 29; where *Wolffius* observes that the Greek phrase will bear either of these senses, but with *Elser* embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *eu πρατλιν* is often used as a wish of prosperity in the beginning of letters; and that in *Plato* it signifies to fare well, be happy. See *Plato's Phædon*. § 2. p. 158. edit. *Forster*. On Eph. vi. 21, *Kypke* shews from the Greek writers that *τι πρασσω* imports both what *I do*, and, how *I do* or fare.

III. *To exact, require.* occ. Luke iii. 13. xix. 23. *Raphelius*, after *Camerarius*, observes on Luke iii. 13, that *Xenophon* uses the phrase *χρηματα πρατλιν* to exact money; and that *Polybius* has the expression *τελος πρατλιν* to exact tribute; the former corresponds with Luke iii. 13, the latter with Luke xix. 23. *Πρασσω* in this sense may be either taken as we say in English, to make (meaning to gain) money, comp. *Ποισω* VI. or else it may be considered as a derivative from the Heb. פָּרַץ *to press*, or פָּרַץ *to force, urge*.

ΠΑΤῚΣ, *σια, υ*, the same as *πραος*, which see. *Meek, mild, gentle.* occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4.

Πραῦτης, *τητος, η*, from *πραῦς*. *Meekness, mildness.* occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15.

ΠΑΩ. An obsolete verb.

I. *To burn.* See under *Εμπρηθω*.

II. *To sell.* See under *Πιπρασσω*.

Πραπω. It may be deduced from the Heb. פָּאָר *to adorn, beautify*, and פָּאָר *the countenance*, or פָּאָר *the face*; or else from פָּאָר *to be fair, beautiful*.

To become, suit, be fitting. occ. Heb. vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. It is also used impersonally, *Πραται* *It becometh, is fitting, decent.* occ. Eph. v. 3. Heb. ii. 10. *Πρεπον, το*, particip. neut. *Becoming, fitting, suitable.* occ. Mat. iii. 15. 1 Cor. xi. 13.

Πρεσβεια, *ας, η*, from *πρεσβυω*.

An embassy. occ. Luke xiv. 32. xix. 14.

Πρεσβυω, from *πρεσβυς*, or *πρασβυς*.

To perform the office of an Ambassador,

be an Ambassador. occ. 2 Cor. v. 30. Eph. vi. 20, where see *Elser* and *Wolffius*.

Πρεσβυς, *υος, ο*, or *Πρασβυς, σια, υ*, from *προσισθηναι* *to be far entered into, or advanced in, life or years* namely; so aged persons are in the O. T. said to be בָּמֵיכָל יָמֵי advanced in days, Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΟΤΕΣ *εν ταῖς ἡμεραις αὐτῶν*. Luke i. 7, 18. Comp. under *Προζημι* II.

I. *Old, an old man, a man advanced in years.*

II. *An Ambassador*, because *old men* were usually employed on such occasions. The word occurs not in the N. T. but is inserted on account of its derivatives. The LXX, however, have often used it for an *Embassador*, as Num. xxi. 21, & al.

Πρεσβυτεριον, *ο, το*, from *πρεσβυτερος*.

I. *An assembly or council of Elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish Sanhedrin or Great Council at Jerusalem. Comp. under *Πρεσβυτερος* III. and *Συνεδριον*, and see *Campbell* on Luke.

II. *An assembly of Christian Elders or Presbyters, a presbytery.* occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβυτερος, *α, ον*, properly an adjective of the comparative degree, from *πρεσβυς*.

I. *Elder, more advanced in years.* Luke xv. 25. John viii. 9.

II. *An elder*, in respect of age, *a person advanced in years.* 1 Tim. v. 1, 2.

III. Because the Jewish Sanhedrin or Great Council was chiefly composed of elderly men (comp. *Πρεσβυτεριον* I. and *Συνεδριον*), hence *Πρεσβυτεροι Elders*, and *Πρεσβυτεροι τε λαου, Elders of the people*, who are likewise mentioned by *Josephus*, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, & al. freq. Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 33.

IV. *An Elder or Presbyter* in the Christian Church. This title is given both to inferior Ministers, who were appointed Overseers of the Flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the Apostles themselves, 2 John ver. 1, (where see *Wolffius*.) 3 John ver. 1. Comp. 1 Pet. v. 1.

v. 1. So Πρεσβυτριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who, asks the learned *Jos. Mede*, can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors the Saxons first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester*; the French *Prestre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more *.

V. Πρεσβυτεροι, οι, *Ancestors, predecessors*. Mat. xv. 2. Mark vii. 3. 5. Heb. xi. 2.

Πρεσβυτης, ε, δ, from πρεσβυς.

Old, aged, an old man. occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see *Mac-knight*, and on ver. 3.

Πρεσβυτις, ιδος, η, from πρεσβυτης.

An old or aged woman. occ. Tit. ii. 3.

Πρηνης, εος, ες, δ, η, from προ forward, and γνω or γνω to nod, incline.

Prono, falling forward on his face. So *Herachius*, Πρηνης· επι προσωπον πεπλω-
τως; and *Phavorinus*, Πρηνης εις τ'
σφυροσθεν, επι σφαυρας, επι προσωπου.

Thus likewise *Eustathius* on *Homer*, Il. ii.

lin. 414, observes of πρηνης or πρηνες,
Κυριως λελεται το πρην επι προσωπον—

λελεται δε μεταφορικως πρηνες, και κατα-
κατα πρηνες. It is properly applied to

what falls on it's face, and metaphori-
cally a sloping ground is called πρηνες;

whence the Proverb, A globe κατα πρην-
ες, rolling down hill." Thus πρηνης is

plainly applied, Il. ii. lin. 418, and Il. vi.

lin. 43. See also *Raphelius* on Mat.

xxvii. 5, who observes that he finds no

authority for πρηνης signifying headlong,

nor consequently any reason to think that

Judas, after he had hanged himself, fell

down a precipice; πρηνης γενομενος ex-
pressing only that he fell on his face. occ.

Acts i. 18. *Elsner*, whom see, produces

several passages from the Greek writers

where πρηνης means flat on one's face,
and πρηνειν πρηνης to fall on one's face,

particularly one from *Josephus* De Bel.
lib. i. cap. 32. § 1, where *Antipater* en-
ters, και ΠΕΣΩΝ ΠΡΗΝΗΣ προ των

ποδων τε πατρος, and falling prostrate, or
on his face, at his father's (*Herod's*) feet,
says, I beseech you, O father, not to pre-
judge me, &c." I add that in his *Life*
also, § 28, *Josephus* uses ΠΡΗΝΗΣ ΠΕ-
ΣΩΝ in the same sense, "humi pros-
tratus," *Hudson*.

Πριζω. See Πρω.

Πρι, A Conjunction, q. from προ as before
that.

Of time, *Before*, joined with an infini-
tive. John xiv. 29.—with an accusative
case and an infinitive, Mat. xxvi. 34,
75. Comp. John viii. 58.

Πρι, η, *Before that*, q. d. sooner than,
joined with an optative, Acts xxv. 16.—
with a subjunctive, Luke ii. 26.—with
an accusative and an infinitive, Mat.
i. 18. Mark xiv. 30, & al.

ΠΡΙΩ, or ΠΡΙΖΩ. *Mintert* says πριω is so
called q. *πριω to pass through*. But may
it not be better deduced from Heb. פריץ
to break, as a saw does in cutting? And if a
different derivation be required for πριζω,
what can be a more probable one than
from the Heb. פריץ to break, break through?
To saw, saw asunder. occ. Heb. xi. 37;
where the Apostle is by some particularly
thought to refer to the manner in which
the prophet *Isaiah* was put to death, con-
cerning whom there is a tradition among
the Jews that he was *sawn asunder*. This
tradition is at least as old as *Justin Mar-
tyr*, and is mentioned by many. See
Wetstein and *Suicer* Thesaur. in Πριω,
and comp. Διχοτομω I.

ΠΡΟ. A preposition. It may perhaps be
considered as a corruption of the Heb.
עבר beyond, by transposition.

I. Governing a genitive,

1. *Before*, of place. See Mat. xi. 10. Mark
i. 2. Luke ix. 52. x. 1. Acts xiv. 13,
Jupiter, who was before the city, i. e.
whose image was erected before, or near
the entrance into, the city, as a tutelary
god, according to the custom of the Hea-
then. See *Elsner*, *Wulfius*, *Wetstein* and
Bp. Pearce.

2. *Before*, at, of place. Acts v. 23. xii. 6, 14.

3. *Before*, of time. Mat. v. 12. viii. 29.
John xvii. 24, & al. freq. John xii. 1,

Προ εξ ημερων τε Πασχα, Six days be-
fore the *Passover*. We have an exactly

parallel construction in *Josephus*, Ant.
lib. xv. cap. 11. § 4. ΠΡΟ ΜΙΑΣ ΗΜΕ-
ΡΑΣ

* "PRIEST, Presbyter, Sacerdos. A. S. pnest. Al. prister. B. priestre [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifestè desumpta sunt ex πρεσβυτερος." *Junii* Etymolog. Anglican.

ΠΑΞ της ἑορτης, One day before the feast." Comp. 2 Cor. xii. 2, and see many other instances of the like trajectory from the Greek writers in *Wetstein* and *Kypke* on John.

4. With an infinitive mood and the neut. article gen. *τῷ*, Before, before that. Mat. vi. 8. Luke xxii. 15. John xiii. 19, & al.
5. Before, above, preferably to. *πρᾶ*. Jam. v. 12. 1 Pet. iv. 8. So applied by *Plato*. See *Zeunius*'s edition of *Vigerus De Idiot.* p. 658. *Lips.* 1788.

II. In composition it denotes,

1. Before, of place, as in *προαῖω* to go before.
2. Forth, forward, as in *προβαλλῶ*.
3. Before, in the presence of, as in *προσβαῖω*.
4. Publicly, openly, plainly, as in *Προβή-σῳ* II. III. *Προδῆλος*, which see.

5. Before, of time, as in *προαμαρτανῶ* to sin before.
6. Before, of preference, as in *προαίρεσμαι* to choose before, prefer.

Προαῖω, from *πρὸ* before or forth, and *αἰω* to go, lead, bring.

- I. Of place, To go before, or lead, properly when others follow, Mat. xiv. 22. xxi. 9. xxvi. 32. xxviii. 7, & al.—less properly when others do not follow, Mat. xxi. 31, where it is applied figuratively to the kingdom of heaven.

- II. To go before, precede, in time, 1 Tim. i. 18. v. 24. Heb. vii. 18.

III. To bring out or forth. occ. Acts xvi. 30. xxv. 26; particularly to condemnation or punishment, in which view *Raphaelius* shews that both *Polybius* and *Arrian* apply this V. occ. Acts xii. 6.

Προαίρεσμαι, *εἰμαι*, mid. from *πρὸ* before, in preference, *πρᾶ*, and *αίρεσμαι* to choose. To prefer, choose, *πρᾶοτο*. occ. 2 Cor. ix. 7.

Πρόστιξιμαί, *ωμαι*, mid. from *πρὸ* before, and *αἰτιζομαι* to accuse. To accuse, allege, or convict before. occ. Rom. iii. 9.

Προακῶ, from *πρὸ* before, and *ακῶ* to hear.

To hear before. occ. Col. i. 5.

Προαμαρτανῶ, from *πρὸ* before, and *ἀμαρτανῶ* to sin.

To sin before. See under *Προαμαρτω*.

Προαμαρτῶ, *ω*, from *πρὸ* before, and obsol. *ἀμαρτῶ* to sin.

To sin before or already. An obsolete V. whence in the N. T. we have particip.

perf. *προμαρτηκως*. occ. 2 Cor. xii. 21. xiii. 2.

Προαυλιον, *ς*, *το*, from *πρὸ* before, and *αὐλη*, which see.

A porch, or gateway, such as, we are informed by Dr. *Shaw**, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68.

Προβαῖνω. See under *Προβήμι*.

Προβαλλῶ, from *πρὸ* forth, forward, and *βαλλῶ* to cast, put.

- I. To put forward, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in *Wetstein*. occ. Acts xix. 33, where the French translation, *Les Juifs le poussant à parler*. Comp. also *Kypke*.

II. To put forth, as a tree it's buds. occ. Luke xxi. 30; where *Wetstein* cites from *Dioscorides* ΠΡΟΒΑΛΛΕΙΝ ἄνθος, to put forth the flower; and *Kypke* understands the word *τι* any thing, i. e. either leaves, as Mat. xxiv. 32, or flowers [fruit-buds] which the fig-tree shoots out nearly with the leaves.

Προβατικός, *η*, *ον*, from *προβατῶν*.

Of or belonging to sheep. occ. John v. 2, *Ἐπὶ τῇ προβατικῇ* (ἀγορᾷ or πύλῃ namely), At the sheep-market or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. *בִּשְׁעַת הַצֹּאן*, the LXX have *πύλη προβατική*. See *Campbell* on John.

Προβατῶν, *ς*, *το*, from *προβαῖνω* to go forward, "because, says *Mintert*, it goes forward in feeding." Or else, the Greek name may be referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See John x. 3, 4, and *Bochart*, vol. ii. 521.

A sheep. Mat. xii. 11, 12, & al. These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of Believers in Christ. John x. 15, 16, 26, 27. Comp. Mat. xxv. 32, 33. Heb. xiii. 20. On Mat. x. 16, *Wetstein* cites a very similar expression from *Herodotus*, lib. iv. cap. 149, *Ἐφ' αὐτὸν καταλείψει οἷν ἐν λύκοις*, He said he would leave him a sheep among wolves." Lost or straying

* Travels, p. 207, &c. 2d edit.

sheep represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβημι, An obsolete verb, from *προ forward*, and *obso.* βημι *to go*; whence in the N. T. we have *perf. act. particip. προβεβηκως*, 2 aor. *particip. προβας*.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19.

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use *προβαινων καλα την ηλικιαν* for *advancing in age*, and *προβεβηκως τη ηλικια*, or simply *προβεβηκως*, for *a person advanced in age*, as may be seen in *Welstein*: But the phrase *προβεβηκως* EN ΤΑΙΣ ΗΜΕΡΑΙΣ, literally *advanced in days*, is *hellenistical*, and plainly taken from the Heb. בְּיָמָיו, to which *προβεβηκως* (ΤΑΙΣ) ΗΜΕΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 K. i. 1; and *προβεβηκως* ΗΜΕΡΩΝ, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1.

Προβιβαζω, from *προ forward*, and *βιβαζω to cause to go*.

I. *To thrust or push forward.* occ. Acts xix. 33.

II. *To push forward*, in a moral sense, *to egg on, incite.* occ. Mat. xiv. 8. On which passage *Raphelius* shews that *Xenophon* uses ΠΡΟΒΙΒΑΖΕΙΝ ΛΟΓΩΙ, or ΛΕΓΩΝ, *to push or egg on by words*, oratione impellere, in the same sense. See *Xenophon*, Memor. lib. i., cap. 2, § 17, and cap. v. § 1, edit. *Simpson*.

Προβλεπουμεναι, from *προ before*, and *βλεπω to see*.

To provide. occ. Heb. xi. 40.

Προβεινω, or **Προβηνω**, An obsolete verb, from *προ before*, and *obso.* γεινω or γεινω *to make*; whence in the N. T. we have *particip. perf. mid. προβεβηνως done before, past.* occ. Rom. iii. 25.

Προβινομαι, from *προ before*, and *γινωμαι to be, or be done*.

To be or be done before, to be past. See under *Προβεινω*.

Προβινωσκω, from *προ before*, and *γινωσκω to know*.

I. *To know before*, whether a person, occ. Acts xxvi. 5;—or a thing, occ. 2 Pet. iii. 17.

II. *To know before, or fore-know with approbation, to fore-approve*, comp. *Γινω-*

σκω VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2.

III. *To ordain before, to fore-ordain.* occ. 1 Pet. i. 20.

Προβινωμι, An obsolete verb, from *προ before*, and *obso.* γινωμι *to know*; whence in the N. T. we have 2 aor. 3 pers. *προβινω*, and *particip. perf. pass. γενωσμεν*.

To fore-know. See under *Προβινωσκω*.

Προβινωσις, ιος, att. *σις*, ἡ, from *προβινωμι*. *Prescience, fore-knowledge.* occ. Acts ii. 23. 1 Pet. i. 2.

Προβονοι, ων, δι, from *προ before*, and *γεβονα*, *perf. mid. of γεινω to form, or γιγνομαι to be born*.

Progenitors, parents, fore-fathers. occ. 1 Tim. v. 4. 2 Tim. i. 3.

Προβραφω, from *προ before*, or *openly, plainly*, and *γραφω to write, describe, paint*.

I. *To write before or afore-time.* occ. Rom. xv. 4. Eph. iii. 3, where comp. *ch. i. 9*, and see *Wolffius*.

II. *To post up publicly in writing, proscribe.* occ. Jude ver. 4. Those who were summoned before Courts of Judicature were said to be **ΠΟΤΕΤΡΑΜΜΕΝΟΙ** εις *χρισιν*, because they were cited by *posting up their names in some public place*; and to these, in the style of *Plutarch* and *Achilles Tatius*, ἡ *χρισις* **ΠΟΤΕΤΡΑΦΗ**, judgement was published or declared in writing. Thus *Elsner*; who remarks further, that the Greek writers apply the term **ΠΟΤΕΤΡΑΜΜΕΝΟΤΕ*** to those whom the Romans called *proscriptos*, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them*; therefore in Jude ver. 4, *προβλεπουμενοι εις τωτο το κριμα*, says the same learned critic, denotes “not only those who must give an account to God for their crimes, and are liable to his judgement, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger.” If it be asked where they are thus **ΠΟΤΕΤΡΑΜΜΕ-**

* See also *Welstein*, and especially *Plutarch* in *Sylla*, tom. i. p. 472, B. edit. *Xyland*. *Middleton's* Life of *Cicero*, vol. i. p. 31, Note (x.) 4to. and comp. *Kypke* in *Jude*.

ΝΟΙ proscribed? I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθμῃ VII.

III. To describe or paint (as it were) publicly or openly. occ. Gal. iii. 1, where see Alberti and Wolfius.

Προδηλος, α, δ, η, και το—ον from προ before, and δηλος manifest.

Manifest before, or rather publicly, plainly, or evidently manifest. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11, and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphaelius on 1 Tim. v. 24. We may also observe that Lucian very often applies it to the same meaning.

Προδίδωμι, from προ before, or forth, and δίδωμι to give.

I. To give before or first. occ. Rom. xi. 35.

II. To give or deliver up, q. d. to give forth. In this sense it occurs not in the N. T. but see 2 Mac. vii. 37.

III. To deliver up to another by deceit, to betray. This is a very usual sense of the V. in the profane writers, and the LXX use it for betraying of counsels, 2 K. vi. 11.

Προδότης, α, δ, from προδίδωμι to deliver up, betray.

I. One who delivers up or betrays another, a betrayer. occ. Luke vi. 16. Acts vii. 52.

II. A traitor, one who betrays his trust. occ. 2 Tim. iii. 4.

Προδρεμω, An obsolete verb, from προ before, and obsol. δρεμω to run; whence in the N. T. we have 2 aor. προσδραμων, particip. προδραμων.

To run before. occ. John xx. 4. Luke xix. 4. Προδραμων εμπροσθεν. Xenophon writes in the same pleonastic style, ΠΡΟΠΟΡΕΥΕΣΘΕ ΕΜΠΡΟΣΘΕΝ, Cyropæd. lib. iv. p. 200, edit. Hutchinson, 8vo.

Προδρομος, α, δ, from προδρόμα perf. mid. of προδραμω.

A fore-runner. occ. Heb. vi. 20.

Προσίδω, from προ before, and ιδω to see, or know.

To fore-see, or fore-know. occ. Acts ii. 31. Gal. iii. 8.

Προσλευθω, from προ before, and obsol. ελευθω to come, go. An obsolete V. whence in the N. T. we have 1 fut. mid. προσελευσονται, 2 aor. (by syncope) προηλθον, particip. προσλθων.

To go before or forwards. See under Προερχομαι.

Προσπικνω, from προ before, and σπικνω to hope, trust.

To hope or trust before others, to hope first. occ. Eph. i. 12, That we (Jewish Converts) should be to the praise of his glory, τως προηλπικotas εν τω Χριστω, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46.

Προεναρχομαι, from προ before, and εναρχομαι to begin, or begin in.

To begin in or among before, or to begin before or already. occ. 2 Cor. viii. 6, 10.

Προσπαγγελωμαι, Mid. from προ before, and παγγελωμαι to promise.

To promise before or afore-time. occ. Rom. i. 2.

Προεπω, from προ before, and επω to tell.

I. To tell before or formerly. occ. Gal. v. 21. 1 Thess. iv. 6.

II. To tell before the event, to foretell, predict. occ. Acts i. 16.

Προσπαω, α, from προ before, and παω to say, deliver.

I. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. 2 Pet. iii. 2. Jude ver. 17. Comp. Rom. ix. 29.

II. To say or tell before the event, to foretell. Mat. xxiv. 25. Mark xiii. 23.

Προσερχομαι, from προ before, or forwards, and ερχομαι to go.

I. Of place, with a genitive following, To go before. occ. Luke xxii. 47. Used absolutely. Acts xx. 5, 13.

II. With an accusative following, To out-go, get before in going. occ. Mark vi. 33.

III. To go forwards, advance. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προηλθον ρυμην μιαν, They went forward or advanced (through) one street, δια being understood.

IV. To go before, precede, in time. occ. Luke i. 17. Comp. 2 Cor. ix. 5.

Προτοιμαζω, from *προ* before, and *τοιμαζω* to make ready.

To make ready before-hand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10.

Προεγγελλομαι, from *προ* before, and *εγγελλομαι* to preach the gospel.

To preach the gospel before "the law was given." *Macknight*. occ. Gal. iii. 8.

Προεχω, from *προ* before, and *εχω* to have, be.

To have the advantage, *excell*, *præcello*, *præsto*. Thus *Cebes* in his *Picture*, p. 44, edit. *Simpson*, where the stranger asks, Ποτερον υδεν ΠΡΟΕΧΟΥΣΙΝ υτοι οι μαθηματικοι προς το βελτιως γενεσθαι των αλλων ανθρωπων; Have not these men of learning the advantage to become better than other men? Πως μάλιστα ΠΡΟΕΧΕΙΝ; How are they like to have the advantage?" replies the old man; and p. 45, Πως εν υτοι ΠΡΟΕΧΟΥΣΙΝ, εφη, εις το βελτιως ανδρας γενεσθαι, ενεκα τωτων των μαθηματων; How then, says he, have these the advantage to become better men by means of their learning?"

So Προεχωμαι, mid. To have the advantage. occ. Rom. iii. 9. Thus *Theophylact* explains προεχομεθα by Αρα εχομεν επιλεον; Have we any advantage?" And so the modern Greek version, Εχομεν τιποτας προτημησι;

Προηλομαι, υμαι, from *προ* before, and *ηλομαι*, to think, or lead.

To think or esteem another before, i. e. to prefer (so our Translators): Or rather, To go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where *Macknight's Commentary*, "In every honourable action, go before and lead on one another."

Προθεσις, ιος, att. εως, η, from προτιθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *show-bread*, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθεσεις των αρτων, The putting on of bread, for the Heb. מנחת תמיד 2Chron. xiii. 11; and that of the Evangelists, Αρτοι της προθεσεως, literally loaves of setting before (i. e. set before the Lord of the Holy Table), for the Heb. לחם ערך, she setting in order of bread, Exod. xl. 23,

for לחם ערך, bread of ordering, 1 Chron. ix. 32. xxiii. 29; and for לחם נניח, bread of the presence, 2Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually נניח לפני יהוה before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. * of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the Holy Place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in and through Him are spiritual Priests to God, even his Father. See Rev. i. 6 v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. A predetermination, purpose, intention, design, in God, of calling men in general, Gentiles as well as Jews, to salvation, Rom. viii. 28;—of gathering together all things in Christ, Eph. i. 11. see ver. 9, 10;—of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11. Comp. *Exodus* II. The passages just cited are all wherein the word is applied to the Purpose of God in the N. T.

III. Predetermination, purpose, resolution, of man. occ. Acts xi. 23. 2 Tim. iii. 10.

IV. Purpose, intention, design, of man. occ. Acts xxvii. 13. Comp. under Κρασω VI.

Προθεσμία, ας, η, the fem. of προθεσμιος before-appointed, which from προτιθημι to appoint before.

A before-appointed day or time, namely, ημερα or ωρα being understood. occ. Gal. iv. 2; where *Wetstein* shews that the word is often applied in the same sense by the Greek writers. See also *Κρηκη*.

Προθυμία, ας, η, from προθυμος.

Readiness of mind, alacrity. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πασα προθυμία is used for the

* So Heb. Lev. xxiv. 7. ונניח לחם זכרון, And it shall be to the bread for a memorial. Comp. Lev. ii. 2.

greatest

greatest readiness or alacrity by the purest Greek writers, particularly by *Herodotus* and *Polybius*. See *Wetstein*, and comp. *Πας* VII.

Προθυμος, ε, δ, η, και το—ον, from *προ* forward, and *θυμος* mind.

I. Forward or ready in mind, willing. occ. *Mat.* xxvi. 41. *Mark* xiv. 38.

II. Ready, promptus, in a passive sense, desired, wished for. occ. *Rom.* i. 15, where *Wolffius* has justly remarked that εστι is understood. The passage εγω το κατ' εμε προθυμων, κ. τ. λ. may be literally rendered, So, as much as in me lies, or according to the best of my power, it is ready to me (i. e. I am ready or desirous, see *Raphelius*) to preach, &c. Thus the *Vulg.* Ita (quod in me) promptum est, et vobis—evangelizare. *Raphelius* and *Wetstein* have shewn, by quotations from the Greek writers, that το κατ' εμε means as far as is in my power, quantum in me est. The phrase is elliptical for κατὰ το κατ' εμε ον. But it is manifest that according to this interpretation there is in the text, at least, a double ellipsis, namely of ον and εστι. But this seeming harsh to *Kypke*, he would understand only εστι after προθυμων, and refer το to προθυμων; so that το κατ' εμε προθυμων should be considered as synonymous with το προθυμων με, and προθυμων be rendered substantively, as it is used by *Dionysius Halicarn.* *Thucydides*, and *Euripides*. My readiness is to preach, i. e. I am ready to preach.

Προθυμως, Adv. from προθυμος.

Of or with a ready mind, willingly, cheerfully. occ. 1 *Pet.* v. 2.

Προΐσθμι, from *προ* before, and *ισθμι* to place.

I. Properly, To place or set before.

II. To set over, and * in the 2d aor. infin. προσθναι, with a genitive following, to preside over. occ. 1 *Tim.* iii. 5. So perf. act. particip. contract. 'Οι προεσθτες, Who preside, presiding. 1 *Tim.* v. 17. Προΐσθμαι, pass. To be set over, to preside, used either absolutely, or with a genitive. occ. *Rom.* xii. 8. 1 *Thess.* v. 12. 1 *Tim.* iii. 4, 12.

III. Καλων ερων προΐσθσαι. occ. *Tit.* iii. 8, 14. *Whitby* interprets it to excel and outstrip others in good works: But to

express this meaning προΐσθσαι should, I apprehend, have been joined with ερως καλως in the dative, as in *Plato*, cited by *Scapula*, Παντων ΠΡΟΣΤΑΣΕΤΨΥΧΙΑΙ, Excelling all in magnanimity." *Dodridge* explains the phrase, to signalize or distinguish themselves in good works: But I find no proof that προΐσθσαι will bear this sense. Προΐσθσαι means strictly to stand before, and thence is used for defending, as by *Demosthenes* cont. *Timoc.* ΤΩΝ υμετερων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But *Josephus* has an expression more nearly resembling that of the Apostle, *De Bel.* lib. i. cap. 20, § 2, where *Augustus Cæsar* says to *Herod the Great*, Αξιος εστι πολλων αρχην, ετων ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. Thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantâ fide tuearis." *Hudson*. So that I know not how the phrase καλων ερων προΐσθσαι can be more justly or faithfully rendered than as it is in our Translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also *Wolffius*, *Kypke*, and *Macknight* on *Tit.*

Προκαλεσμαι, εμαι, from *προ* forward, and *καλω* to call.

To provoke, irritate. occ. *Gal.* v. 6.

Προκαταγγελλω, from *προ* before, and *καταγγελλω* to declare, publish.

To declare or speak before or before-hand. occ. *Acts* iii. 18, 24. vii. 52. 2 *Cor.* ix. 5.

Προκαταρτιζω, from *προ* before, and *καταρτιζω* to adjust, prepare, complete.

To prepare, make ready, or to complete before-hand, occ. 2 *Cor.* ix. 5.

Προκειμαι, from *προ* before, or forth, and *κειμαι* to lie, be set.

I. Of time, To be set or present first, prius adsum. occ. 2 *Cor.* viii. 12, where see *Kypke*.

II. To be proposed, or set forth. occ. *Heb.* vi. 18. xii. 1. 2 *Jude* ver. 7. *Wetstein* on *Heb.* vi. 18, shews that it is applied by *Xenophon*, *Josephus*, and *Philo* to the rewards of labours and contests; and on *Heb.* xii. 1, he cites from *Arrian*, *Epicet.*

* See under 'ισθμι I.

tet. lib. iii. cap. 25, ΑΓΩΝ ΠΡΟΚΕΙ-
ΤΑΙ; from *Herodotus*, lib. ix. cap. 59.
ΑΓΩΝΟΣ μεῖς⁸ ΠΡΟΚΕΙΜΕΝΟΙ;
and from *Euripides*, *Orest.* lin. 845, the
very phrase ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙ-
ΜΕΝΟΝ.

With Jude ver. 7. 2 Pet. ii. 6, may very
pertinently be compared 3 Mac. ii. 5, Συ
τὸς—Σοδομίτας, διαδήλως ταῖς κακίαις
γενομένους, πυρὶ καὶ θείῳ κατεφλέχας
ΠΑΡΑΔΕΙΓΜΑ τοῖς ἐπίγονοις ΚΑ-
ΤΕΣΤΗΣΑΣ. *Thou (O Lord) burning up*
the Sodomites, whose iniquities were mani-
fest, with fire and brimstone, madest them
an example to posterity.

Προκηρυσσω, from *πρὸ before*, and *κηρυσσω*
to preach.

To preach before or first. occ. Acts xiii.
24. iii. 20, “Προκχερισμενον ὑμῖν—
This being the reading of near forty
MSS, and better sense, it may be won-
dered that προκεκηρυγμενον (which was
preached before) should be retained in
so many editions, ὑμῖν is to be read with
an emphasis: *and that God may send*
Jesus Christ who was fore-designed for
YOU, he being a minister of the cir-
cumcision, Rom. xv. 8.” *Markland* in
Bowyer's Conject. See also *Wetstein* and
Griesbach, who embrace the reading
προκχερισμενον.

Προκοπή, ης, ἡ, from προκοπῶ perf. mid.
of προκοπῶ.

Promotion, furtherance, advancement, im-
provement. occ. Phil. i. 12, 25. 1 Tim.
iv. 15. The examples from the Greek
writers cited by *Wetstein* and *Kypke* on
Phil. i. 12, and by *Elsner* on 1 Tim.
(whom see) abundantly prove this noun to
be a good Greek word, notwithstanding
it's being condemned by the old
Graminarians *Phrynichus* and *Thomas*.

Προκοπῶ, from *πρὸ before*, or *forward*, and
κοπῶ *to strike, impel*.

I. *To go forwards, proceed, advance*, pro-
perly of place.

II. *To advance*, in wisdom and age, or sta-
ture. occ. Luke ii. 52. So *Wetstein* cites
from the Life of *Æschines*, ΠΡΟΚΟΠ-
ΤΕΙΝ ΤΗΉΑΙΚΙΑΙ, and from *Plutarch*,
ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν ΑΡΕΤΗΙ.

III. *To advance*, as the night. occ. Rom.
xiii. 12. So *Josephus*, De Bel. lib. iv.
cap. 4, § 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠ-
ΤΟΥΣΗΣ, *the night advancing.*

IV. Προκοπῶν ἐν, *To make a progress or*
proficiency in some particular discipline,
as in *Judaism.* occ. Gal. i. 14. Thus *Lu-*
cian, *Hermotim.* tom. i. p. 594. ΠΡΟΤ-
ΚΟΠΤΟΝ ΕΝ ΤΟΙΣ ΜΑΘΗΜΑΣΙ, *I made*
a progress in learning. And *Josephus* in
his *Life*, says of himself, § 2. Εἰς μετὰ-
λὴν παιδείας ΠΡΟΤΚΟΠΤΟΝ ἐπιδόσιν,
I made a great proficiency in learning,
literally, *I advanced to a great increase*
of learning.

V. Προκοπῶν ἐπὶ πλεον, *To proceed fur-*
ther, or much further, in a figurative
sense. *Diodorus Siculus*, cited by *Wet-*
stein, has the same expression. occ. 2
Tim. iii. 9. Comp. 2 Tim. ii. 16, where
Kypke refers προκοψαίν to βελήως κε-
νοφωνίας, and cites from *Lucian*, *Amores*,
tom. i. p. 138, Εἰς τοσόντῃς τυραννικῆς
βίας ἦ ΤΟΛΜΑ ΠΡΟΕΚΟΥΕΝ. *Impu-*
dence proceeded to such a pitch of tyran-
nical violence.

VI. Προκοπῶν ἐπὶ χειρὸν, *To grow worse*
and worse. occ. 2. Tim. iii. 13. *Josephus*
uses the same phrase, but in a natural or
political sense, De Bel. lib. vi. cap. 1, § 1.
Τὰ μὲν ἐν τῶν Ἰεροσολυμῶν παθὴ ΠΡΟΤ-
ΚΟΠΤΕ καθ' ἡμέραν ΕΠΙ ΤΟ ΧΕΙΡΟΝ.
The miseries of Jerusalem daily grow
worse and worse. So in the title of this
chapter, and Ant. lib. xx. cap. 8, § 4, at
the end. And in Ant. lib. iv. cap. 4, § 1,
he has Τῆς ἐπὶ τὸ χειρὸν ΠΡΟΚΟΠΗΣ,
A growing worse and worse.

Προκριμα, ατος, τό, from προκρίμαι perf.
pass. of προκρίνω *to prefer*, which from
πρὸ before, and κρίνω *to judge*.
Preference, a preferring of one before an-
other, or rather A fore-judging, prepos-
session, prejudice, præjudicium. See
Wolfius. occ. 1 Tim. v. 21.

Προκυρῶ, ω, from *πρὸ before*, and *κυρῶ*
to confirm, which from *κυρὸς authority*. See
under *Kyrios*.

To confirm or ratify before. occ. Gal. iii. 17.

Προλαμβάνω, from *πρὸ before*, and λαμ-
βάνω *to take*.

I. *To take before another.* occ. 1 Cor. xi. 21.

II. *To anticipate, do somewhat before-hand.*
occ. Mark xiv. 8, where see *Wetstein*
and *Kypke*.

III. Προλαμβάνομαι, *To be taken before*
one is aware, to be overtaken, surprized,
as into a fault. occ. Gal. vi. 1, where see
Kypke and *Macknight*.

Προλεῖω,

Προλεῖω, from *προ* before, and *λεῖω* to tell.
To tell before the event, to forewarn.
occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess.
iii. 4.

Προμαρτυρομαι, from *προ* before, and *μαρ-
τυρομαι* to witness.

With an accus. To witness, testify, or bear
witness to, before-hand. occ. 1 Pet. i. 11.

Πρόμελεται, *ω*, from *προ* before, and *μελε-
ται* to meditate.

To meditate before-hand, to premeditate.
occ. Luke xxi. 14.

Προμεριμνάω, *ω*, from *προ* before, and *με-
ριμνάω* to be solicitous.

To be solicitous or anxious before-hand.
occ. Mark xiii. 11.

Προνοεῖω, *ω*, from *προ* before, and *νοεῖω* to
think.

With a genitive of the person following,
To provide for. occ. 1 Tim. v. 8. **Προνο-
εσμαι**, *μαι*, Mid. with an accusative of
the thing. To provide, take thought or care
before-hand, for. occ. Rom. xii. 17. 2 Cor.
viii. 21. Comp. Prov. iii. 4, in LXX.

Προνοία, *ας, η*, from *προνοεω*.

I. Providence, care, prudence. occ. Acts
xxiv. 3.

II. Provision. occ. Rom. xiii. 14. On which
text *Raphelius*, *Wetstein*, and *Kypke* shew
that the Greek writers, and particularly
Polybius, often use the phrase *προνοίαν
ποιεῖσθαι*, and sometimes with a genitive
following, in the sense of *taking care of*,
providing for, or the like. To their ob-
servations I add, that in *Josephus* like-
wise we very frequently meet with the
same expression. See his *Life*, § 12. § 14.
§ 32. § 36, and Ant. lib. xiv. cap. 7, § 4,
at the end.

Προσπαύω, *ω*, from *προ* before, and *παύω* to sec.
I. To see before, of time. occ. Acts xxi. 29.

II. **Προσπαύμαι**, *ωμαι*, Mid. To see before or
in the presence of. occ. Acts ii. 25, which
is a citation from the LXX of Ps. xvi. 8,
where *προσπαύμεν* answers to the Heb.
יָרַח I have placed before. *Προ* in com-
position is used by *Æschines*, in a similar
manner; *Προ των οφθαλμων ΠΡΟΦΑΙ-
ΝΕΤΑΙ*. De fals. Leg. p. 313.

Προορίζω, from *προ* before, and *ορίζω* to de-
termine.

I. To determine or define before-hand, or before
the event, to predetermine. occ. Acts iv. 28,
where it may refer either to the determin-
ation of the Divine Will considered in

itself, or rather to the pointing out and
marking before-hand the boundaries of
the great events, here referred to, by the
prophetic writings. Comp. Luke xxii. 22.
Acts ii. 23, and see *Doddridge's* Note on
Acts iv. 28.

II. To decree or ordain before-hand, to fore-
ordain, fore-appoint. occ. Rom. viii. 29,
30; where it is applied to God's fore-
ordaining or fore-appointing those whom
he foreknew, i. e. with approbation,
namely, of the Gentiles as well as of the
Jews, to be conformable to the image of his
Son, both in holiness (see 2 Cor. iii. 18.
Eph. i. 3—7, 11, 12.) and in glory (see
1 Cor. xv. 49. Phil. iii. 21.) So Eph.
i. 5, *προορισας*, having fore-appointed us,
i. e. believers in general, to the adoption
of sons. But ver. 11. it relates particu-
larly to the Jewish converts, who *εκλη-
ρωθμεν προορισθεντες*, were taken, as it
were, by lot, (see *Κληρω*), being before
appointed according to God's purpose of
uniting under Christ, as the one Head,
all things, both which are in heaven, and
which are in earth, i. e. Angels and men,
Jews and Gentiles. Comp. ver. 9, 10.
In 1 Cor. ii. 7, it refers to the gospel-plan
of saving mankind, particularly the Gen-
tiles (see Rom. xvi. 25, 26. Eph. iii. 5,
8, 9.), which was ordained before the
world began; see 2 Tim. i. 9. 1 Pet. i. 20.
The above cited are all the passages of
the N. T. wherein the V. *προορίζω* oc-
curs; and from a diligent attention to
them the reader may determine for him-
self whether in any one of them *προορίζω*
has any relation to an absolute uncondi-
tional predestination of particular persons
to eternal salvation.

Προπάσχω, from *προ* before, and *πάσχω* to
suffer. See *Προπῆθω*.

Προπέμπω, from *προ* forwards, and *πέμπω*
to send.

To send or bring forwards with respect, to
conduct, attend, deduco. Acts xv. 3. xx.
38, & al.

Προπετης, *ος, υς, ο, η, και το—ες*, from
προ forwards, and obsolete *πετω* to fall.
Precipitate, rash, *præceps*. occ. 2 Tim.
iii. 4, where see *Wetstein*. *Προπετες*,
neut. used adverbially, *Precipitately*,
rashly. occ. Acts xix. 36.

Προπῆθω, from *προ* before, and obsol. *πῆθω*
to suffer.

To suffer before. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. *προπαθόντες*. occ. 1 Thess. ii. 2.

Προπορεύομαι, from *προ* before, and *περὶ* to go.

To go before. occ. Luke i. 76. Acts vii. 40.

Προς. A preposition denoting motion from place to place, q. from *παρὰ* to pass, compounded perhaps with *αὐς* or *εἰς*, to, or from Heb. *מִן* to spread.

I. Governing a Genitive,

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. *For, for the advantage of.* Acts xxvii. 34. So *Raphelius* observes from *Portus* that *Herodotus* uses the phrase *ΠΡΟΣΤΙΝΟΣ εἶναι*, to be for any one, or for his advantage (see an instance lib. i. cap. 75); and *Blackwall* cites from *Thucydides*, lib. iv. 220. lin. 2. *Εἰς δὲ καὶ τὰ πλείω ὅρα ΠΡΟΣ ἙΜΩΝ οὐκ*, I see well enough that most things are *with* or *for* us; and what comes still nearer to St. Luke's expression, from lib. iii. 182. lin. 16. *Οὐ ΠΡΟΣ ΤΗΣ ἙΜΕΤΕΡΑΣ ΔΟΞΗΣ ταῦτα*, These things do not *tend to*, or *are not for*, your reputation." Sacred Classics, vol. i. p. 143. Note. See other examples in *Wetstein* on Acts.

II. Governing a dative, *At.* John xviii. 16. Luke xix. 37. Rev. i. 13.

III. Governing an accusative,

1. *To, unto*, denoting motion towards. Mat. ii. 12. iii. 5, 13, 14, & al. freq. *Πρὸς αὐτοὺς*, To their own homes or houses, home. John xx. 10. *Polybius* and *Arrian* use the same kind of expression. So in Latin, *Terence*, Eunuch. act. iii. scen. 5, lin. 64, "Eamus ad me, Let us go to my house." See *Raphelius* and *Wetstein*. Comp. Acts xxi. 18.

2. *To*, denoting concern or business, as Mat. xxvii. 4. *Τί πρὸς ἡμᾶς*; What (is it) to us? So John xxi. 22, 23. Comp. under *Τίς* I. 1.

3. *To*, after verbs of speaking. Mat. iii. 15. Luke i. 61. ii. 15, & al. freq. Comp. 2 Cor. xiii. 7, and observe that *Scapula* cites from *Thucydides* *ΕΥΧΟΜΑΙ ΠΡΟΣ ΤΟΥΤΕ ΘΕΟΤΕ*.

4. *Towards*, erga. 2 Tim. ii. 24.

5. *With*, apud. Mat. xiii. 56. Mark ix. 19. *Πρὸς σὺν*, With thee, i. e. At thy house. So

the Latins say *apud te*, and the French *chez toi*. Mat. xxvi. 18.

6. *With*, cum. Acts iii. 25. Comp. Rom. v. 1.

7. *By*, near. Acts v. 10.

8. *At*, about. Mat. iii. 10. Mark i. 33. ii. 2. v. 11. Comp. Mark xiv. 54.

9. *Among*. Mark i. 27. Comp. Acts xxviii. 25. 2 Thessa. iii. 1.

10. *According to*. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47.

11. *By*, denoting proof. Eph. iii. 4.

12. *Concerning*. Mark xii. 12. Luke xx. 19. *As to what concerns* or *respects*, quantum attinet ad Rom. x. 21. Heb. i. 7, 8. See *Raphelius* and *Whitby*.

Τὰ πρὸς—The things which concern or belong to—Luke xiv. 32. xix. 42. *Polybius*, as cited by *Raphelius*, uses the same phrase.

13. *Because of*, on account of. Mat. xix. 8. Comp. Acts iii. 10.

14. *Against*. Acts ix. 5. Comp. Eph. vi. 11, 12, where see *Kypke*.

15. It denotes comparison, Rom. viii. 18; as *Raphelius* has shewn it does also in *Herodotus*, *Plato*, *Xenophon*, and *Polybius*; and as the preposition *to* often does in English.

16. *Towards*, near, of time, Luke xxiv. 29. On which passage *Wetstein* shews it is applied in like manner with words of time by the best Greek authors.

17. *For*, during, of time. John v. 35. 2 Cor. vii. 8. Gal. ii. 5. 1 Thessa. ii. 17. *Philem.* ver. 15.

18. *Πρὸς τί*, For what (intent or purpose, *πράγμα* being understood.) John xiii. 28.

IV. With an infinitive and the neut. article *το*.

1. It denotes the end or design, *Πρὸς ᾧ*, For to, to the end that. Mat. vi. 1. Luke xviii. 1. Eph. vi. 11.

2. — The event or effect, *So that*, so as. Mat. v. 28. Mark xiii. 22. 2 Cor. iii. 13.

V. In composition it signifies,

1. *To*, unto, as in *προσάγειν* to bring to.

2. *Against*, as in *προσπέρησιν* to break against.

3. *Moreover*, besides, as *προσαναριθμῆναι* to add besides.

4. *Intenseness*, as in *προσσεύς* very hungry.

Προσάσσαν, s, ro, from *προ* before, and *σάσσαν* the sabbath.

The

The day before the sabbath. occ. Mark xv. 42.

Προσάψω, from *προς* to, and *ἀψάω* to speak.

To speak to, to call, denominate. Hesychius explains it by *ἀσπάζουαι* to salute. occ. Heb. v. 10, where see *Macknight*.

Προσάω, from *προς* to, or *towards*, and *άω* to bring, or come.

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under *Προσάω*.

II. *To come to or towards, to approach.* occ. Acts xxvii. 27. *The mariners thought προσάσειν τινα αὐτοῖς χωρᾶν*, literally, *that some land approached them*. No doubt this was an usual sea-phrase for *drawing near to land*. See *Pole Synops.* and *Wetstein* on the text; the latter of whom cites from *Virgil*, *Æn.* iii. lin. 72,

Provehimur portu, terræque urbesque recedunt,
We leave the port; the lands and towns recede.

and from *Valerius Flaccus*, the several similar expressions, "*Jam longa recessit Sepias*, Great * *Sepias* has now receded—transitque *Electria tellus*, the *Electrian* shore passes by—transit *Halys*, *Halys* passes—*Jam nubiferam transire Carambin*, Now cloudy *Carambis* passes." To which may be added from *Ovid*, *Metam.* lib. vi. lin. 512,

Admotumque fretum remis, tellusque repulsa est,
The oars now dash the sea, the shore's repell'd;

and from that elegant didactic Poem of the Cardinal *De Polignac*, entitled *ANTI-LUCRETIVS*, lib. viii. lin. 120, 1, where he is accounting for the celestial phenomena caused by the earth's motion,

Haud secus, ac portu cum solvit navita relicto
Littus abit, terræ fugiunt, urbesque recedunt:
Thus when the sailor looses from his port,
The shore retreats, lands flee, and towns recede.

It is evident that such expressions are taken from the *apparent motion of the land* to persons undersail. So *Kypke* remarks, that St. Luke spoke optically, as sailors usually do; and he cites from *Achilles Tatius*, "The port was left; γῆν γὰρ ἡρῶμεν ἀπὸ τῆς ἡθὺς κατὰ μικρὸν **ΑΝΑ-**

* A large promontory of *Thessaly*.

ΧΩΡΩΤΕΑΝ, *ὡς αὐτὴν πλέωσαν*, for we saw the land, as if itself were sailing, gradually receding from the ship." Comp. under *Αναφαινω* II.

Προσάω, *πρὸς*, *ἤ*, from *προσάω*.

Approach, access, or rather introduction. (See *Raphelius*.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18.

Προσάω, *ω*, from *προς* intensive, and *άω* to ask.

To ask earnestly, to beg. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See *Kypke* on Mark.

Προσαναδύω, from *προς* to, and *αναδύω* to ascend, go up.

To go up to a place. occ. Luke xiv. 10.

Προσαναλίσσω. See *Προσαναλίσσω*.

Προσαναλίσσω, *ω*, from *προς* intens. and the absol. *αλίσσω* to consume.

To spend entirely. occ. Luke viii. 43.

Προσαναπλήρωω, *ω*, from *προς* intens. and *απλήρωω* to supply.

To supply abundantly. occ. 2 Cor. ix. 12. xi. 9.

Προσανατίθω, from *προς* to, with, or besides, and *ανατίθω* to communicate.

I. *Προσανατίθεμαι*, Mid. with a dative, *To communicate, confer, or consult with*, adhibere in consilium, *Wetstein*. occ. Gal. i. 16. So *Lucian*, *Jupiter Tragœd.* tom. ii. p. 188. **ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ**, *Consult with me;* and *Diodorus Siculus*, cited by *Wetstein* and *Mintert*, **ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ** *περί τε σημείων*, *Consulting the Soothsayers about the omen.*

II. *To communicate more or besides, to add in conference.* occ. Gal. ii. 6.

Προσάπειλομαι, *εἰμαι*, Mid. from *προς* besides, and *άπειλω* to threaten.

To threaten further or again. occ. Acts iv. 21.

Προσδάπανω, *ω*, from *προς* besides, and *δάπανω* to spend.

To spend besides or moreover. occ. Luke x. 35.

Προσδιέμαι, from *προς* besides, and *διέμαι* to want.

To want besides or more, than one has namely, to need, stand in need of something more. occ. Acts xvii. 25, where see *Wetstein* and *Kypke*. The High Priest Simon confesses the same truth, 3 Mac. ii. 8, where he is addressing God concerning the Temple, *ἡγιασας τὸν τόπον τῶτον εἰς σὸν ὄνομα σοὶ ἀπαρτῶν Αἰψόσαεβί*,
Thou

Thou hast consecrated this place to thy name, though thou needest nothing."

Προσδεχομαι, from *προς* to, and *δεχομαι* to receive, or expect, which see.

I. To receive, take, as the spoiling of one's goods with joy. occ. Heb. x. 34.

II. To receive, accept, as deliverance. occ. Heb. xi. 35.

III. To receive kindly, as a friend. Luke xv. 2, (see *Wetstein*.) or rather, To love, approve, take pleasure in, as the V. is used by the LXX, Mal. i. 8. Comp. Mat. xi. 19, and see *Joh. Frid. Fischeri* Prolusiones quinque, &c. p. 6, &c.

IV. To receive, entertain. occ. Rom. xvi. 2. Phil. ii. 29.

V. To receive, admit, as a hope. occ. Acts xxiv. 15. *Wetstein* cites the same phrase from *Euripides*, *Alcest.* lin. 139. *Νυν δε τινα τις ΕΛΠΙΔΑ ΠΡΟΣΔΕΧΟΜΑΙ*, Now I receive some hope of life."

VI. To expect, to look or wait for. occ. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. Tit. ii. 13. So *Xenophon* cited by *Wetstein* on Mark.

Προσδοκω, *ω*, from *προς* to, and *δοκω* to look for, expect, wait for, which from the Chald. *pr* to look, look out.

To look for, expect, wait for. Mat. xi. 3.

xxiv. 50. Acts iii. 5, & al. freq. Acts

xxvii. 33, *Τεσσαρεσκαίδεκα τὴν σημερινὴν*

ἡμέραν προσδοκῶντες, αὐτοὶ διατελεῖτε,

μὴδὲν προσλαβόμενοι. "Expecting the

fourteenth day, which is to-day, ye continue

without eating [having taken nothing].

So the meaning is that they had

taken no food all that day: The danger

was so great that they had no leisure to

think upon hunger. This is the literal

construction of the words, and implies,

that, out of expectation of the fourteenth

day (which they looked upon as a critical

time when their danger would be at

the highest), they had forgot to take

their usual repast; not that they had

fasted fourteen days." *Pope's* Note on

Odys. xii. p. 179, cited and approved by

Blackwall, *Sacred Classics*, vol. ii. p. 172.

But no reason appears, why they should

have regarded the fourteenth day as pecu-

liarily critical. And the learned *Mark-*

land in *Bowyer's* Conject. says, "*προσδο-*

κωντες should have a comma on each

side, nothing in the text having any de-

pendance on it. *Ye have continued with-*

out sustenance all this fourteenth day (since the storm began) *waiting for the event."*

Προσδοκία, *ας*, *η*, from *προσδεχομαι* or *προσδοκω*.

A looking for, an expectation. occ. Acts

xii. 11. Luke xxi. 26; where *Kypke* re-

marks that *προσδοκία* is a word of in-

different signification, and here denotes

fear, and cites *Thucydides* joining *φοβον*

and *προσδοκίαν* together; and from *Jo-*

sephus, *Ant. lib. v. cap. 10. § 4.* (edit.

Hudson) "*Εὐεῖε πολλὸν βεβαιότεραν*

εἶχε τὴν ΠΡΟΣΔΟΚΙΑΝ τῆς τῶν τέκνων

αὐτοῦ τῆς καταστροφῆς τῶν υἱῶν

αὐτοῦ τῆς καταστροφῆς τῶν υἱῶν

of the destruction of his sons."

Προσδραμω, from *προς* to, and *δραμω* to run.

To run to. An obsolete V. whence in the

N. T. we have 2 aor. particip. *προσδρα-*

μῶν. occ. Mark x. 17. Acts viii. 30.

Προσεαω, *ω*, from *προς* to, and *εαω* to permit.

To permit, suffer. occ. Acts xxvii. 7.

Προσέγγιζω, from *προς* to, and *έγγιζω* to approach.

To approach, come near to. occ. Mark

ii. 4.

Προσεδρευω, from *προσεδρος* an assessor, also assiduous, which from *προς* to, and *έδρα* a seat.

I. To sit by.

II. To attend upon assiduously, be assiduous

or diligent in attending or waiting upon.

occ. 1 Cor. ix. 13. So *Kypke* cites from

Josephus, *Cont. Apion. lib. i.* concerning

the priests, *Τὴ θραπείᾳ τῷ θεῷ ΠΡΟΣ-*

ΕΔΡΕΥΟΝΤΕΣ, assiduously attending on

the service of God."

Προσελευθω, from *προς* to, and *ελευθω* to come.

To come to. An obsolete V. whence in the

N. T. we have 2 aor. (by syncope) *προ-*

ηλθον, particip. *προσελθων*, perf. mid.

Attic *προσεληλυθα*. See under *Προσ-*

ερχομαι.

Προσνεκω, from *προς* to, and *ενεκω* to bring.

To bring to, offer. An obsolete V. whence

in the N. T. we have 1 aor. *προσηνεκα*,

particip. *προσηνεκας*, 2 aor. imperat.

προσηνεχε, Mark i. 44; 1 aor. pass.

προσηνεχθην, particip. *προσηνεχθεις*, perf.

mid. Attic. *προσηνεγοχα*, Heb. xi. 17.

See under *Προσφέρω*.

Προσπράττωμαι, from *προς* besides, moreover, and *πράττωμαι* to gain, or trade.

To

To gain moreover in trade or traffick. occ. Luke xix. 16.

Προσερχομαι, from προς to, and ερχομαι to come.

I. To come to, approach, locally. Mat. v. 1. ix. 14, 20, & al. freq.

II. To come to, approach, draw near, spiritually. Heb. iv. 16. vii. 25. x. 22. xi. 6. xii. 22.

III. To accede, assent to. The Latin accedo is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3, *If any man teach otherwise, και μη προσερχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c.* This sentence evidently relates to those who after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: So that I cannot but think that the substitution of προσερχεται or προσεχει for προσερχεται in this passage would sink the Apostle's meaning; and that *Doddridge* is much too bold when, upon a mere supposition of Bentley's, without the authority of a single MS, he proposes προσερχεται or προσεχει as the original reading. See also *Wolffius*, *Kypke*, and *Bowyer's* Conject.

Προσευχη, ης, η, from προς to, and ευχη a prayer.

I. A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5. In Rev. viii. 4, there is an ellipsis of συ before ταις προσευχαις. So in *Xenophon* Cyropæd. lib. i. p. 29, edit. *Hutchinson*, 8vo. Πολλες γαρ ηδη αυτοις τοις ιπποις κατακρημνισθηναι—For that many had already fallen down the precipices headlong (together with) their horses."

II. An oratory, a place built to pray in, q. d. a prayer-house. occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, ܡܝܬܬܐ ܕܝܬܐ, *An house of prayer*. That the Jews, wherever they dwelt, usually had such places, which were † open courts commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known

to the learned to be insisted on: I shall, therefore, only remark, that the decree of the *Halicarnassians*, cited by *Josephus*, Ant. lib. xiv. cap. 10. § 23, gives the Jews liberty τας ΠΡΟΣΕΤΧΑΣ ποιεισθαι προς τη θαλασση KATA TO ΠΑΤΡΙΟΝ ΕΘΟΣ, to build oratories by the sea-side according to their national custom; and for further satisfaction I refer to *Wetstein* on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of *Whitby* and *Doddridge*, and *Lardner's* Credibility of Gospel Hist. vol. i. ch. 3. § 3, but especially *Prideaux's* Connection, vol. i. part. book 6. p. 387—389, 1st edit. 8vo. See also *Campbell* on Luke.

Προσευχομαι, depon. from προς to, and ευχομαι to pray.

To pray to God, whether for the obtaining of good, or the averting of evil. See Mat. vi. 9, &c. xxiv. 20. xxvi. 36, 39, 44. Luke i. 10.

Προσεχω, from προς to, and εχω to have.

I. To apply, adhibeo; and hence τὸν νοῦν being understood, To apply the mind to any thing, to attend to it. Acts viii. 6. 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. *Bos* Ellips. in Νεϋ cites the phrase complete from *Plato* Epist. ΑΥΤΟΙΣ σφοδρα ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΤΝ. See also *Wetstein* on Mat. vi. 1. On Acts viii. 6, *Wetstein* and *Kypke* shew that the Greek writers likewise use προσεχειν for attending to somewhat spoken. Hence

II. With a dative, To attend, and to obey. occ. Acts xvi. 14. where *Kypke* shews that the Greek writers use it in both these senses, and refers to the expression πιστην τῷ Κυριῳ ειναι, ver. 15.

III. With a dative, To attend to or on a particular business or office. occ. Heb. vii. 13. *Thucydides* in the same view says, οἱ ΠΡΟΣΕΧΟΝΤΕΣ ΤΟΙΣ ΝΑΤΤΙΚΟΙΣ, those who attended on the naval affairs; and *Demosthenes*, ΠΡΟΣΕΧΕΙΝ Τῷ ΠΟΛΕΜῳ, to attend to the war." See *Scapula*.

IV. With a dative, To adhere or be addicted to a person, to favour him, or be of his party. Acts viii. 10. The profane writers use it in this sense also. See *Scapula*, *Raphelius*, and *Wetstein*.

V. With

* See Remarks on Free-thinking, by *Phileleuth*. Lips. 7th edit. p. 107.

† *Calmet* in his Dictionary at PROSEUCHE gives a print of one of these Oratories.

V. With a dative, *To be given or addicted to*, as to wine, 1 Tim. iii. 8, where *Wetstein* cites from *Polyænus*, Ἀνδρα ΤΡΥΦῆ ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘῆ, A man addicted to luxury and drunkenness.

VI. Προσεχειν ἑαυτῷ, *To take heed to oneself, to watch over and attend to oneself, one's own conduct and behaviour.* See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text *Raphelius* cites from *Epistetus*, *Enchirid.* cap. 75, Ἀν—ἡμῶν ἀλλὰς ἐπ' ἀλλὰς ὀρίξης, μεθ' ἧς ΠΡΟΣΕΧΕΙΣ ΣΕΑΥΤΩ, κ. τ. λ. If you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. *Kypke* on Luke xxi. 34.

VII. *To take heed, beware*, either with *μη* lest, Mat. vi. 1; or with *ἀπο* from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So *προσεχειν ἑαυτῷ ἀπο*, Luke xii. 1.

Προσῆλω, *ω*, from *προς* to, and *ῆλω* to nail, from *ῆλος* a nail, which see.

Joined with a dative, *To nail to*, and particularly to a cross; for so the V. is applied not only by St. Paul, but also by *Plutarch*, *Apothegm.* p. 206, A. "Julius Cæsar συνήρπασε τὰς ληξίας καὶ ΠΡΟΣΗΛΩΣΕΝ, he took the pirates and crucified them." So *Josephus*, *De Bel.* lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, *προσῆλυν* nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;" Δια το πλῆθος χωρὰ τε ἀνελαιπύλο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σωμασιν. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from Heaven to their horrid imprecation, * Mat.

* See *Doddridge's* excellent Note on this text.

xxvii. 25, *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds, namely, by striking a nail through them.

Προσηλυτός, *σ*, *δ*, *φ*, from the obsol. *προελευθῶ* to come to.

I. A stranger, a foreigner, one who comes from his own people to another, *advena*. Thus used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. Hence

II. The LXX apply it to a stranger or foreigner who came to dwell among the Jews, and embraced their religion, as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14, & al. Whence

III. In the N. T. it is used for a Proselyte or Convert from Heathenism to Judaism, wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15, is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus *Horace*, lib. i. sat. 4. lin. 143,

Vclut ite

Judæi, cogemus in hanc concedere turban.

We, like the Jews, will force you to our herd.

Comp. Sat. 9. lin. 69—72. and *Cicero*, *Orat. pro L. Flacco*, cap. 28. Accordingly among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned 'Οἱ ἐπιδημῶντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ Προσηλυτοί, Sojourners of Rome, both (native) Jews † and Proselytes, Acts ii. 10. For further satisfaction on this subject see *Wetstein* on Mat. xxiii. 15, who cites the testimony of *Dio*, speaking of the Jewish Proselytes: Ἐστὶ καὶ παρὰ τοῖς Ῥωμαῖοις τὸ γένος τούτο, κολυθῶντες μὲν πολλὰς, αὐξήθην δὲ ἐπὶ πλείστον, ὥς τε καὶ ἐξ ὑπερβολῆς τῆς νομισθεῖσας ἐκνικησάτω. This kind of people

† When, after the death of *Herod the Great*, his son *Archelaus* was accused before *Augustus* by the Jewish Embassadors, *Josephus*, *De Bel.* lib. ii. cap. 6. § 1, tells us, that more than eight thousand of the Jews then at Rome supported them, συμπαράσαντο δὲ αὐτοῖς; τῶν τε ἑβραίων ὅσην ἀτακτοχλίαν.

is found even among the *Romans*; they have often, indeed, been punished, but are still *vastly increased*, so as to have at length obtained a toleration of their worship." *Weistein* also partly produces another remarkable passage from *Livy*, lib. iv. cap. 30; where the Historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds *Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et ple-raque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deum exposcendæ. Datum inde negotium Edilibus, ut animadverterent nequi, nisi Romani Dii, neu quo alio more, quam patrio colerentur*—Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been **THROUGH SOOTH-SAYING** introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the Gods. Upon which the *Ædiles* were directed to take care that no Gods but those of Rome should be worshipped, nor in any other than the Roman manner." The drought and pestilence here noticed are placed by *Livy* under the consulship of *A. Cornelius Cossus* and *T. Quintius Pennus*, that is, according to the *Fasti Romani Consulares* at the end of *Ainsworth's Latin Dictionary*, in the year of the Building of Rome 327, and before Christ 427. Now the prophet *Joel*, ch. iii. or iv. 6, * foretelling the capture and desolation of *Tyre* by *Alexander the Great*, says, *The children also of Judah, and the children of Jerusalem have ye [Tyrians] sold unto the Grecians, that ye might remove them far from their border*. Since then there was every early and frequent communication

between *Greece* and *Rome*, is it not probable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated *their own*? Especially as it appears from the word **VATICINANDO** that the Religionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. The subject certainly deserves attention.

As to the number of *Jewish Proselytes* at *Antioch* in *Syria* (see *Acts* vi. 5. xi. 20, and comp. *Ἑλληνιστῶν*), *Josephus* has taken particular notice of it, *De Bel.* lib. vii. cap. 3, § 3, where, having told us that the *Jews* dwelt in great numbers at *Antioch*, and enjoyed equal privileges with the *Greeks*, he adds, *ἀσὶ τε προσεγομένοις ταῖς θρησκείαις πολὺ πλεονῶν Ἑλλήνων, κακείνους τροπῇ τινὶ μοίραν αὐτῶν πεποιητό*, and continually bringing over a great number of the *Gentiles* to their religion, they made them in some measure a part of themselves." See *Lardner's Credibility of the Gospel Hist.* vol. i. book 1. ch. 3. § 1, and 5.

Προσκαίρος, *ν*, *δ*, *ή*, και το—ον, from *προς* for, and *καιρος* a time.

Enduring or lasting for a time only, temporary, transient. occ. *Mat.* xiii. 21. *Mark* iv. 17. 2 *Cor.* iv. 18. *Heb.* xi. 25.

Προσκαλεσθαι, *σμαι*, mid. and pass. from *προς* to, and *καλεω* to call.

I. To call to oneself. *Mat.* x. 1. xv. 10, 32. xviii. 2, & al. freq.

II. To call to an office or business. *Acts* xiii. 2. xvi. 10.

III. To call to the Christian faith by the preaching of the gospel. *Acts* ii. 39. *Comp.* *John* x. 16.

IV. To call or send for, accerso. *Acts* xiii. 7. *Jam.* v. 14.

Προσκαρτερεω, *ω*, from *προς* to, and *καρτερεω* to endure.

I. With a dative of the thing, To persevere in, to continue steadfast or constant in, to attend constantly to. occ. *Acts* i. 14. ii. 42, 46. vi. 4. *Rom.* xii. 12. *Col.* iv. 2. So with the preposition *εις* and an accusative following. occ. *Rom.* xiii. 6.

II. With a dative of the person, To attend constantly

* See *Bp. Newton* on *Proph.* vol. i. p. 334—9, 1st edit. 8vo.

constantly on. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see *Wetstein* on Mark iii. 9, and *Kypke* on Acts x. 8.

Πρόσκαρτερισίς, ιος, att. εως, ἡ, from πρόσκαρτερεω.
Perseverance, invincible constancy. occ. Eph. vi. 18.

Πρόσκαφαλιον, ο, το, from προς το, at, and κεφαλή the head.
A pillow for the head. occ. Mark iv. 38.

Πρόσκληρω, ω, from προς το, and κληρω to take by lot.
 Properly, *to associate or add to by lot*; hence simply, *To associate, join as a companion to others.* Πρόσκληρομαι, εμαι, pass. *To be associated to, to associate oneself with, to consort or join oneself with.* occ. Acts xvii. 4; where *Kypke* cites *Philo* several times using it in a similar manner.

Πρόσκλισις, ιος, att. εως, ἡ, from προσκλινω to incline to or towards, which from προς το, and κλινω to incline.
Inclination or propension of mind towards one rather than another, partial affection, partiality. occ. 1 Tim. v. 21. So *Clement*; 1 Cor. § 21. Τὴν ἀπάτην αὐτῶν μὴ ΚΑΤΑ ΠΡΟΣΚΛΙΣΕΙΣ, ἀλλὰ πᾶσι τοῖς φεβόμενοις τὸν Θεὸν ὁσίων ἰσὴν παρέχεν. Let them shew their charity without partiality, alike to all who truly fear God." See *Wolfius*.

Πρόσκολλω, ω, from προς το, and κολλω to glue.
 Properly. *To glue to, agglutino.* Πρόσκολλασθαι, εμαι, pass. *To be joined or cleave closely to.* In the N. T. it is applied to the marriage union, as it is likewise by the LXX, Gen. ii. 24, for the Heb. בָּרַבַּר to cleave to. occ. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the adherence of a seditious multitude to their leader. occ. Acts v. 36. *Plato* uses this word for the strict adherence of a man to his intimate acquaintance (see *Wetstein* on Mat.) and for the union of the soul with the body. *Phædon*. § 33, edit. *Forster*.
 In Acts v. 36, the *Alexandrian* and six later MSS, supported by the *Vulg.* and two *Syriac* versions, read προσεκλιθῆ; and three ancient and twenty later MSS have προσεκλῆθῆ. See *Wetstein* and *Griesbach*.

Πρόσκομμα, ατος, το, from προσκοινομαι perf. pass. of προσκοινω.
Any thing laid in the way of another which may occasion him to fall, or stumble, a stumbling-block. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last cited passages Christ is called λίθος προσκομματός, a stone of stumbling, a stumbling stone, i. e. "an occasion of sin and ruin to many through their own prejudice and perverseness." *Doddridge*.
 The LXX use the phrase τιθέναι προσκομμα (which we have Rom. xiv. 13.) for the Heb. וְכִי לִשְׂבָּעָה, Isa. xxix. 21, and λίθος προσκομμα, the stumbling against a stone, for the Heb. הָבַח אֶת הַבֵּן אֶת הַבֵּן אֶת הַבֵּן, Isa. viii. 14, where, however, we may observe, that *Symmachus* and *Theodotus* have the Apostle's expression, λίθον προσκομματός.

Πρόσκοπη, ης, ἡ, from προσκοινω.
 Properly, *A stumbling-block*; hence an occasion of falling or stumbling in the way of duty. occ. 2 Cor. vi. 3.

Πρόσκεινω, from προς το, against, and ποιεω to strike.
 I. Transitivity, *To strike or dash against, as the foot against a stone.* occ. Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of Scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Ps. xci. 11, 12.

II. In a neuter sense, with a dative following, *To dash or beat against, as winds and waters.* occ. Mat. vii. 27.

III. With a dative, *To stumble at or against, but in a spiritual sense.* occ. Rom. ix. 32. So absolutely, *To stumble.* occ. John xi. 9, 10. Rom. xiv. 21. Comp. 1 Pet. ii. 8, *Wolfius* and *Bowyer* there.

Πρόσκυλλω, from προς το, and κυλλω to roll. *To roll to.* occ. Mat. xxvii. 60. Mark xv. 46.

Πρόσκυνω, ω, from προς το, and κυνω to adore, which is from κυνω, κυνος, a dog, and so properly signifies to crouch, crawl, and fawn, like a dog at his master's feet.
To prostrate oneself to, after the eastern custom,

custom, which is very ancient (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.), and still used in those parts of the world. It was the posture both of *civil reverence* or *homage*, and of *religious worship* *. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38, & al. freq. *Wetstein* on Mat. ii. 2, observes that προσκυνειν is in the Greek, and particularly in the Attic, writers most frequently joined with an accusative, but sometimes with a dative; of which *Kypke* on Mat. ii. 8, produces some examples. The latter construction is more common in the N. T. though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνειω is also sometimes used absolutely, τω Θεω ορνον Θεον being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. It is joined, Luke iv. 7. Rev. iii. 9. xv. 4, with ενωπιον before, and a genitive following, conformably to the Heb. phrase וַעֲבֹד יְהוָה, Gen. xxiii. 12. Deut. xxvi. 10. 2 K. xviii. 22, which in this last text the LXX render by προσκυνειν—ενωπιον.

Προσκυνητης, υ, δ, from προσκυνειω.

A worshipper. occ. John iv. 23.

Προσλαλειω, ω, from προς to, and λαλειω to speak.

With a dative, To speak to. occ. Acts xiii. 43. xxviii. 20.

Προσλαμδανω, from προς to, and λαμδανω to take.

In general, To take to oneself.

I. Προσλαμδανω, Act. To take, as food. occ. Acts xxvii. 33, 34, (comp. under Προσδοκω.) So προσλαμδανομαι, Mid. occ. Acts xxvii. 36. In which texts observe that the gen. τροφης is used elliptically according to the Attic dialect, and governed by τι some, understood. See *Vigerus*, De Idiotism. cap. iii. sect. i. reg. ix. and *Bos Ellips.* under Τις, Τι. *Josephus* uses the similar expression ΠΡΟΣ ΦΕΡΕΣΘΑΙ ΤΡΟΦΗΣ to take some food," De Bel. lib. v. cap. 10. § 3. The French have the same idiom in their language,

and say in like manner, prendre or manger du pain, de la viande, &c.

II. Προσλαμδανομαι, Mid. with an accusative, To take hold of a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32. —or rather, according to *Campbell*, whom see, To take aside. So French Translation in Mat.—l'aient tiré à part, in Mark —le prit en particulier, and *Diodati's* Italian in both—trattolo da parte.

III. To take or associate to oneself, to take into one's fellowship or society, ascisco, assumo. occ. Acts xvii. 5. xviii. 26.

IV. To receive, with hospitality. occ. Acts xxviii. 2.—with kindness and good-will. occ. Rom. xiv. 1, (comp. ver. 3.) xv. 7. *Philem.* ver. 12, 17.

Προσληξω, from προς to, and obsol. ληξω to take, receive.

To take or receive to oneself. An obsolete V. whence in the N. T. we have 2 aor. infin. προσλαξειν, mid. προσλαξομεν, imperat. προσλαξω, particip. προσλαξομενος. See under Προσλαμδανω.

Προσληψις, ιος, att. εως, η, from προσλαμδανω, or the obsolete, προσληξω.

A receiving, or reception, i. e. to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3.

Προσμενω, from προς to, with, and μενω to remain.

I. To remain or stay at a place. occ. Acts xviii. 18. 1 Tim. i. 3.

II. With a dative of the person following, To remain or continue with. occ. Mat. xv. 32. Mark viii. 2. So in a spiritual sense, To adhere to. occ. Acts xi. 23.

III. With a dative of the thing, To continue or persevere in. occ. 1 Tim. v. 5.

Προσορμιζω, from προς to, and δεμιζω to bring a ship to it's station or moorings, which from δεμος a station for ships, a place into which they are run (appelluntur), or where they moor, and this from δεμη an impetus, impetuous, motion, according to that of *Homer*, Il. i. lin. 435,

— Τιν δ' αὖς Ὀρμον προρμυσας ἱριτμαι;

With sturdy oars they drove the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, navem in stationem appello. Προσορμιζομαι, To be brought or come to land, as in a ship, appellor. occ. Mark vi. 53, where *Elsner* and *Wetstein* shew that the V. is used in the same sense by the Greek writers.

Προσ-

* See *Scott* and *Wetstein* on Mat. ii. 2.

Προσφειλω, from *προς* besides, and *φειλω* to owe.

To owe besides or moreover. occ. Philem. ver. 19. *Raphelius* and *Wetstein* cite several passages where *Xenophon* applies it in this sense.

Προσοχίζω, from *προς* to, at, against, and *οχίζω* to be grieved, offended, take ill, "indignor, gravor, gravatè fero," *Scapula*, which from *οχέω* the same, and this either from the Heb. *רָפַץ* oppression, or from *נִפְחַן*, Niph. of *נָפַח* or *נִפַּח*, to nauseate, be offended or disgusted at, for which verb the LXX have used *προσοχίζω*, Ps. xc. 10. Ezek. xxxvi. 31. With a dative, To be grieved or offended at, to be disgusted with. occ. Heb. iii. 10, 17.

Προσπίνος, *υ, δ, η*, from *προς* intens. and *πινω* hunger.

Very hungry. occ. Acts x. 10.

Προσπετω, from *προς* to, upon, and obsol. *πετω* to fall.

To fall down to, fall upon. An obsolete V. whence in the N. T. we have 2 aor. *προσπεσον*, particip. *προσπεσων*. See under *Προσπίτω*.

Προσπήςω, or *Προσπήσνυμι*, from *προς* to, and *πήςω* to fix.

To fix or fasten to, to affix, to a cross namely, to crucify. occ. Acts ii. 23.

Προσπίτω, from *προς* to, against, and *πίτω* to fall.

I. To fall down to. Mark iii. 11. Luke v. 8. & al. Thus used also in the Greek writers. See *Wetstein* and *Kypke* on Mark.

II. To fall, rush, or beat upon or against. occ. Mat. vii. 25.

Προσποιεσθαι, *υμαι*, from *προς* to, besides, and *ποιεω* to make.

I. To add, join to. Thus sometimes used in the profane writers.

II. To pretend, make as if, simulo, to assume or add, as it were, somewhat to oneself. occ. Luke xxiv. 28, where see *Alberti* and *Wetstein*.

Προσπορευσθαι, from *προς* to, and *πορευομαι* to go, come.

To come to. occ. Mark x. 35.

Προσρησνυμι, or *Προσρησσω*, from *προς* to, against, and *ρησνυμι* or *ρησσω* to break.

To break or dash against, as a flood. occ. Luke vi. 48, 49.

Προφάτις, *ιδος, η*, from masc. *προφάτης*, which signifies not only a leader, ruler,

director, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by *Plutarch* for the Latin patronus a patron, a defender of a meaner person; and according to *Harpocration* and *Suidas* denotes those who at Athens were the patrons, or took care of strangers. See *Grotius*, *Elser*, and *Wetstein*.

A patroness, a woman " * who defends, countenances, or supports," a protectress, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προστατρω, from *προς* to, and *τατρω* to order.

To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44.

Προστίθημι, from *προς* to, or besides, and *τίθημι* to put.

I. Denoting accession, To put to or besides, to add, to add over and above. Mat. vi. 33. Luke xii. 31. Comp. Luke iii. 20. xix. 11. Heb. xii. 19. On which last text *Wetstein* shews that *Dionysius Halicarn.* has several times used the phrase *ΠΡΟΣΘΕΙΝΑΙ ΛΟΓΟΝ*, to add a word or discourse. The phrase however in Heb. xii. seems hebraical or hellenistical (comp. Deut. xviii. 16, in Heb. and LXX); as likewise that in Luke xix. 11, *Προσθετετε*, which is used in the LXX of Job xxix. 1, for the Heb. *וְהוֹסַף*. See *Wolfius* in Luke. Comp. Sense III.

II. Denoting increase, to add. Mat. vi. 27. Luke xii. 25. xvii. 5. Comp. Acts ii. 41, where *Bos*, *Elser*, and others have shewn that those are by the Greek writers said *προσθεσθαι* who come over to any one's side, or join themselves to their party. See *Wolfius*. But comp. *Kypke*.

III. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts *προσθετο* with an infinitive he added to do so or so, for he did again or moreover, seems an Hebraism taken from the similar application of the Heb. *וְהוֹסַף* to add with an infinitive, for which phrase the LXX generally, and that very frequently, use *προσθεσθαι* with an infinitive V. See inter. al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29.

* Johnson.

Προ-

Προσπεχω, from *προς* to, and *τρεχω* to run.
To run to. occ. Mark ix. 15.

Προσφαίον, *σ*, *το*, from *προς* besides, and *φαίω* to eat.

Any thing that is eaten besides, i. e. with, bread, victuals. occ. John xxi. 5.

Προσφατός, *σ*, *δ*, *ή*, from *προς* denoting nearness of time, which, however, is a very unusual sense in composition (but comp. under **Προς** III. 16.), and *φαίω* to slay, thus used in *Homer*, ll. xv. lin. 140. *Odys.* xxii. lin. 217, & al. and which in this sense may be derived from Heb. כַּף the mouth or edge of the sword, according to that common Hebrew expression of smiting with the כַּף mouth of the sword.

I. Newly slain. Thus used in the phrase *προσφατος νεκρος*, a dead man lately slain, according to the Etymologist, *Eustathius*, and *Phrynichus*. Hence

II. New, newly or lately made. So *Theophylact*, *Προσφατον αυτι τη νεαν, και επι των χρονων ημετερων φανεισαν. Προσφατον* is used for new, and appearing in our days." occ. Heb. x. 20. The LXX use it in the same sense for the Heb. כָּרַב Deut. xxxii. 17, for שָׁרַח Eccles. i. 9. Comp. *Ecclus.* ix. 10; and so likewise the latter Greek writers, as *Wetstein* has abundantly shewn.

Προσφατως, Adv. from *προσφατος*.
Newly, lately. occ. Acts xviii. 2. So in 2 Mac. xiv. 30, we have τον ΠΡΟΣΦΑΤΩΣ καθαρισμενον οικον, the house newly cleansed, and in *Julith* iv. 3, ΠΡΟΣΦΑΤΩΣ ησαν ΑΝΑΒΕΒΗΚΟΤΕΣ, they were newly returned. This adv. is used by the profane writers also in the same sense, particularly by *Polybius*, in whom it is often construed with a participle perf. as in Acts. See *Kypke*.

Προσφερω, from *προς* to, and *φέρω* to bring.

I. To bring to. See *Mat.* iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29.

II. To bring to, or before, magistrates. Luke xii. 41. xxiii. 14.

III. To offer, tender, proffer, as money for a benefit to be received. Acts viii. 18.

IV. To offer to God, as oblations or sacrifices. See *Mat.* v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. 14. x. 12. xi. 4, 17. Comp. *Mat.* ii. 11. John xvi. 2.

V. Mid. *Προσφερσθαι τιμι*, literally, To offer oneself to any one in this or that manner,

se præbere alicui hoc vel illo modo, i. e. to behave towards, to deal with, or treat him, whether well or ill. occ. *Heb.* xii. 7, where *Vulg.* offert se vobis; and *Raphellius*, *Wetstein*, and *Kypke*, whom see, shew that this use of the V. *προσφερσθαι* is common in the purest Greek writers.

Προσφιλής, *ος*, *υς*, *δ*, *ή*, και το—*ες*, from *προς* to, and *φίλος* a friend, dear.

Friendly. *Thucydides* and *Xenophon*, cited by *Wetstein*, use the word in this sense. occ. *Phil.* iv. 8.

Προσφορά, *ας*, *ή*, from *προσπεφορα* perf. mid. of *προσφερω*.

I. An offering, the act of offering to God, occ. Heb. x. 10.

II. An offering, oblation, the thing offered. occ. Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. Comp. *Rom.* xv. 16. *Isa.* lxvii. 20, and *Vitranga* there.

Προσφωνειω, *ω*, from *προς* to, and *φωνειω* to call, speak.

I. With an accusative. To call another to oneself. occ. Luke vi. 13. Comp. Luke xiii. 12.

II. With a dative, To call or cry out to, occ. *Mat.* xi. 16. Luke vii. 32.

III. With a dative, To speak to, harangue. occ. Acts xxii. 2. Comp. Luke xxiii. 20, Acts xxi. 40.

Προσχυσις, *ις*, *ατ*, *ως*, *ή*, from *προσχω* to pour upon, affundo, which from *προς* to, or upon, and *χω* to pour.

A pouring over or on, affusio. occ. Heb. xi. 28. From *Exod.* xii. 7, 22, it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in considerable quantity.

Προσψαυω, from *προς* to, at, and *ψαυω* to touch, touch lightly, which from *ψαω* the same, and this either from the Chald. שָׁשׁ to touch, feel, or from the Heb. נָגַח the extremity of any thing, agreeably to that expression of *Sophocles*, cited by *Scapula*, ΨΗΙ ΚΑΤ' ΑΚΡΑΣ, he touched at the extremity.

To touch lightly or gently. occ. Luke xi. 46, where see *Wetstein*.

Προσωποληπτεω, *ω*, from *προσωπον* a face, person, and *λαμβανω* or *οβσολ.* λαβω to accept.

To accept, or respect persons on account of some external advantages, such as riches, dress, &c. occ. *Jam.* ii. 9. Comp. under *Λαμβανω* XIX.

Προσωποληψίης, *α, δ*, from προσωποληψίω, *An acceptor or respecter of persons.* occ. Acts x. 34.

Προσωποληψία, *ας, η*, from προσωπον *a person*, and ληψίς *an accepting*. Comp. under Προσωποληψίω.

An accepting, respecting, or respect of persons. occ. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Προσωπον, *α, το*, from προς *to*, and ὤψ *the eye*, which see.

In general, *That part of any thing which is turned or presented to the eye of another.*

I. *The face, the countenance*, Mat. vi. 16, 17. xvii. 2, 6. Mark xiv. 63, & al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12.

Προσωπον προς προσωπον *Face to face*. 1 Cor. xiii. 12. Comp. Gen. xxxii. 30, where this Greek phrase in the LXX answers to the Heb. פנים אל פנים *as προσωπον κατα προσωπον* does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35.

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פנים, Gen. ii. 6. iv. 14. vii. 4, & al.

III. *Face, external, or outward appearance*. Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11.

IV. *Person, personal appearance*. Mat. xxii. 16. Mark xii. 14. *En προσωπω*, *In the person*, i. e. in the name, or as the representative, or by the authority. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. lib. iii. cap. 38, cited by Raphaelius in his Semitic. Annot. mentions the Epistle of Clement which he wrote *ex ΠΡΟΣΩΠΟΥ της Ρωμαιων Εκκλησιας τη Κορινθιων*, *in the name of the Church of the Romans to that of the Corinthians*.

V. *A person, a human person*. 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. Οἱ *α* ΠΡΟΣΩΠΑ *προσωπη*, *a few rash persons*, comp. § 47, but also by Josephus, De Bel. lib. i. cap. 13, § 7. Μετα των οικιστητων ΠΡΟΣΩΠΩΝ, *with some persons most intimate with him*. So lib. ii. cap. 2, § 7. Το πληθος των ΠΡΟΣΩΠΩΝ, *the number of persons*: and lib. v. cap. 4, § 3. Τρισι τοις ἰδίοις ΠΡΟΣΩΠΟΙΣ, *to the three persons most dear to*

him." The eloquent Longinus, De Sublim. likewise several times uses προσωπον for a person, as, for instance, Sect. xxvii. *Ετι γε μην εσθ' ἡτι παρι ΠΡΟΣΩΠΟΥ διηγεμενος δ συγγραφευς. εξαίρης παρανεχθεις εις το αυτο ΠΡΟΣΩΠΟΝ αλιμαθισται*. It moreover sometimes happens that the writer, when he is speaking of a certain person, being suddenly transported, transforms himself into that very person." So about the middle of the same Sect. and Sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11.

VI. *Απο προσωπα*, *From the face or presence of, from*. Acts iii. 19. v. 41, & al. *From before*. Acts vii. 45. It answers to the Heb. מִפְּנֵי, for which it is used by the LXX, Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21, & al. freq.

VII. *Εις προσωπον*, *In the presence or sight, before*. 2 Cor. viii. 24. So Weststein on Acts iii. 13, cites from Appian, *ΕΞ ΠΡΟΣΩΠΟΝ, to the face*.

VIII. *Κατα προσωπον*, *Before the face or presence of, before, coram*. Luke ii. 31. Acts iii. 13, xxv. 16. Gal. ii. 11, *Κατα προσωπον αυτου αλεξην*, *I withstood him to the face*. comp. ver. 14. So in Josephus, Ant. lib. xiv. cap. 10, § 20, we have *αλεξανν ΚΑΤΑ ΠΡΟΣΩΠΟΝ*, to contradict *to the face*." See also Raphaelius and Elmer.

Raphaelius on Acts iii. 13, observes that Polybius uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1, cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned Wolfius, that τα κατα προσωπον, 2 Cor. x. 7, mean *those things which appear externally*, or, as our Translators render the expression, *the outward appearance*. Comp. 2 Cor. v. 12, and see more in Wolfius.

Κατα προσωπον in the LXX answers to the Heb. בְּפָנַי *in the presence of, before*. Gen. xxv. 18, & al.

IX. *Προ προσωπα*, *Before the face, before*, whether of place or time. Mat. xi. 10. Luke i. 76. ix. 52. Acts xiii. 24. In the LXX also it is thus applied, answering to the Heb. מִפְּנֵי, Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1, & al.

X. For the phrases *βλεπειν εις*—, *θαυμαζειν*—, *λαμβανειν*—, *σημειν προσωπον*, see under *βλεπω*, *θαυμαζω*, &c.

Προτατω,

Ἡγοράζω, from *πρὸ* before, and *τάττω* to appoint.

To appoint, or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

Ἰππολαύω, from *πρὸ* forth, and *ταύω* to extend, stretch out.

To stretch out, and so expose, *protendere*, *exponere*, *προβάλλω*. occ. Acts xxii. 25, 'Ὡς δὲ *προσείκειν* αὐτὸν τοῖς ἵμασιν, But as he (the Centurion) was extending him (at a pillar or post namely) and so exposing him to the thongs or whips. So *Wetstein* "Postquam eum exposuerat loris." *Προσείκειν* cannot, strictly speaking, import binding: nor does ἵμασι mean the thongs with which they were binding, but those with which they were going to scourge him. See *Wolffius*. And observe that five MSS, two of which ancient, read *προσάλλω* (plur.); four, two of which ancient, *προσείκω*; and five later MSS, with several ancient versions and printed editions, *προσάλλω*, which last reading *Griesbach* has admitted into the text.

The * Roman method of scourging was by binding the offender's body to a post or pillar, and so exposing him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in *Livy*, lib. xxviii. cap. 29, *deligati ad palum virgisque caesi, & secuti percussique*, were bound to a post, and scourged with rods, and beheaded." thus *Verres*, in *Cicero*, *Verr. act. ii. 10. v. cap. 62, Reperit hominem prorsus atque in furo medio denudari, ac deligari, & virgas expediri jubet*. Immediately commands the man to be seized and to be stript naked in the midst of the forum, and to be tied (to a post), and rods to be got ready;" and so, cap. 53, *Civis Romanus—deligatus in forum virgis caedebatur*, A Roman Citizen—tied (to a post) in the forum was beaten

with rods." Thus likewise *Dio*, lib. xlix. says of *Antony*, *Ἀντίωνα μαρτίσας, σάπην προσέθεας*, he scourged *Antigonus*, having bound him to a post†. And further to illustrate Acts xxii. 25, 26, I transcribe from *Cicero* as above, cap. 62, *Caedebatur virgis, in medio foro Messanae, civis Romanus, Judices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM*. Hac se commemorazione civitatis omnia verbera depulsurum, cruciatumque à corpore depulsurum arbitrabatur. In the midst of the forum of Messina, Gentlemen, A Roman Citizen was beaten with rods; in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments." I add, that well might the Chief Captain or Tribune be afraid, because he had bound Paul. He, no doubt, knew, that, as *Cicero* expresses it, cap. 66, as above, "*Facinus est, vinciri civem Romanum*. It was a high crime that a Roman citizen should be bound."

Ἰππολάος, α, ov. Comparative of *πρὸ* before. Former. Eph. iv. 22. *Ἰππολάος*, neut. is often used adverbially. Before, formerly, first, at first. *John vi. 62. vii. 51. ix. 8. Gal. iv. 18, & al.* Hence with the prepositive article fem. plur. *ἰππολάος* is used as an adj. Former. Heb. x. 32. 1 Pet. i. 14.

Ἰππολόγημι, from *πρὸ* before, forth, and *λόγῃ* to place.

I. To propose, set forth, or before the eyes, as it were. occ. Rom. iii. 25, where see *Wolffius* and *Wetstein*.

II. To propose, purpose, design before-hand. occ. Rom. i. 13. Eph. j. 9.

Ἡγορᾶω, from *πρὸ* before, and *τροπῶ* to turn.

I. Properly, to turn before oneself, so to propel, push forward, incite. See *Scapula*.

II. *Ἡγορᾶσθαι*, Mid. To excite, exhort. Thus used also in the best Greek writers. See *Wetstein*. occ. Acts xviii. 27.

† See Bp. *Pearson* on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and *Hudson's Josephus*, p. 661. Note 1.

P p 2

Ἰπο-

* The authors of the *Universal History*, vol. x. p. 588, Note (Γ), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and an half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners that the blows came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work: But Quære?

Προερχω, from *προ* before, and *ερχω*. See Προδερμω.

Προεπαρχω, from *προ* before, and *επαρχω* to be.

To be before. occ. Luke xxiii. 12. Acts viii. 9.

Προφασis, *ισ*, att. *ως*, *η*, from *προ* before, and *φασis*, a speaking, speech.

I. A speech put, as it were, before something to palliate or excuse it, a pretext, an excuse. occ. John xv. 22. See Scapula.

II. An outward shew or appearance, a pretense. occ. Mat. xxiii. 14, (where see Wetstein.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5, where *προφασis* *πλεονεξias* denotes a pretense (of piety or zeal suppose) covering or cloaking covetousness, "a cloak over covetousness." Macknight. Comp. also Kypke. Mat. xxiii. 14, —and for a pretense make long prayer, "i. e. ye recommend yourselves to their [the widows] esteem and bounty by the length of your prayers." Bp. Pearce's Comment. Observe that this whole 14th verse, is rather in an extraordinary manner, thrown out of the text by Griesbach, though wanting in only four Greek and some Latin MSS, and in the Saxon version. But see Wetstein and Griesbach, and Michaelis Introduct. to N. T. vol. i. p. 301, edit. Marsh.

In the Greek writers it is often opposed to *αληθεια* truth (see Wetstein on Phil.), and in this latter sense seems best deducible from *προ* before, and *φασis* an appearance, which from *φαινομαι* to appear.

Προφερω, from *προ* forth, and *φερω* to bring.

To bring forth or out, to produce. occ. Luke vi. 45, twice. So Isocrates, Ad Demon. cap. 20, uses the phrase *αποπερικταμεις* ΠΡΟΦΕΡΕΙΝ to bring forth, as out of a store-house."

Προφητεia, *ας*, *η*, from *προφητεω*.

I. A prophecy or prediction contained in the Old Testament. occ. Mat. xiii. 14.

II. A declaration delivered by inspiration of the Holy Spirit, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14.

III. The gift of prophecy, i. e. either of declaring or of predicting truths by divine inspiration, whether under the Old Tes-

tament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8.

IV. Prophesying, i. e. the exercise of the gift of prophecy. occ. 1 Thess. v. 20.

Προφητεω, from *προφητης*.

I. To prophesy, to foretell things to come. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. Comp. John xi. 51, on which passage see Vitranga, Observat. Sacr. lib. vi. cap. 13, § 2, & seqt.

II. To declare truths through the inspiration of God's Holy Spirit, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. xiv. 1, 3, 4, 5, &c. Comp. Mat. vii. 22. xxvi. 68, where see Campbell.

Προφητης, *ς*, *ο*, from *προ* before, either of time or excellence, ante prae, and *φημι* to speak.

I. A prophet, one who speaks by inspiration of the Spirit of God, and foretells things to come. Mat. i. 22. ii. 5. Acts ii. 16, 30. xi. 27. xxi. 10, & al. freq.

Hence by way of eminence, it is applied to Christ, that Great Prophet, who, according to the prophecy of Moses, Deut. xiii. 18, should come into the world.

John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. This word Προφητης is not peculiar to the style of the LXX, and of the N. T. Blackwall, Sacred Classics, vol. i. p. 34, observes that Herodotus often uses it, and so does Plato, Alcibiad. ii. I add that Anacreon likewise, Ode xliii. lin. 11, calls the cicada,

Θις; γλυκὺς ΠΡΟΦΗΤΗΣ,
Summer's sweet Prophet.

See other instances from the more modern Greek writers in Wetstein on Mat. i. 22.

II. One who speaks * eminently, i. e. by divine inspiration, whether he foretels * truths or not. Mat. x. 41. xxiii. 34. Acts xv. 32. 1 Cor. xiv. 29, 32, 37. Comp. Προφητεia II. and Προφητεω II.

III. This title is applied by St. Paul to a heathen poet; perhaps Epimenides (for this is by no means certain, see Whitby, Allarti, and Wolfius), as being supposed by his countrymen, the Cretans, to speak by divine inspiration, and therefore being highly respected by them. See Calmet's Dictionary in POETS. It is well known

* Comp. Heb. and Eng. Lexicon in voce.

that

that most of the heathen poets, apeing the prophets of the true God, laid claim to a divine *afflatus*. occ. Tit. i. 12.

Προφητικός, η, ον, from προφητης.
Prophetic, prophetical, proceeding from the prophets. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under Βασιλειος.

Προφήτις, ιδος, η, from προφητης, which see.
A prophetess, a woman who speaks by divine inspiration. occ. Luke ii. 36. Rev. ii. 20.

Προφθάνω, from προ before, and φθάνω to come, which see.

To prevent, anticipate. occ. Mat. xvii. 25.

Προχειρίζομαι, from προχειρός ready, at hand, from προ before, and χεῖρ the hand.

I. To make any thing be at hand, to bring out, produce. So Lucian, Τοχαρ. tom. ii. p. 55. Ολίγος δὲ τινὰς ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΙ, *Producing some few;* and Rhetor. Præcept. tom. ii. p. 452. "And carrying these hard words about with you, ἀποτάξαι ΠΡΟΧΕΙΡΙΖΟΜΕΝΟΣ τὴν τὴν δουλῆαν, *produce and discharge them among your acquaintance.*"

II. To choose out, appoint, deligo, sumo ad aliquid faciendum, designo. *Scopula.* occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, fōūr of which ancient, and several printed editions, for προκεχειρισμένον, Acts iii. 20, read προχειρισμένον. See Wetstein and Griesbach.

On Acts xxii. 14, Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι for choosing or electing to an office. This V. is used in the same sense not only by the LXX, answering to the Heb. קָחַל to take, Josh. iii. 12; and to שָׁלַח to send, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9.

Προχειρονοέω, ω, from προ before, and χειρονοέω to choose, appoint, which see.
To choose or appoint before, to foreappoint. occ. Acts x. 41.

Πρηνέα; ης, η, from the adjective πρηνός extreme, last, hindmost, which from πρᾶς, extremity, end, q. κερπυμός.

The hinder part of a ship, the stern. occ. Mark iv. 38. Acts xxvii. 29, 41. On ver. 29, Wetstein (Testam. Græc. tom. ii. p. 880.) observes that Valerius Flaccus, lib. v. lin. 72, expressly mentions an anchor at the stern of an ancient ship.

— Jam protra fretum commocuerat, et jam Puppe ædens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. lin. 3—5; and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "always carry their anchors at their stern, and never their prow, contrarily to our managements." And on the case in Acts xxvii. 29, Wetstein remarks that had the sailors cast the anchors from the prow, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

ΠΡΩΪ, An Adv. of time, from the Heb. מָרַח to break, or פָּרוּחַ to break forth. See Isa. lviii. 8, under Πρωίμος.

Early, early in the morning, when the light breaks forth or through the darkness, at day-break, as we speak with greater propriety than is commonly apprehended. Mat. xvi. 3. Mark i. 35. xvi. 9. John xx. 1, & al.

Ἀπὸ πρωῒ, Early in the morning, literally, Together with the dawn. occ. Mat. xx. 1.

Ἀπὸ πρωῒ. From morning, occ. Acts xxviii. 23. Ἐν τῷ πρωῒ, *In the morning, when the morning was come.* occ. Mark xv. 1. Comp. Mat. xxvii. 1.

Πρωῖος, ια, ιον, from πρωῒ.

Early in the morning; hence, ὥρα time, season being understood, πρωῖα the morning-time or —tide, the morning. occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4.

Πρωίμος, η, ον, from πρωῒ.

I. Early, properly in the morning. Thus used in the LXX, Isa. lviii. 8, Τὸς πρωῖον το φως σου, *Then shall thy light break forth early,* for the Heb. מִבְּקַעַרְשָׁח, מִבְּקַעַרְשָׁח, *Then shall thy light break forth* as the morning or dawn. In which passage it is further remarkable that the Heb. בִּקְעָה and the Greek πρῶτον to break, break forth, are applied to the morning light, which confirms the derivation of πρωῒ from מָרַח to break, or פָּרוּחַ to break forth, above-assigned.

II. Early, former. occ. Jam. v. 7, where it is applied to the former rain, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3, for the Heb. יָרֵד, and Joel

ii. 23. for $\pi\rho\omega\tau\omicron\varsigma$ the same. * "The first rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November, (O. S.)" Comp. $\Theta\psi\mu\omicron\varsigma$.

$\Pi\rho\omega\iota\nu\omicron\varsigma$, η , $\epsilon\nu$, from $\tau\rho\omega\iota$.

Belonging to the morning, morning—. occ. Rev. ii. 28. Comp. Rev. xxii. 16; where observe that the *Alexandrian* MS reads δ λαμπρὸς καὶ δ πρῶτος, and fourteen later MSS, with several printed editions, δ λαμπρὸς δ πρῶτος, which reading is embraced by *Westein*, and received into the text by *Grimbach*.

$\Pi\rho\omega\tau\alpha$, $\alpha\varsigma$, η , either from $\pi\rho\omega$ before, or $\pi\rho\omega\tau\omega$ to look forwards, which from $\pi\rho\omega$ before, forwards, and $\tau\omega$ to look. The fore-part of a ship, the fore-ship. occ. Acts xxvii. 30, 41.

$\Pi\rho\omega\tau\iota\nu\omega$, from $\pi\rho\omega\tau\omicron\varsigma$ first.

To be first, i. e. in dignity, to have the pre-eminence, primas teneo. occ. Col. i. 18, where *Westein* cites *Menander*, *Demosthenes*, and *Plutarch* using the V. in the same sense.

$\Pi\rho\omega\tau\omicron\kappa\alpha\theta\epsilon\delta\rho\alpha$, $\alpha\varsigma$, η , from $\pi\rho\omega\tau\omicron\varsigma$ first, and $\kappa\alpha\theta\epsilon\delta\rho\alpha$ a seat.

A first, highest, or uppermost seat. occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

$\Pi\rho\omega\tau\omicron\kappa\lambda\iota\sigma\iota\alpha$, $\alpha\varsigma$, η , from $\pi\rho\omega\tau\omicron\varsigma$ first, and $\kappa\lambda\iota\sigma\iota\alpha$ a place to recline in, which see. Properly, The first or uppermost place to recline in, as the ancients did at their entertainments (comp. *Ἀνακλισμα* and *Ἀνακλινω*), or, speaking agreeably to our customs, the first or uppermost seat. occ. Mat. xxiii. 6, (where see *Westein* and *Pearce*.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts, matters were commonly ordered thus: Three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes and serving the guests. The other three sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was

* Dr. Shaw, *Travels*, p. 335, 3d edit. Comp. Heb. and Eng. Lexic. 3d edit. under $\pi\tau\tau$ VII.

distinguished by the name $\pi\rho\omega\tau\omicron\kappa\lambda\iota\sigma\iota\alpha$." *Campbell*, Prelim. Dissertat. p. 365, 6.

$\Pi\rho\omega\tau\omicron\varsigma$, η , $\epsilon\nu$, by syncope for $\pi\rho\omega\tau\alpha\tau\omicron\varsigma$, the superlative of $\pi\rho\omega$ before.

I. Of time, First, in a superlative sense. Rev. i. 11, 17. ii. 8. John v. 4, 1 Cor. xv. 45, 47. 2 Tim. iv. 16, & al. freq.

II. Of time, Former, before, in a comparative sense, as first is often used in English, and many other superlatives in Greek †. John i. 15, 30. (comp. John viii. 58.) Luke ii. 2. John xx. 4. 8. Acts i. 1. Comp. 1 Cor. xiv. 30, and see *Campbell's* Notes on John i. 15. xv. 18.

III. Of order or situation, First. occ. Acts xvi. 12. *Raphaelius* has sufficiently shewn that both *Polybius* and *Herodotus* use $\pi\rho\omega\tau\eta$ in this sense, and cites *Polybius* applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. *Μαχρὶ πολὺς Πισσῆς, ἢ ΠΡΩΤΗ καὶ τὰ ΤΥΡΡΗΝΙΑΣ ὡς πρὸς τὰς ὁδοὺς*. Unto the city of Pises, which lies the first of Etruria towards the west." See also *Whitby's* Note, and his Alphabetical Table of Places subjoined to his Commentary on the N. T. in *PHILIPPI*. But comp. *Bowyer* on Acts xvi. 12. Bp. *Pearce* however (whom see) thinks not only that the present printed Greek copies are right, but also that, at the time St. Luke wrote, *Philippi* was the chief, if not the first, city of the part of Macedonia where St. Paul then was: Although, according to *Livy*, lib. xlv. cap. 29, and *Diodorus Sic. P. Æmilius* had appointed *Amphipolis* to be the chief city of that part two hundred and twenty years before.

IV. Of dignity, First, chief, principal,—of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50, *Westein* cites from *Josephus* the phrases $\tau\omega\nu$ ἱεροσολυμιτῶν, $\tau\omega\nu$ Ἰσδαίων, $\tau\omega\nu$ Σαμαρειτῶν Οἱ ΠΡΩΤΟΙ; and from *Phutarch* the very expression Οἱ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ.—of things, Mat. xxii. 38. Mark xii. 28, 29, 30. Comp. Luke xv. 22. 1 Cor. xv. 3, $\epsilon\nu$ πρῶτοις "among the first or principal things." Bp. *Pearce*.

† See *Hammond* on John i. 15, and *Dupont Lect.* on *Theophrast.* Eth. Char. cap. xi. p. 387. edit. *Neodham*.

V. $\Pi\rho\omega\tau\omicron\varsigma$,

V. *Πρωτον*, neut. used adverbially, and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33. Mark xvi. 9; or more commonly in a comparative one, Mat. v. 24. vii. 5. viii. 21, & al. freq. *Πρωτον ὑμῶν*, *Before you*, John xv. 18.—of order or dignity, Rom. iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

Πρωτοστάτης, *π*, *δ*, from *πρωτος* *first*, and *ἵστημι* *to stand*.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank*. Hence

II. *A ring-leader*. occ. Acts xxiv. 5.

Πρωτογονία, *ων*, *τα*, from *πρωτογονος*.

The rights of primogeniture, the birth-right. occ. Heb. xii. 16. The LXX also use this word for the Heb. בכור *birth-right*. Gen. xxv. 31, 32, 33, 34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.

The birth-right, among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.), but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 29. xlix. 3.); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of the *first-born who are written in heaven*, and are partakers of the *eternal inheritance* (comp. Heb. xii. 23.), but was also to be the *progenitor of the Messiah*; and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls *Esau* a *profane person*, for selling his *birth-right*; and the Targum ascribed to *Jonathan Ben Uziel* thus paraphrases Gen. xxv. 32, 33, 34. "And *Esau* said, Behold, I am going to die, and shall never live again in the world or age to come (בעולם אחרת) and to what purpose is this *birth-right*, and the portion in that world of which you speak? And *Jacob* said, Swear to me this day, and be aware unto him; and he sold his *birth-right* to *Jacob*. And *Jacob* gave to *Esau* bread and pottage of

lentils, and he ate and drank, and arose and went away. Thus *Esau* despised the *birth-right* and the portion in the world to come;" or, as the *Jerusalem Targum* expresses it, "Thus *Esau* despised the *birth-right*, and spurned his portion in the world to come, and denied or renounced (נכר) the resurrection of the dead *."

Πρωτογονος, *π*, *δ*, *η*, and *το*—*ος*, from *πρωτος* *first*, and *γεννα* perf. mid. of *τινω*, or obsolete *τανω* properly to bring forth, as the female, but sometimes to beget, as the male. Comp. *Τηλω*.

I. *The first-born of man or beast*. occ. Heb. xi. 28. Comp. Exod. xii. 12, 29.

II. It is applied to Christ.

1. In respect of his opening the womb of the Blessed Virgin. occ. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's Notes on Mat.

2. Christ is called, Col. i. 15, *Πρωτογονος πασης κτίσεως*, *The First-begotten*, or *First-born*, of the whole creation, because he was begotten to be *Heir and Lord of all things* (comp. Heb. i. 2, 8. Acts x. 36.) and in all things, or over all persons, to have the *pre-eminence*, (comp. Ps. lxxxix. 27.) and because all things were created ΕΙΣ αυτον FOR him, as well as δι' αυτου by him. See ver. 16, 17, 18. In the same view he is styled absolutely ΤΟΝ Πρωτογονον THE First-born. Heb. i. 6. †

3. Christ is also called *Πρωτογονος εκ των νεκρων*, *The first-born*, or *First-begotten from the dead*, in regard of his being the first that rose from the dead, no more to die: For, as the author of the *Answers to the Orthodox* well observes, *οις γαρ αθανατον τε και αβδατον ζωην ετω γενομενους η αναστασις πλην τε ζωης Ιησου Χριστου*, no one has yet arisen to an immortal and incorruptible life but our

* The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood*'s being annexed to the *birth-right*. My reason for this omission is, that on attentive reconsideration, I think that neither the Texts there quoted (namely Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others are sufficient to prove such annexation; and whoever will peruse the learned *Vitrings's* Observations Sacrae, lib. ii. cap. 2, and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several Texts.

† See Tillotson's Sermon, XLIII. vol. i. p. 442, fol. and Whitty's and Macknight's Note on Col. i. 15.

Saviour Jesus Christ." Respons. 85. So *Chrysostom*, speaking of them who rose from the dead before Christ, *Αναστάντες πάντες ἀπέθανον πάλιν, γέγραπται δὲ ἡ ζωὴ τῆς ἀναστάσεως*. "Ο δὲ Χριστὸς ἀναστὰς οὐχ ὑποκίπτε θάνατον—All these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen is no more subject to death—" occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and see *Suicer Thesaur.* under *Πρωτοτοκος* I. 2. b.

4. This title is applied to Christ in respect of his being the *First-born* among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under *Προπικω* Π. The above cited are all the texts of the N. T. where *Πρωτοτοκος* is applied to Christ.

III. "Saints are called (*Πρωτοτοκων*) the *First-born*, because under the law the *First-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." *Doddridge*. occ. Heb. xii. 23. Comp. under *Πρωτοτοκια*. But see *Macknight* on Heb. xii.

ΠΤΑΙΩ, either from obsol. *πτω* to fall, or immediately from Heb. פָּתַח to incline. To stumble, fall. In the N. T. it is applied only spiritually, and that whether to slighter offences, occ. Jam. iii. 2, twice; or to those of a more grievous kind, occ. Rom. xi. 11, (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10.

Πτερυα, ας, ἡ, from *πτερεν την εραν*, treading upon the ground, say the Greek Etymologists; but it may be from Heb. פָּצַח to press, & being changed into τ, as usual. The heel. occ. John xiii. 18. Comp. Ps. xli. 10, where the LXX Translation of the latter part of the verse—*ἐμεσάλυνεν ἐπ' ἐμε πτερισμον*—hath magnified supplantation against me—sounds differently from that in St. John; the sense however of both is the same, namely—*hath behaved very treacherously against me*, by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. *Suicer Thesaur.* in *Πτεριζω*.

Πτερυσιον, α, το, from *πτερυξ*, which see.

1. A little wing, or in general a wing. Thus it is applied by the LXX to the wings of the Cherubs in the Holy of Holies of Solomon's Temple, 1 K. vi. 24.

II. A wing or appendage to a building. occ. Mat. iv. 5. Luke ix. 9. The *πτερυσιον τα ιερη* here mentioned seems to have been what was called the *King's portico*, which was built parallel to the south front of the Temple, and was, says *Josephus*, Ant. lib. xv. cap. 11. § 5, "one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this, *Herod* raised the immense height of the portico; ὥς οὐ τις ἀπ' αὐτοῦ τὰ ταυτης τελος αὐρῶν συντίθει τὰ βάθη διοκλεῦς, σκοτιδιαν, οὐκ ἐξικυμμένης τῆς σφαιρας εἰς ἀμετρητον τον βυθον, so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss."* Somewhere then on the roof of this portico it is probable that the Devil placed our Saviour.

Πτερυξ, υλος, ἡ, from *πτερον* the same, which q. *πτερον* from *πτερομαι* to fly.

A wing, properly of a bird. Mat. xxiii. 37. Rev. iv. 8, & al.

Πτερον, α, το, from *πτερι* or the obsolete V. *πλω* to fly, which from the Heb. פָּתַח to expand, stretch out. See under *Πταω*.

A bird, a fowl. occ. 1 Cor. xv. 39.

ΠΤΟΕΩ, ω, either from the obsolete V. *πλω* to fall, or from the Heb. פָּתַח to shake or tremble through fear, to which used as a N. *πτοσις* terror answers in the LXX of Prov. iii. 25, or perhaps from the Chaldee תַּחַת to tremble, be terrified.

To affright, terrify; whence *Πτουμεαι*, εμαι, pass. To be affrighted, terrified. occ. Luke xxi. 9. xxiv. 37.

Πτοσις, ιος, att. εως, ἡ, from *πτοω*, which see.

A being affrighted or terrified, terror, consternation. occ. 1 Pet. iii. 6.

ΠΤΟΩ, from the Heb. פָּתַח to decline. Comp. *Πτω*.

To fall. An obsolete V. whence in the N. T. we have particip. perf. act. *πτωκως*, via, ος, Acts xv. 16. Rev. ix. 1.

* Where "the precipitation doth down stretch Below the beam of sight."

Shakes. Coriolanus, Act iii. sc. 2, at beginning.

How fearful

And dizzy 'tis to cast one's eyes so low!

King Lear, Act iv. sc. 6.

Πτουν,

Πτυον, α, το, from πτω to spit, spit out.

A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or tan, is evident from *Homer*, II. xiii. lin. 538,

‘Ο; δ’ ἐτ’ ἀπο πλετος ΠΤΥΟΦΙΝ (αἰσῶν κατ’ αἰώνη
Θρωσκισιν κυμαὶ μέλανοι φοῖς, ἢ ἐρεῖθι.—

As on the spacious floor the dusky beans
Or vetches leap, from the broad shovel thrown—
“So from the steel that guards Atreides’ heart
Repell’d to distance flies the bounding d. rt.”

POPE.

The Greek Scholion on this place in *Schrevelius’s* edition says, Πτυον δ’ ἐστίν, ἐν ᾧ τὰ ῥιζομενα γεννηματα ἀναβαλλουσιν. χωρίζοντες τὸ Ἀχυρῶν. The πτυον is what they throw up the corn with, after it is threshed, to separate it from the chaff.” See more in *Welstein* on Mat. occ. Mat. iii. 12. Luke iii. 17. “After the grain is trodden out, says Dr. Shaw, *Travels*, p. 139, they winnow it by throwing it up against the wind with a shovel, the το πτυον, Mat. iii. 12. Luke iii. 17, there rendered a fan, too cumbersome a machine to be thought of; for it is represented as carried in the hand.” And indeed I do not find that the winnowing fan is ever mentioned as used by the eastern nations, either in ancient or modern times.

Πτυω, from πτω to affright, or perhaps from Heb. פָּשָׁר to withdraw, get away. To affright, terrify; whence Πτυρομαι, pass. To be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in *Welstein*. Comp. also *Kypke*. occ. Phil. i. 28.

Πτυσμα, ατος, το, from πεπτυσμαι perf. pass. of πτω to spit.
Spittle. occ. John ix. 6.

ΠΤΥΣΣΩ, from the Chald. ܫܬܬܐ, which, as a N. masc. plur. in reg. ܫܬܬܐ, Dan. iii. 21, seems like the Greek πετασσοι, to denote a kind of turband or tiaras wound or rolled round the head.

To roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. Αναπτύσσω.

ΠΤΥΩ, either from the Heb. פָּתַח to open, particularly as the mouth, or rather formed from the sound, as the Latin *spuo*, and Eng. to spit.

To spit, to throw out spittle from the mouth. occ. Mark vii. 33. viii. 28. John ix. 6.

Πτωμα, ατος, το, from πεπτωμαι perf. pass. of πτω or obsol. πλω to fall.

A dead body fallen to the ground, a carcase, which, by the way, from the Latin caro caza, flesh fallen. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last cited text I concur with those many learned interpreters who refer πτωμα to the Jews, and ατοι to the Romans, and suppose the latter word to allude to the Roman military Insignia, which were Eagles of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Jud. xiv. 8, πτωμα answers to the Heb. מַכְשֵׁל a carcase, which is in like manner from the verb נָפַל to fall.

Πτωσις, ις, att. εως, ἡ, from obsol. πλω to fall.

A fall, or falling. occ. Mat. vii. 27. Luke ii. 34.

Πτωχεια, ας, ἡ, from πτωχευω.

Poverty. occ. 2 Cor. viii. 2. 9. Rev. ii. 9.

Πτωχευω, from πτωχος.

To be or become poor. occ. 2 Cor. viii. 9.

Πτωχος, η, ον, from πεπτωχα perf. act. of πτωσω to shrink with fear, tremble, which from πλω to terrify.

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxvi. 9, 11, & al. Comp. Πενης.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3. (Comp. Isa. lxvi. 2.) Mat. xi. 5. Luke iv. 18, Comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχος of the LXX and of St. Luke is עָנָו humble, meek.

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυμνη, ης, ἡ, from πυξ with the doubled fist, which from πυκα adv. close together, closely, and this either from the Heb. פָּנַע to meet, or by transposition from the Heb. כָּפַח to condense. (Comp. Πηλυ.) Observe further that πυξ is an adv. of the like form as γυυξ on the knees, λαξ with the heel, &c.

The first, the doubled fist. So *Hesychius*, Πυμνη, γρονθος; *Suidas*, Πυμνη, γρονθος, συσφιλεσις δακτυλων, the fist, the closing of

of the fingers; and Pollux, II. cxlvii. *Ἀνὰ συνκλίσεις τὴν χεῖρα, τὸ μὲν ἐξωθεν καλεῖται πύμῃ.* If you shut your hand, the outside is called *πύμῃ*." Hence the dative *πύμῃ* being used, as it were, adverbially, *πύμῃ νίπασθαι τὰς χεῖρας*, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand with the doubled fist of the other. The reader may see other interpretations of this word in Pole Synops. Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1968, and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the fist extended*, i. e. up to the wrist. This the Rabbins call a *washing* *רַחַץ* to the break or joint; and the Doctor quotes a tradition of their's from the Talmudical Tracts, that *the hands were to be thus washed.* occ. Mark vii. 3. The LXX have the Noun *πύμῃ*, Exod. xxi. 18. Isa. lviii. 4, for the Heb. *רַחַץ* the fist clenched (or to use the Eng. derivative from the Heb. *רָחַץ*) wrapped together.

ΠΥΘΩΝ, *ωνος, ὁ*, from Heb. *נָח* a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular Πύθων Python, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called Πύθιος or Pythian: Which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. Πύθωνες, *οἱ*, Plur. according to Plutarch, cited by Wetstein, was used in his time for the *Εἰσγαστριμυβοί*, or those Diviners who spake from their belly, De Def. Orac. tom. ii. p. 414. *Τῶν Εἰσγαστριμυβῶν συγκαλεῖται παλαί, νυνὶ ΠΥΘΩΝΑΣ προσηγορεύμενος**. Hence

* Mollerus on Isa. xix. 3, cited in Leigh's Critica Sacra, and Mintert in his Lexicon say, that Apollo himself was called Πύθων, but I find no proof of this; and the learned Wolfius on Acts xvi. 16, expressly affirms that he is never so styled.

II. Πύθων, *ωνος, ὁ*, A divining Demon. So Hesychius, Πύθων, δαίμωνιον μαντικόν. occ. Acts xvi. 16, where Πύθωνος, I apprehend, properly means the Demon himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνεῦμα Πύθωνος, a spirit of a divining Demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνεῦμα δαίμονος ἀκαθάρτου, A spirit of an unclean Demon. Further, Πύθων imports divination, either from Πύθιος Pythian, the title under which Apollo gave out his oracles at Pytho or Delphi (whence the Priestess who uttered them was also called Pythia), or else immediately from Heb. *נָח* a serpent, which was an animal particularly respected by the Heathen in their divinations, as being to them an emblem or representative of the Solar Light or Apollo, their divining God. Add to which, that considering the religious and high regard paid to serpents in various manners among the † ancient idolaters throughout the world, and which is still paid to them in some Heathen countries to this † day, it seems as if that Old Serpent, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to divine or foretel, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πύκνως, *ως, ὁ*, from *πύνα* adv. closely, close together, which see under Πύσμῃ.

Frequent. occ. 1 Tim. v. 23. Πύκνα, neut. plur. used adverbially, Frequently, often. occ. Luke v. 33. Πύκνα is likewise thus applied by Homer, II. xviii. lin. 318. Comp. Odys. xvii. lin. 198, and see Wetstein.

† See Coke's Enquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3, *Vossius* De Orig. & Progress. Idololat. lib. iv. cap. 68. *Selden* De Diis Syr. Syntag. ii. cap. 17. *Jenkins* Reasonableness of the Christian Religion, vol. ii. cap. 13, p. 299, &c. 3d edit. *Thirlby's* Note on *Justin Martyr*, p. 45. *Jones's* Physiological Disquisitions, p. 289, &c.

‡ Complete System of Geography, vol. ii. p. 475. *Owen's* Natural History of Serpents, p. 216. *Newbery's* Collect. of Voyages, vol. xvii. p. 48.

Πυκνότερος,

Πυκνότερος, α, ων, Comparative of πυκνός. More frequent; hence Πυκνότερον, neut. used adverbially, More frequently. occ. Acts xxiv. 26.

Πυκνίστω, from πυκνός, a boxer, which from adv. πυξ with the fist, which see under Πύξω.

To box, fight with the fist, which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26.

Under Δάσω III. which see, I have referred the expression Δάσω δάσων to the Σκιμαχία of the ancient Athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged to beat the air, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of Σκιμαχία, ΣΚΙΑΜΑΧΙΑ ΤΙΝΙ ΠΑΡΑΠΑΛΗ-ΣΙΟΝ, as Philo cited by Kypke calls it; whereas the Apostle aimed no vain or uncertain strokes or such as could be avoided by his adversary which was his own body, or the old man in him, which he was continually buffeting and subduing.

ΠΙΤΑΗ, ης, η, from the Heb. פֶּתַח to separate.

A gate. See Mat. vii. 13. xvi. 18. Luke vii. 12. Acts iii. 10.

Πύλων, υνος, ὁ, from πυλῆ.

A gateway, porch, such as we learn from Dr. Shaw, Travels, p. 207, the principal houses in the east are still furnished with. Mat. xxvi. 71. Acts xii. 13, where see Kypke. Comp. Προαυλιον.

Πυνθάνομαι, from the obsolete πυνθομαι the same, which see.

I. To ask, enquire. Mat. ii. 4. John iv. 52. xiii. 24. Acts iv. 7. & al.

II. To learn, understand or be informed, on enquiry. Acts xxiii. 34.

ΠΥΡ, πυρός, το, either from the Heb. נָר to burn, or נָרַח to break, shatter, as fire doth it's fuel; whence is derived the Heb. N. נֶחֱם ashes or dust, into which the fuel is broken by fire; also Eng. fire, &c.

I. Fire. See Mat. xvii. 15. Luke ix. 54. xvii. 29. xxii. 55.

II. It is spoken, Mat. iii. 11. Luke iii. 16. of the Holy Ghost, in reference to his illuminating, enlivening, and purifying virtues, and to his visible effusion in the

form of fiery tongues on the day of Pentecost. Acts ii. 3.

III. God is called a consuming fire, in respect of his infinite purity, and of his fiery and devouring indignation against presumptuous and impenitent sinners. Heb. xii. 29. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πυρ καταναλίσκον, a destroying fire, answers to the Heb. אֵשׁ מִכָּאֵשׁ, a devouring fire. See also Deut. xxxii. 22.

IV. It is spoken of the Gospel, principally on account of those violent heats and furious contentions and persecutions, which should, through the wickedness of men, be the consequence of it's being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

V. It denotes the Fire of Persecution, which was to prove every man's work of what sort it was, i. e. to shew the real characters of the several kinds of persons, of whom the different teachers of Christianity builded up the church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is Mac-knight's, of the fire mentioned 1 Cor. iii. 13. "That the fire of which the Apostle speaks, says that able commentator in his note on this verse, is the fire of persecution, I think evident from 1 Pet. iv. 13, where the persecution, to which the first Christians were exposed, is called πυρώσις, a burning among them, which was to them for a trial.—According to the common interpretation, the doctrine, which one teaches, is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher built into

into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17." Thus far *MacKnight*.—I add, that the descriptive expressions in ver. 12—15, would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman Consul *Mummius*, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see *Ancient Universal Hist.* vol. 2. p. 699. 1st edit. fol. and comp. *Wetstein* on 1 Cor. iii. 13.

VI. It refers to the fire of hell. Mat. iii. 12. xxv. 41. Mark ix. 43, 44, 45, & al.

Πυρα, ας, ἡ, from πυρ fire.

A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, A PYRE, PYRA. occ. Acts xxviii. 2, 3.

Πυρῶς, ος, ὁ, from πυρ fire.

I. A tower, properly of a conical or * pyramidal form, gradually diminishing from the bottom upwards, like a flame of fire. occ. Luke xiii. 4. xiv. 28.

II. The tower of the vineyard denotes figuratively the Temple at Jerusalem. occ. Mat. xxi. 33. Mark xii. 1. Comp. Isa. v. 2, where see Bp. *Louth*.

Πυρεσσω, from πυρεῶς.

To be sick of a fever. occ. Mat. viii. 14. Mark i. 30.

Πορεῶς, ος, ὁ, from πυρ fire.

A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חָרַב to be hot. Mat. viii. 15, & al. On Luke iv. 39, *Wetstein* cites *Galen* repeatedly observing that πυρεῶς μεσας is an usual expression with the medical

Greek writers. Πυρεῶς, ὁ. The fever-fits, the burning fits of a fever. occ. Acts xxviii. 8.

The LXX use this word, Deut. xxviii. 22, for the Heb. נִתְּרָא a burning inflammation, fever, from נִתְּרָא to kindle, as a fire.

Πυρινός, ἡ, ον, from πυρ fire.

Of fire, fiery, igneous. occ. Rev. ix. 17.

Πυρῶν, ων, from πυρ fire.

I. To set on fire, burn. Hence Πυρομαι, υμαι, Pass. To be set on fire, be on fire. occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under Βολος.

II. Of metals, Πυρομαι, υμαι, To glow with heat, as in a furnace. occ. Rev. i. 15. We have the same expression in *Poly-carp's Martyrdom*, § 15, edit. *Russel*: Ὡς χρῶσος καὶ ἀρῦρος ΕΝ ΚΑΜΙΝΩ ΠΥΡΟΤΜΕΝΟΣ. As gold or silver glowing in the furnace." WAKE. Πυρομενος particip. perf. pass. What hath thus gloved, and so is tried or purified. occ. Rev. iii. 18.

III. Figuratively, Πυρομαι, υμαι, To burn, or be fired, as it were, with † grief and zeal. occ. 2 Cor. xi. 20.—with unchaste desires. occ. 1 Cor. vii. 9. So Latin, Arden, aror.

Πυρραῶν, from πυρῶς red.

To be or look red. occ. Mat. xvi. 2, 3.

Πυρρός, α, ον, from πυρ fire.

Red, of a fiery colour. occ. Rev. vi. 4. xii. 3.

Πυρῶσις, ις, att. εως, ἡ, from πυρῶν.

I. A burning. occ. Rev. xviii. 9, 18.

II. A fiery trial, a proving, or trial, as of metals by fire. So *Hesychius*, δοκιμασία. occ. 1 Pet. iv. 12. Comp. Πυρῶν II. 1 Pet. i. 7, and Ps. lxi. 10. Zech. xiii. 9. in LXX, and under Πῶρ V.

Πῶλεω, ω. It may be derived from Heb. נָחַל to separate.

To sell, to separate, as it were, from the former owner. Mat. x. 29. xiii. 44, & al. freq.

Πῶλος, ος, ὁ, q. πῶλος, from πῶα, the grass, and ἀλλομαι to leap, frisk, says *Mintert*. A sole, or colt, generally of the horse kind; and that whether very young, or come to it's full growth: But in the N. T. it is spoken only of an ass's sole or colt. Mat. xxi. 2, & al.

Hence Latin *pullus*, and perhaps Gothic *fular*, and Saxon, Danish, and Eng. *fole*.

† See *Het.* and *Erg. Lexic.* in πῶρ IV.

Πῶντις,

* Which, from πυρῶν; a pyramid, and this from πυρ fire.

Πωρε, Adv. from *πω* yet (which from Heb. *אם* or *כן* here), and *πορε* ever.

Ever yet, at any time. Luke xix. 30. John i. 18.

Πωρος, *σ, δ*, perhaps from the * Chald. *פור*, which is used for a lot, Esth. iii. 7, & al. but seems properly to denote a small piece of stone broken off from a larger, and so to be a derivative from the Heb. *פור* to break.

I. A kind of stone, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. lib. xxxvi. cap. 17.

II. A calculous or chalky concretion, which is formed preternaturally in some part of the human body, as in the joints.

III. The callus, "the hard substance by which broken bones are united." Johnson. This N. occurs not in the N. T. but is inserted for the clearer explication of the following derivatives.

Πωρω, *ω*, from *πωρος*, which see.

To harden, make hard, like a stone, or to make callous and insensible to the touch, like the calculous concretions of the human body, or like the callus or osseous cement of broken bones. Comp. *Πωρωσις*. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our Translators render it *blinded*. So Hesychius explains *πωρωμενοι* not only by *εσκληρωμενοι* hard, hardened, but also by *τετυφλωμενοι* blinded, and *επωρωθησαν* by *ετυφλωθησαν* were blinded. In John xii. 40, however, *τετυφλωκεν αυτων τις οφθαλμος*, he hath blinded their eyes, is mentioned as distinct from *πωρωκεν αυτων την καρδιαν*. But † if *πωρω* be ever taken in the sense of *blinding*, it must be derived immediately from *πωρος* blind, which may very naturally be deduced from *πωρος* denoting that callus,

skin, or film over the eye which is usual in blindness.

This V. is once used in the LXX for the Heb. *כָּדָה* to shrink, to grow flat, and consequently *dim*, as the eyes from grief. Job xvii. 7.

Πωρωσις, *ις*, att. *σως*, *η*, from *πωρος*, which compare.

I. The callus or cement of broken bones. So Hesychius, *Εξ οσων συμφορις και συνδεσμος*, and Galen, cited by *Welstein* ou Mark vi. 52, *εν ταις των κατασματος ΠΩΡΩΣΕΙ*, in the callosities of fractures."

II. Hardness, callousness, or blindness. occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

Πως, Adv. from *πη* how? (see under *Ποις*) and *ως* as.

1. Interrogative or definite, *How? by what means? in what manner?* See Mat. vi. 28. vii. 4. xii. 26. xvi. 11. xxii. 12. Mark ii. 26. Rom. iii. 6. viii. 32. In Mark ix. 12, if the common reading be retained, supply *ειπεν* before *πως*, And (in answer to their first scruple, ver. 10, how the Son of Man, the Messiah, could die) he told them how he must suffer many things, &c. See *Whitby*. But observe, that fourteen MSS, among which the *Alexandrian* and two other ancient ones (see *Griesbach*), for *και πως* have *καθως* as; and that Bp. *Pearce*, whom see, embraces this as the true reading, as does also the learned *Marsh* in Note 3, vol. i. p. 436, of his translation of *Michaelis's* Introduct. to N. T. The Bishop transposing *iva*, as our Translators have done in other texts, renders the words in Mark, *And that, as it is written of the Son of Man, he [John, the Baptist] may suffer many things, and be set at nought*.

2. Interrogative, *How? what?* Luke x. 26, where *Kypke* shews that the Greek writers frequently apply it for *τι*; *what?* in the same manner.

3. Indefinite, *By any means.* Acts xxvii. 12, 29. Rom. x. 14, & al.

* Comp. Heb. and Eng. Lexic. in *ב* VI.

† See *Leigh's Critica Sacra* in *Πωρος* and *Πωρωσις*, and *Lee's Sophron*, vol. iii. p. 571, Note.

P.

P A B

P, ρ, ϕ, *Rho*. The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. It's forms, P, ρ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh* the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roe*.

PABBI. Heb.

Rabbi, Heb. רַבִּי, from רַב *great, excellent, chief, master*, (see 2 K. xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix 'my, q. d. *My chief, my master*. *Rabbi* is, as St. John informs us, ch. i. 39, equivalent to διδάσκαλος *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish Doctors, and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the Law and the Prophets. (See *Whitby* on Mat. xxiii. 8, and under Παπιδωρις.) Our Blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his Disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; *for one*, adds he, *is your Καθηγητης Guide*, or (which appears to be the truer reading,) Διδασκαλος *Teacher, even Christ*, Mat. xxiii. 7, 8: And accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in

P A B

truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the Lord hath said by *Moses*, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word see *Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c.*

PABBONI, or **PABBOTNI**.

Rabboni. It seems not a pure Hebrew word, but to be formed from the Chaldee רבנא ** a chief, master*, and רבן *my*. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλος *teacher*: But *Lightfoot* and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

PABDIZO, from παδίζω *a rod*.

To beat with rods, that is, *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25, where see *Macknight*.

PABΔΟΣ, σ, ῥ, from the Heb. מַשְׁעָנָה *to support, bolster*.

I. *A staff, which supports a man in leaning or assists him in walking*. occ. Mat. x. 10, (where see *Welstein* and *Campbell*.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַשְׁעָנָה, Gen. xlvii. 31, & al. freq. and to מַשְׁעָנָה *a supporting staff*, Exod. xxi. 19, & al.

II. *A sceptre*, figuratively denoting *government*. occ. Heb. i. 8, which is a citation from the LXX of Ps. xlv. 6, where it answers to the Heb. מַשְׁעָנָה *a sceptre*. Comp. Rev. xi. 1.

III. *A rod or staff of correction*, in a figurative view. occ. 1 Cor. iv. 21, where *Chrysostom*, σι καλασει, σι τιμωριαν, with *chastisement*, with *punishment*. In this sense also Παδίζω is used by the LXX for the Heb. מַשְׁעָנָה. Exod. xxi. 20. 2 Sam. vii. 14, & al.

* See *Castell. Chald.* under רבב.

IV. The

IV. *The iron rod* mentioned Rev. ii. 27. xii. 18, xix. 15, denotes the *irresistible power and authority* of Christ. Comp. Ps. ii. 9.

*Ραδύχος, *s, δ, from* ραδός *a rod, and* έχω *to have.*

A Beadle, or Serjeant, properly a Lictor, i. e. on inferior officer in the Roman government who attended the superior magistrates to execute their orders. It is generally known that these *Lictors* carried on their shoulders the *fusces*, which were a bundle of rods with an ax in the middle of them, as the ensigns and instruments of their office; whence their Greek name *Ραδύχος, which is used by Polybius, Dionysius Halicarn. Plutarch, and Herodian, as may be seen in Wetstein on Acts xvi. 22, and 35. occ. Acts xvi. 35, 38.

*Ράδιςημα, *αρος, το, from* ράδιςσω *to be ready for the perpetration of any wickedness, to commit it readily and craftily, which from* ράδιςπος *a person ready for any wickedness, an abandoned villain, a crafty knave, which from* ράδιος *easy, ready, and* σπον *a work, deed.* *Ράδιος may be very naturally derived from the Heb. ירד or ירה *to descend*; so the Latin pronus (whence Eng. prone), which signifies steep, sloping, denotes also easy, ready. Villany, wickedness, depravity, deceit. occ. Acts xviii. 14.

*Ράδιςψια, *ας, η, from* ράδιςπος, which see under the last word.

Wickedness, mischief, craftiness. occ. Acts xiii. 10.

*ΡΑΚΑ. Heb. or Syriac.

Raka, a term of contempt evidently derived from the Heb. ריק *to be empty*; so it denotes a vain, empty, worthless fellow, in which sense the plur. ריקים or ריקים occurs in the Heb. Bible, Jud. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains *Ρακα by κενός *empty*. But this word having the Syriac or Chaldean termination does not seem pure Hebrew. The Syriac version in Mat. has ܪܟܐ, which is also often used in the Talmudical Tracts as a word of contempt or reproach. See Wetstein. occ. Mat. v. 22.

*Ρακος, *ας, υς, το, from* ρήσσω *2 aor. pass. of* ρήσω *to break, tear.*

I. In the profane writers, *A torn garment.* So Aristophanes, Plut. lin. 539, Ἀπ' ἱμα-

τις μὲν ἔχεν *ΡΑΚΟΣ, Instead of a garment to have ρακος;" where the Scholiast explains ρακος by διαρηγισμενον χιτωνα, a torn coat.

II. In the N. T. *A piece of cloth cut off.* occ. Mat. ix. 16. Mark ii. 21.

*Ρανίζω, from ρανός *besprinkled, which from* ρανω *to pour all over, wet, besprinkle, from* ραν *to flow.*

To sprinkle, besprinkle, cleanse by sprinkling, occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the purifying and cleansing blood of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2.

*Ρανισμός, *s, δ, from* ρανίζω *perf. pass. of* ρανίζω.

A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling. occ. Heb. xii. 24, (see Macknight.) 1 Pet. i. 2. where see Bower's Conjectures.

*Ρανίζω, from ρανίς *a rod, or stick,* the same, according to Hesychius, as ραδός, which see.

I. *To beat with a stick or sticks.* So Hesychius explains ρανισαί by ραδὼ πλῆξαι; and thus Beza and Erasmus Schmidius understand it, Mat. xxvi. 67.

II. *To strike on the face with the palm of the hand, to give a slap on the face.* So Suidas, *Ρανισαί, παταξαι την γναθον ἀπληγῇ χειρὶ, *Ρανισαί means to strike the cheek with the hand open." by which circumstance it is distinguished from κολαφίζω, which see. So the Etymol. Mag. *ΡΑΠΙΣΑΙ, το παταξαι την γναθον ἀπληγῇ (read ἀκλῆσῃ) χειρὶ, *Ρανισαί is to strike the cheek with the hand not shut or clenched. occ. Mat. v. 39. xxvi. 67. See Wetstein, and Kypke on Mat. v. who shew that Plutarch, Achilles Tatius, Josephus, and Hyperides use the V. in this latter sense.

*Ρανισμα, *αρος, το, from* ρανισαί *perf. pass. of* ρανίζω.

A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3.

*ΡΑΠΤΩ. It may be derived either from the Heb. רמא *to repair*, or from רבר *to interweave*, unless one should be rather inclined to deduce it by transposition from רמר *to sew, sew together**, to which

* Since writing the above I find that Maritimus, in his Cadmus, proposes the derivation of it from the Arabic رباط *to bind, tie.*

this

this V. or its compound *συνάπτω* constantly answers in the LXX.

To sew, sew together. This V. occurs not in the N. T. but is inserted on account of its derivatives.

Παῖς, ἰδός, ῥή, from *ῥράφα* perf. act. of *ῥάπτω* to sew.

A needle to sew with. occ. *Μάρκ* xix. 24. *Mark* x. 25. *Luke* xviii. 25.

ῬΕΔΗ, ῥῆ, ῥή.

A coach, a chariot. occ. *Rev.* xviii. 13.

“Rheda is a Latin word which first came from the Gauls, and because the Roman magistrates made use of them in the provinces it was soon taken up there. Rheda is most certainly a coach, with this difference, that they had not then the use of slings [braces] to make them so easy as now.— Isidorus, Rheda, genus vehiculi quatuor rotarum, [i. e. Rheda, a kind of vehicle with four wheels].—† Tully says, that Milo, when Clodius was slain, rode in a rheda with his wife; and ‡ elsewhere he handsomely describes a fluttering cockcomb on his travels [in his rheda].—The word, I say, is Gallick, but some say it is § Syriac, and some || Chaldee; the Romans say they had it from the Gauls, so ¶ Quintilian, but the ancient Germans had it too.”* Thus the learned *Dunbar* on *Rev.* xviii. 13. To which I add, that we need not be surprised to find the traces of this any more than of many other words, in so many languages, when we recollect that there is one common and very obvious root whence *rheda* and all its relatives may be derived; I mean the Heb. *רד* to shake (whence also Eng. *ride*, Latin *rota* a wheel, &c.), if any one should prefer *רדד* to run (whence Eng.

* Orig. lib. xx. cap. 12.

† Orat. pro *Milone*, § 10. So *Horace*, lib. ii. sat. 6. lin. 42, says of himself, that *Macenas* admitted him into his acquaintance.

—Duntaxat ad hoc, quem tollere rheda
Vellet, iter faciens—

Only that he might take him into his *rheda* or coach on a journey.”

‡ *Cic.* ad *Attic.* lib. vi. epist. 1.

§ *Leigh* Cr. i. Sac.

|| *Hochart*, *Canaan*, lib. i. cap. 42, [col. 672. edit. *London*.]

¶ *De Inst. Orat.* lib. i. 5. “*Plurima Gallica valuerunt, ut rheda & petroritum, quorum altero Cicero tamen, altero Horatius utitur.*”

roul, riot, rathe, rather) I should not contend with him. See also *Weistein*.

PEMΦAN, or, according to the *Alexandrian* MS, *ΠΑΙΦΑΝ*, or, as other copies and versions read, *ῬΕΦΑΝ**. Heb.

Remphan, Raiphan, or Rephan. occ. *Acts* vii. 43. The Hebrew of *Amos* v. 25, to

which the text in *Acts* refers, may be most literally translated thus: *But ye have burne the Tabernacle of your Moloch, and the Chiun of your images, the star, shine or glory of your Aleim, which ye made to yourselves; LXX and Acts, Καὶ ἀνέλα- ζετε τὴν σκηνὴν τῷ Μολοχ, καὶ τὸ ἀσπ- ντ ὅθεν ὤμων Παῖφαν (Acts Ῥεμφαν or Ῥεφαν) τῆς τυπῆς † ἧς ποιεῖτε (LXX ἑαυτοῖς) (Acts προσκυνεῖν αὐτοῖς).*

Chiun may be derived from the V. *ח* to burn; and it is plain that in the Heb. *the star* (כִּי־שֶׁנֶה shine or glory) of *your Aleim* is explanatory of the *Chiun* of your images; accordingly the LXX omit *Chiun*, and retain only *τὸ ἀσπν* the star: But then they add *Ῥαῖφαν* as the name of that idol which the Heb. expresses by the plural N. *יָדֵי־אֱלֹהִים*. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the ‡ compound kind, as the *Cherubim* and § *Teraphim* likewise were, *Ῥαῖφαν* or *Ῥεμφαν* may best be understood to mean a compound image placed in || *Glor*y; and the word itself may, like *Teraphim*, be deduced from the Heb. *פח* to be still, i. e. through awe or reverence, as denoting the representative object of their religious veneration.

PEΩ, or *PETΩ*, 1 Fut. *ῤεψω*, from the Heb. *מח* to be wet or soaked with li- quor.

To flow, as waters. occ. *John* vii. 38.

PEΩ, either from *ῤεω* to flow, according to that of *Homer*, *Il.* i. lin. 249,

Τὴ καὶ ἀπο γλώσσης μέλιτος γλῶσσαν *PEEN* αὐτοῦ.
And from his tongue words sweet as honey flow'd.

* See *Mill's* and *Weistein's* Various Readings.

† *Αὐλόν* is wanting after *τυπῆς*; in the *Alexandrian* MS of LXX, as well as in the *Acts*.

‡ See *Heb.* and *Eng.* Lexicon, under *כִּי* V. 2, 3, 15, 16.

§ See *Heb.* and *Eng.* Lexicon under *פח* XV. and above *Θεοφανῶν*.

|| See *Heb.* and *Eng.* Lexicon under *פח* II.

And

And of *Theocritus*, Idyll. xx. lin. 26, 27.

— Εξ στόματός δι
ΕΡΨΕΕ μοι φωνα γλυκυρώτερα η μελιχρη.

My voice *flow'd* sweeter than the honey-comb.

Or else *ῥαω* may perhaps be better derived from the Heb. ירה *to teach, shew, inform*. Comp. Εἶπω.

To say, speak, speak of. Mat. i. 22. iii. 3. v. 21. Rom. ix. 12, 26, & al. freq. The 2d aor. pass. is either ἐρρεθην, as Mat. v. 21, 27, 31, 33; or ἐρρήθην, as Rom. ix. 12, 26. Gal. iii. 16. Οὐ Ερρήθη. Mat. v. 21, Markland observes, "This word, in these writings, always implies more than barely it *hath been said*; namely, something as spoken from God, or by his order: whence it appears that τοῖς ἀρχαίοις signifieth to (not by) the ancients, or those of old." Append. to Bowyer's Conject.

*ῤῥῖμα, ατος, το, from ἐρρήματι perf. pass. of ῥήνυμι or ῥήσω *to break*.

A *breaking down, ruin*. occ. Luke vi. 49.

*PHINTMI, from the Heb. פר or פיר *to break, break in pieces*.

To break, burst. occ. Mat. ix. 17. Comp. under *ῤῥσω.

*ῤῥμα, ατος, το, from ἐρρημαι perf. pass. of ῥω *to speak*.

I. A word spoken or uttered. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and Macknight there.

II. A speech or sentence consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. ὁ Pet. i. 25. Περ. vi. 5. Hutchinson observes that Xenophon in like manner uses ῥημα for a speech, Cyropæd. lib. viii. p. 473, edit. 8vo.

III. A word, a command. Luke v. 5. It denotes the operative or all-powerful word or command of God. Mat. iv. 4. Heb. i. 3. xi. 3. Comp. Heb. xii. 19.

IV. A report, account. Mat. v. 11.

V. A thing, matter. Mat. xviii. 16. Luke i. 37, 65. ii. 15. Rom. x. 8, where see Macknight. Mat. iv. 4, ἐπὶ παντί ῥηματι ἐκπορεύμενον δια σοφίας Θεοῦ, "i. e. by any thing which God shall appoint." Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3, in LXX. This last sense seems *hellenistical*, and taken from the similar use of the Heb.

אמר a word, to which ῥημα in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under Δόσος XV.

*PHΞΞΩ, from the Heb. פך or פצר *to dash, break by collision, or פער to break by crushing*.

I. *To break, burst*. occ. Mark ii. 22. Luke v. 37.

II. *To rent, tear*, as dogs or swine do. occ. Mat. vii. 6, where see Bowyer and Campbell.

III. *To dash or throw against the ground, allido*. So Vulg. in Mark, allidit illum; and Hesychius explains ῥήξαι (inter al.) by καταβαλεῖν *to cast or throw down*. occ. Mark ix. 18. Luke ix. 42. See Wolfius and Wetstein on Mark. I add that Homer, II. xviii. lin. 571, applies this word to dancers beating the ground with their feet.

IV. *To break forth into a voice or cry*. occ. Gal. iv. 27, which is a citation from the LXX of Isa. liv. 1. The purest of the Greek writers use the phrase ῥήξαι φωνήν for *bursting forth into a voice or cry*, as may be seen in Raphaelius and Wetstein on Gal. iv. 27, and in Dupont's Lectures on Theophrastus, p. 316, edit. Needham. Comp. also Kypke. In like manner, Virgil applies the Latin rumpere vocem, Æn. II. lin. 129.

*ῤῥωρ, ορος, ὁ, from ῥω *to speak*. An orator, one who professes the art of speaking. occ. Acts xxiv. 1.

*ῤῥως, Adv. from ῥήλος spoken, expressed. Expressly, in express terms. occ. 1 Tim. iv. 1, where see Wetstein, who has abundantly shewn that the Greek writers use the word in this sense. "The Spirit (ῥη-τως λεγει) expressly saith, or, in so many words saith. Meide [Works, fol. p. 666.] supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the Prophecy, which the Apostle himself formerly delivered concerning The Man of Sin. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the Spirit in the Apostle's hearing, after he had finished the preceding passage, concerning the Church's being the pillar and support of the truth. Of the Spirit's speaking in an audible

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audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded, Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." *Macknight*.

*PIZA, ης, η'. The Greek Etymologists say it is so called q. *ῥίζα*, because through it *ῥεῖ το ζῆν* the life of the plant flows. But may it not be better deduced from the Heb. *שרש* a root, the first sibilant letter being changed, as usual, into the aspirate breathing?

I. A root of a tree or plant. See Mat. iii. 10. xiii. 6, 21. Rom. xi. 16, 17, 18.

II. Figuratively, a root, origin, spring. occ. 1 Tim. vi. 10, where *Kypke* cites *Hippocrates* using *ρίζα* in a like figurative sense, Epist. ad Crateu. Εἰ δ' ἐδυνασθὼ, Κράτεια, ΤΗΣ ΦΙΛΑΡΙΤΥΡΙΑΣ τῇν πικρὰν ΠΙΖΑΝ ἐκκοψαί. "But if, Crateua, you could cut up the bitter root of covetousness." Christ is styled the Root of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was a shoot springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the basis and foundation of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in *Vitrings* on Isa. xi. 10, and on Rev. v. 5. xxii. 16.

*Πίζω, ω, from *ρίζα*.

To root, fix, as it were, with roots. *Πίζομαι, εμαι, pass. To be rooted firmly, fixed, as it were, with roots. This V. is also applied figuratively by the Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*. occ. Eph. iii. 17. Col. ii. 7.

*Πιζῶ, ης, η', from *ἐπιπίζα* perf. mid. of *πιπίζω* to cast.

I. The force, impetus, or quick motion of somewhat cast or thrown. Thus in the Greek writers it is applied to stones, darts, the wind, the fire, &c.

II. In the N. T. Πιζῶ οφθαλμῶ, A quick motion or twinkling of the eye. So *Nysseus* explains it by *ἐπιπνοῖς βλεφαρῶν*, the shutting or twinkling of the eye-lids. occ. 1 Cor. xv. 52.

*Πιζῶ, from *ῥιπίζω* a fan to agitate the air with, which from *πιπίζω* to cast.

I. To fan with the air or wind.

II. To agitate with the wind. occ. Jam. i. 6. So *Dio Chrys.* in *Wetstein*, speaking of the Vulgar compared with the sea, says *ὡς ἂν ἀνεμῶ* *ΠΙΠΙΖΕΤΑΙ, they are agitated by the wind.

*Πιζῶ, ω, Attic for *πιπίζω*.

To cast off or away. occ. Acts xxii. 23. This V. in the contract form is used likewise by the Attic writers. *Wetstein* cites from *Dio Chrys.* the very phrase ΤΑ ΙΜΑΤΙΑ ΕΠ'ΠΙΠΤΟΤΝ; and from *Lucian*, De Saltat. 83. tom. i. p. 951. Τὰς ἐσθῆτας ΑΠΕΠ'ΠΙΠΤΟΤΝ. But *Markland* in *Bowyer's Conject.* whom see, explains *ῥιπίζωνται* τὰ ἱματῖα in Acts by "shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief." Comp. also the passages cited by *Wetstein* from the Greek writers.

*ΠΙΠΤΩ, from *ῥιπίζω* to incline, tend, or immediately from the Heb. *רָפוּ* to give way, yield, let go.

I. To cast, or let go, as anchors from a ship. occ. Acts xxvii. 29.

II. To cast, or throw down. occ. Luke xvii. 2.

III. To cast, or throw. occ. Mat. xxvii. 5. Luke iv. 35.

IV. To cast out, throw overboard. occ. Acts xxvii. 19.

V. To throw up, expose, abandon, abjicere, negligere, in which sense *Kypke* shews that the V. is often used in the Greek writers. Comp. *Elmer* and *Wetstein*. occ. Mat. ix. 36.

*Ποιζῶν, Adv. from *ποιζῶ* to make a whizzing or whistling noise, which from *ποιζός* used by *Homer*, II. xvi. lin. 361, for the whizzing of an arrow in it's flight; and by *Plutarch* for the whistling of the wind in a storm. *Scapula* remarks, that *ποιζός* is a word formed by an onomatopœia from the sound. See also *Dionysius Halicarn.* Περὶ Συνθεσῶς, § xvi.

With a noise or sound resembling that of a great storm. occ. 2 Pet. iii. 10.

*Πομφαία, ας, η', from *ῥιπίζω* to brandish, which from the Heb. *רָפוּ* denoting violent motion or agitation.

I. A sword, i. e. war. occ. Rev. vi. 8.

II. Figuratively it imports bitter grief piercing

piercing the heart like a sword. occ. Luke

ii. 35, where see *Wetstein* and *Kypke* for similar expressions in the Greek writers.

III. It denotes the word of Christ. occ. Rev. i. 16. ii. 12, 16. xix. 15, 21.

This word in the LXX generally answers to the Heb. דבר a sword.

*Ρυμη, ης, η, from ρυμας to draw, traho.

A street or tract in a city included between houses on each side. See *Scapula*. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεια denotes a broader street or square, so ρυμη a narrower street or alley, angiportum. See *Stockius*.

*Ρυαρια, ας, η, from ρυπαρος.

Filth, or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. Jam. i. 21, where *Elsner* shews that *Plutarch* and *Dionysius Halicarn.* use the V. ρυπαρισθαι in like manner for being polluted by vice; and *Lucian*, cited by *Wetstein*, applies ρυπος to the defilement of the soul. Vit. Auct. tom. i. p. 361.

*Ρυπαρος, α, ον, from ρυπος.

Sordid, dirty. occ. Jam. ii. 2. So *Josephus*, Ant. lib. vii. cap. 11. § 3, cited by *Wetstein*, has the phrase ΡΥΠΑΡΑΝ ΕΞΘΗΤΑ.

*ΡΥΠΙΟΣ, ος, δ. The Greek Lexicographers deduce it from ρυπα, perf. mid. of ρυπω to absterge, cleanse off, which may be from the Heb. דרש to yield, give way: But perhaps ρυπος may be better deduced immediately from the Heb. דרש mud, mire.

Filth. occ. 1 Pet. iii. 21.

*Ρυτω, ω, from ρυπος.

To be filthy, in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS have ρυπαρος ρυπαρευθητω, which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*. Comp. Ρυαρια.

*Ρυω, ιος, att. ρυω, η, from ρω or ρωω to flow.

A flux. occ. Mark v. 25. Luke viii. 43, 44.

*Ρυις, ιδος, η, from ρωω to draw, contract.

A wrinkle, corrugation of the skin. It is often used by the Greek writers in a natural sense (see *Wetstein*), but in the N. T. occurs once in a spiritual one. Eph. v. 27.

*ΡΥΩ, or more usually *ΡΥΟΜΑΙ, Mid.

I. This word denotes properly to draw with force and violence, to drag, to hale, as in *Homer*, Il. iv. lin. 506,

— ΕΡΡΥΣΑΝΤΟ δι νεκρους.

— They had'd the dead.

So it may be deduced either from the Heb. דרש to break, break off, or ρυμας from Heb. דרש to cast, project.

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74. * Rom. vii. 24, xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10, *Wetstein* shews that *Dionysius Halicarn.* and *Lucian* use the Apostle's phrase ΕΚ ΘΑΝΑΤΟΥ ΡΥΣΑΣΘΑΙ.

*Ρωμαϊκος, from Ρωμαιος.

Roman, Latin. occ. Luke xxiii. 38.

*Ρωμαιος, αια, αιον, from Ρωμη.

I. A Roman. So, *Οι Ρωμαιοι, The Romans, in general. John xi. 48.

II. One who was born and usually dwelt at Rome. Thus the Jews and Proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Ρωμαιοι. Acts ii. 10. Comp. under Ηεροσηλωος III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) & al.

*Ρωμαϊσι, Adv. from Ρωμαιος.

In the Roman language, in Latin. occ. John xix. 20.

*Ρωμη, ης, η.

The City of Rome, said by *Livy*, *Dionysius Halicarn.* *Pliny*, *Plutarch*, and others, to have been so named from it's founder *Romulus*; though *Sallust*, *Bel. Catilin.* cap. 6, says he had heard by report that it was built by the Trojans under *Aeneas*, assisted by the Aborigines or primitive inhabitants; and *Festus* mentions a tradition that this city was built long before *Romulus*, and was originally called *Valentia*, from valeo to be strong, which name was afterwards changed by king *Evander* into the Greek Ρωμη, which is of the same import if derived from ρωμαι perf. pass. of ρωννυμι to strengthen. Otherwise Rome might have it's name from the Heb. דרש to be high, on account of the hill or hills on which it was origi-

* Where see *Vigerus* De Idiotism. cap. vi. § 1. reg. 12, and *Hoogveen's* Note.

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nally built: 'Ρωμα Roma, q. רומה or רומה *. So *Virgil*, *Æn.* i. lin. 11,

— alæ mania Romæ.
— the walls of *lofty Rome*.

Acts xviii. 2. xix. 21, & al. See *Suicer Thesaur.* in 'Ρωμα, and *Univ. Hist.* in *History of the Etruscans*, vol. xvi. 8vo. towards the beginning.

ΡΩΝΝΥΜΙ, from the Heb. פרו to flourish, thrive, as a tree or plant.

* See *Vitrina*, *Observat. Sacr.* lib. i. cap. 7. § 25.

I. To strengthen, make strong.

II. The perf. pass. Ερρωσας signifies *I am well* or *in good health*. Hence the imperative Ερρωσο, and plur. Ερρωσθε, are used in the conclusion of letters, like the Latin Vale and Valet, as a wish of health and happiness, *Fare well, Fare ye well, Adieu.* occ. Acts xv. 29. xxiii. 30. So in *Xenophon*, *Cyropæd.* lib. iv. p. 229. edit. *Hutchinson*, 8vo. Cyrus ends his letter to *Cyazares* with ΕΡΡΩΣΟ.

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Σ, C, σ, s, c, *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ζ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain*, *Samech*, *Jaddi*, and *Shin*. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phenician *Shin* or *Sin*, and accordingly the † *Dorians* called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and σ seem plainly taken from *Shin* of the Hebrews (ש) or of the Phenicians (W) laid on one side; but σ is little different from the Hebrew ש, *Samech*, turned to the right hand, to which Hebrew letter C and c bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple

English S, not like SH, as the Heb. ש is generally sounded.

ΣΑΒΑΧΘΑΝΙ. Heb. or Chald.

Thou hast forsaken me, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבקת thou hast forsaken, and the pron. suffix י me. שבק signifies *to leave, let alone*, in the Chaldee of Daniel and Ezra; and שבקתי is used for the Heb. עזבתי of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2, and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late † learned writer, however, is of opinion, that Σαβαχθανι answers to the Heb. שבכתי or סבכתי, from סבך or שך *to perplex, intangle, involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed, says he, the Chaldee שבך does not, I think, fully come up to the signification of Εθαλασειω," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΘΘ. Heb.

Sabbath, Heb. שבת, a N. fem. plur.

† Γράμμα, το Δωριεὺς μὲν ΣΑΝ καλοῦσι, ἰωνεὶ δὲ ΣΙΓΜΑ. The letter which the Dorians call San, and the Ionians Sigma." *Herodotus*, lib. i. cap. ii. 9.

† *Spearman*, *Letters on the LXX*, p. 438, 9. from

from the root צבא, to assemble in orderly troops.

“צבא השמים, *The Host of Heaven*, LXX. Σπαρια τὰ Οὐρὰν (comp. Acts vii. 42.) sometimes denotes the sun, moon, and stars, (i. e. the fluxes of light from them) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל (Baal or the solar fire)—sometimes only the stars or stellar fluxes of light, as distinguished from the sun and moon. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this celestial host was worshipped by the Heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles (as has been often shewn by learned men, particularly by Leland *), it was, that a great part of the world were denominated *Zubians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12.), and they are called צבאֵי הַשָּׁמַיִם *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence צבאות יהוה, *Jehovah of Hosts*, and אֱלֹהֵי צְבָאוֹת *Aleim of Hosts*, are often used as titles of the true God, and import that from Him the hosts of the heavens derive their existence and amazing powers, and consequently imply his own eternal and almighty power; whence the LXX frequently explain צבאות by Παντοκράτωρ *Almighty*†. They also often retain the original Heb. word Σαβωθ or Σαββαθ, as in Isa. i. 9, which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμός, *s, δ*, from σαββαίζω, used in the LXX for keeping or enjoying a sabbath or rest, Exod. xvi. 30. Lev. xxvi. 35, and in 2 Mac. vi. 6; which from Σαββαθ. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath.* occ. Heb. iv. 9, where by Σαββατισμός is denoted not

* Advantage and Necessity of Christian Revelation. Comp. Eusebii Præparat. Evangel. lib. iii. cap. 2. Selden, De Diis Syris Proleg. cap. iii. *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 30, and above in *Encyclop. Britan.* in POLYTHEISM, No. 10, 11, 12.

† See Heb. and Eng. Lexicon in צבא III.

only a resting, but such a rest as God entered into when he had finished his work, a complete, holy and happy rest; and this word further intimates to us that the sabbath was instituted as a figure of that eternal rest, which remaineth to the people of God. See *Whitby* and *Macknight* on the place, and comp. under *Εἰσα II.* and *Viringa* on Isa. lvi. 2. lviii. 13.

ΣΑΒΒΑΤΟΝ, *s, το*, Plur. Σαββατα, *τα*, Dat. Σαββασι, from the Heb. שבת *Rest*, the sabbath, to which this word generally answers in the LXX, or immediately from the Heb. שבתון *rest*.

I. Both singular and plur. *The sabbath-day*: Mat. xiii. 1, 2, 5, & al. freq. In Mat. xii. 5, *Campbell*, whom see, translates—“violate the rest to be observed on sabbaths”—taking Σαββαθον here to signify *rest*. And on Mat. xii. 1, see an excellent Note of Bp. *Pearce*.

A sabbath-day's journey, Acts i. 12, is reckoned at two thousand cubits, that is, about a mile, not only in the *Talmudical Tracts*, but in *Targum Jonathan* on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see *Weststein*, and *Doddridge's* Note (c) on Acts i. 12, vol. ii. p. 652.

II. Both sing. and plur. *A week*. Mark xvi. 2, 9. Luke xviii. 12. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. So the Heb. שבועות is used for *weeks*, Lev. xxiii. 15; and שבת for a week, ver. 16, according to the interpretation of the Targum, LXX and Vulgate.

III. Σαββατα, *τα*, Col. ii. 16, comprehend all the Jewish sabbaths, or times of sacred rest appointed by Moses, as well as that of the seventh day. The word is particularly applied by the LXX to the paschal sabbath, Lev. xxiii. 15, (comp. ver. 7. 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the sabbatical year, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, *τα σαββατα μου*, my sabbaths, no doubt, include all the sabbaths or times of sacred rest ordained by God under the Mosaic dispensation.

Σαφην, *ης, η*, either from σαφαι perf. mid. of σαφω to load, fill (which from Heb. שפף to set, place) or from the Chald. שפף great.

Q q 3

A large fishing-net, a drag-net. Lat. verriculum, which from verro to sweep, q. d. a sweep-net. occ. Mat. xiii. 47.

ΣΑΔΔΟΥΚΑΙΟΙ, ὧν, δὲ.

Sadducees, a sect among the Jews, so called, according to the *Talmudical* writers, from one *Sadoc*, it's founder, who lived above two hundred and sixty years before Christ: But, according to others, they were thus named from the Heb. *pyr righteous, just*, either as pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offenders. So *Josephus*, Ant. lib. xx. cap. 8, § 1. Ἀρεσκὶν—τὴν Σαδδουκαίων, ὅπερ εἰσι περὶ τὰς κρίσεις ὡμοὶ παρὰ πάντας τῆς Ἰουδαίας. The sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews."

The *Sadducees* not only rejected the traditions of the Elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all future rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts. iv. 1, 2. xxiii. 6, 7, 8. So that, as *Prideaux* has remarked, "they were *Epicurean* deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws."

† They taught that man was made abso-

* The words of *Josephus*, De Bel. lib. ii. cap. 8. § 14, are, Ψυχὴ· τί τὴν διαμῶντι, καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀναιροῦσι. They deny the continuance of souls, and the punishments and rewards in Hades;" and Ant. lib. xviii. cap. 1, § 4, Σαδδουκαῖοις δὲ τὰς ψυχὰς δὲ λόγος ἀναιρεῖται τοῖς σώμασι. The doctrine of the *Sadducees* teaches that souls perish with the bodies."

† Τὴν μὴ ὑπαρμῶντι, says *Josephus* De Bel. ut sup. ἀναιροῦσι, καὶ τὸν Θεὸν ἑαυτοῦ τὸν ἑαυτοῦ τὴν κακὴν ἢ τὴν ἀγαθὴν τιμωρίας φασὶ δὲ ἐκ ἀνθρωπίνου ἐκλογῆς τοῦ καλοῦ καὶ τοῦ κακοῦ προκύπτειν, καὶ τοῦ κατὰ γνῶμην ἑκάστου [ἑκάστου, ὅτι?] τοῦτον ἑαυτοῦ προορίζειν. They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under *Φαρισαιοὶ* 2.), and deny that God is the cause of men's acting ill or not, but assert that both good and evil are placed in the election

of man, and that every one accedes to either of these, as he pleases." From a spurious reading of ἡ ἐκλογὴ instead of ἡ μὴ ἐκλογὴ, in the above passage (see *Grotius* on Mat. xxii. 23, and *Hudson* in loc.), the *Sadducees* have been charged with a denial of divine providence: Even the authors of the *Universal History* refer to this place in proof of *Josephus'* asserting that they looked upon the Deity as above interfering with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

‡ See *Boyle's* Dictionary in SADDUCEES, Note (G) *Walton's* Prolegom. XI. p. 77. *Jenkin* on Christianity, vol. ii. p. 87, 2d edit. *Universal History*, vol. x. p. 473, 8vo. *Jortin's* Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, &c. 2d edit.

Σαῖνω, from σαω to shake.

I. To shake, move, wag, generally as a dog does his tail. Thus used in the Greek writers, particularly *Homer*, *Odys.* x. lin. 216, 217. xvi. lin. 6. xvii. lin. 302. See more in *Wetstein* on 1 Thess. iii. 3. Hence

II. To fawn, flatter, cajole; whence Σαῖνμαι, pass. To be flattered, cajoled, to be moved by flattery or cajoling, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus *Elmer* ex-

of man, and that every one accedes to either of these, as he pleases." From a spurious reading of ἡ ἐκλογὴ instead of ἡ μὴ ἐκλογὴ, in the above passage (see *Grotius* on Mat. xxii. 23, and *Hudson* in loc.), the *Sadducees* have been charged with a denial of divine providence: Even the authors of the *Universal History* refer to this place in proof of *Josephus'* asserting that they looked upon the Deity as above interfering with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

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plain;

plains it, 1 Thess. iii. 3, the only text in which it occurs. But *Kypke*, from the addition of the word *εν ταις θλιψει*, thinks it better to render *σαυεσθαι* to be *mored* (as in our Translation), *disturbed, terrified*; and he shews that in this sense, also the V. is used by the Greek writers, particularly by *Diogenes Laert.* and *Euripides*. Comp. *Πρυσσθαι*, Phil. i. 28. And with this latter interpretation agrees the ancient Syriac version, *ܠܬܝܢܐܢ ܕܠܝܢ ܠܬܝܢܐܢ ܕܠܝܢ*, *Lest from any of you it (your faith) should be cut off, or fail, in these afflictions.* Comp. *Suicer* Thesaur. on this word.

ΣΑΚΚΟΣ, *s, δ*, from the Heb. *שַׂק* a sack, sack-cloth, for which the LXX generally use it. This word *SAC* is from the Heb. preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon *Sæc*, Danish *Sæck*, Old German *Sac*, Islandic *Sakk*, Swedish *Säc*, and Dutch and Eng. *Sack* *. A sack, also sack-cloth, a coarse kind of hair-cloth of which sacks were anciently made (see Rev. vi. 12.), as they sometimes are with us, cilicium. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. *Menander* cited by *Porphyry* De Abstin. lib. iv. cap. 15, takes notice of the *Syrians* wearing sack-cloth in time of religious humiliation,

——— παραδυσμα της ΙΥΡΟΤΕ λαοί —

——— η τα ΣΑΚΚΙΟΝ ἱλαρόν, ης δ' ὄδον

ἐκθίσαν αυτοί ἱεὶ κίπρ, καὶ τὴν δὶον

ἐξήλασαν, τὴ ταπεινωσὶ σφοδρῶς.

They then wear sack-cloth, and besmear'd with filth

Sit by the public road, in humble guise,
Thus placating the dread Atergatis†.

And it appears from *Plutarch* De Superstit. tom. ii. p. 161, that the same was sometimes practised by the Greeks, *Ἐξω καθήλας ΣΑΚΚΙΟΝ ἐχων κ. τ. λ.* The superstitious man sits out of doors, wearing sack-cloth or sordid rags, and often rolls himself naked in the dirt." Comp. *Wetstein* on Mat.

Σαλευω, from *σαλος*, which see.

I. To shake, be tussed. *Phavorinus* says it is

* See *Junius's* Etymol. Anglican. in SACK.

† Of whom see *Heb.* and *Eng. Lexicon* under γ IV.

properly spoken of a ship, which, when riding at anchor, is agitated by the waves of the sea; so also *Moschopolus* in *Wetstein*, whom see on Heb. xii. 26. *Josephus* applies it in this view, De Bel. lib. i. cap. 21, § 5, and lib. iii. cap. 8, § 3. So the compound *ἀποσαλευειν*, Ant. lib. xv. cap. 9, § 6. ΑΠΟΣΑΛΕΥΕΙΝ—*αφ' ἀνχυρῆς*, to ride at anchor."

II. To shake, cause to shake or tremble, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27, where see *Kypke*. Σαλευομαι, pass. To be shaken, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn or &c., shaken together in a measure, Luke vi. 38.—as a place or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26.

III. To stir up, as a populace, to raise a disturbance. Acts xvii. 13. See *Blackwall's* Sacred Classics, vol. i. p. 230; and *Elsner*.

IV. Σαλευομαι, pass. To be shaken mentally, fluctuate. 2 Thess. ii. 2, where see *Elsner*, who shews that *Heliodorus* likewise applies it to the mind.

The above cited are all the texts of the N. T. wherein the verb occurs.

Σαλος, *s, δ*, from *σαιω* to shake, agitate, and *αλς* the sea.

The agitation of the sea, or the sea considered as agitated, *salum*. occ. Luke xxi. 25.

This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in *Wetstein* and *Kypke*, and the LXX use *σαλος* for the Heb. *הַיָּם* the raging of the sea. *Jonah* i. 15, *Καὶ ἔση ἡ θαλασση ἐκ τῆς ΣΑΛΟΤ* αὐτῆς, And the sea stood or ceased from it's agitation; so for the Heb. *הָיָה* the lifting up, Ps. lxxxix. 10. or 9. *Τὸν δὲ ΣΑΛΟΝ τῶν κυμάτων αὐτῆς οὐ καλαπαύεις*, And thou stillest the agitation of it's (the sea's) waves.

Σαλπιγῆ, *ἡφγος, ἡ*. The learned *Damm*, Lexic. col. 776, deduces it from *σαλος* or *σαλη* agitation, concussion, and *επος* a voice, sound: Perhaps it may be as well derived from Heb. *לץ* to tingle, quaver, quiver, and *פנף* to puff out. It is remarkable that *Homer*, II. xxi. lin. 388, applies the V. *σαλπιγῆεν* to the resounding of

Q q 4

of the heavens in the battle of the Gods. *A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52, & al. In Mat. it denotes the *preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. ch. x.

Σαλπίζω, from σαλπίζε.

To sound or blow a trumpet. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, & al.

Σαλπιστής, σ, δ, from σαλπίζω.

A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑΡΕΙΑ, ας, η, from the Heb. שַׁמְרִיָּה *Samaria*.

I. The name of a City in the tribe of Ephraim, built by *Omri*, king of Israel, and called in Heb. שַׁמְרִיָּה, from שָׁמַר, the name of the prior owner of the hill whereon it was built. See 1 K. xvi. 24, and *Suicer* Thesaur. in Σαμαρείτης I.

II. In the N. T. The country lying round this city. Luke xvii. 11. John iv. 4, 5, 7, & al. *Josephus*, in his *Life*, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of Samaria: Παντως εδει τες ταχυ βελομενης απελθειν δι' εκεινης πορευεσθαι τρισι γαρ ημεραις απο Γαλιλαιας ενεσιν οτως εις Ιεροσολυμα καταλυσαι. It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

Σαμαρείτης, σ, δ, from Σαμαρεία.

A Samaritan, an inhabitant of the city or country of Samaria. The Samaritans were descended partly from those heathen people whom *Esarhaddon* brought and settled in the cities of Samaria instead of the children of Israel (see 2 K. xvii. 14. Ezra iv. 2.), and partly from renegade Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not * regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but

looked upon Mount *Gerizim* as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people, and their religion, in *Prideaux* Connect. part i. book 6, towards the end, in the *Universal History*, vol. x. p. 280, &c. 8vo. *Lardner* likewise, in his *Credibility of Gospel Hist.* book i. ch. 4. § 6. has some judicious remarks confirming the account given of the Samaritans in the New Testament. See also *Wetstein* on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22, it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from *heathenish* idolatry, they retained the *Arian* idolatry of worshipping the Father as superior to the other two Divine Persons. (See Note under Ειδωλον II.) This idolatry was established by *Jeroboam*, 1 K. xii. 28, &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of Assyria, 2 K. xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at *Bethel*, where *Jeroboam* had formerly set up one of the golden calves, 1 K. xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, חֲזַקָהּ for חֲזַקָהּ Gen. xx. 13, נָלַל for נָלַל Gen. xxxv. 7, are not as plain instances of corruption from the Jewish copies, in favour of the Arian notions of the Samaritans, as אֹרְכִי (a word, by the way, of an irregular form) for אֹרְכִי Exod. xx. 24, and בָּחַר for בָּחַר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defense of their worshipping on Mount *Gerizim* in preference to Jerusalem. In John viii. 48, Bp. *Pearce* explains Σαμαρείτης a Samaritan, by "an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that he should be worshipped in Mount *Gerizim*."

Σαμαρείτης, ιδος, η, from Σαμαρείτης, which see.

A Samaritan woman. occ. John iv. 9, twice.

ΣΑΝ-

* See *Jenkin's* Reasonableness, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and *Prideaux* Connect. part i. book vi. p. 420, l. 1st edit. 8vo. *Suicer* Thesaur. in Σαμαρείτης II. l.

ΣΑΝΔΑΛΙΟΝ, *σ, το*, from the Chaldee or Syriac סנדל, which, in the Chaldee Targums of *Jonathan* and *Jerusalem*, often answers to the Heb. לַי a sole, or sandal, and which *Martinius*, in *Lexic. Philol.* derives from the Chald. סַד a shoe (so used Targ. *Onkelos*, Deut. xxv. 9, 10.) and לַי slender, mean, as being anciently made of mean and slight materials. A sandal, a kind of shoe, which consisted only of a sole fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. Σανδαλιον is the same as ὑποδήμα. In Mat. x. 10, our Saviour forbids his disciples to provide two coats for their journey, or ὑποδήματα sandals, i. e. plainly, other sandals, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9, to be shod with sandals, ὑποδεδεμένοι, σανδαλία. See *Bynæus*'s excellent observations on this subject, *De Calceis Hebræorum*, lib. i. cap. 6. Σανδαλιον is not only used by the LXX, Isa. xx. 2, (for the Heb. לַי) and in *Judith* x. 4. xvi. 9, but also by the profane writers, as by *Lucian* and *Herodotus*, (lib. ii. cap. 91, see *Wetstein* on Mark vi. 9.) and even in the *Hymns to Mercury*, ascribed to *Homer*, we meet with σανδαλα for sandals, lin. 79, and 83, which shews that the Greek had received the word from the East pretty early; for * "whether these Hymns are *Homer*'s or not, they are always judged to be nearly as ancient, if not of the same age with him." *Anacreon* also, who was contemporary with *Cyrus the Great*, uses the same word, *Ode* xx. lin. 15,

Καὶ ΣΑΝΔΑΛΟΝ γημιμν,
A sandal I would gladly be.

Σαυίς, *ιδος, ἡ, q. τανίς*, say *Pasor* and *Mintert*, from τεινω to extend.

A plank, a board. occ. Acts xxvii. 44.

Σαυρός, *α, ον*, from σαρω to rot.

I. Properly, Old, or rotten from age.

II. Bad, of a bad kind, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. Σαυρον λεγόμεν παν ὃ μὴ τὴν ἰδίαν χρεῖαν πληροί, We call any thing σαυρον which does not answer it's

proper end," says *Chrysostom*; and *Hesychius* explains σαυρον not only by παλαιον old, but by αἰσχρον vile, ακαθαρόν unclean. See *Wetstein* on Mat. vii.

III. Bad, not good to eat, of fish. occ. Mat. xiii. 48.

IV. Corrupt, evil, spoken of discourse. occ. Eph. iv. 29, where it is opposed to ἀσάβος good, useful. Comp. 1 Cor. xv. 33. *Arrian*, *Epictet*. lib. iii. cap. 16, has the expression Τα ΣΑΠΡΑ—ΛΑΛΟΥΣΙΝ. See *Alberti* and *Ky ke* on Eph.

ΣΑΠΦΕΙΡΟΣ, *σ, ὁ*, from the Heb. ספיר the same, to which it often answers in the LXX.

A sapphire. A kind of precious stone, which, according to *Pliny*, *Nat. Hist.* lib. xxxvii. cap. 9. was of an azure or sky-blue colour with golden spots. occ. Rev. xxi. 19.

ΣΑΡΓΑΝΗ, *ης, ἡ*, from the Heb. שרש to wreath, twist together, and as a N. a tender flexible root or twig of a vine or fig-tree.

A wicker-basket made of twigs intertwined with each other. occ. 2 Cor. xi. 33.

Σαρδίνος, *σ, ὁ*, from ΣΑΡΔΩ, or ΣΑΡΔΩΝ, the name of the Island of *Sardinia*, which *Bochart* thinks was given it by the Phenicians from the Heb. טרף a footstep, on account of it's form, which resembles that of the human footstep †; whence the Greeks likewise called it Ιχθυόσα and Σανδαλιώης. The same learned writer shews, by a number of instances, that *τ, R*, is inserted in many words derived from the Heb. See more in *Bochart* himself, vol. i. 572.

A sardine, stone namely, λίθος being understood, a carnelian, or cornelian, a precious stone, semitransparent, of a red colour, so † named either because first discovered by the inhabitants of *Sardis* in *Asia Minor*, or from the Island of *Sardo*, or *Sardinia*, where the best of this kind were found. occ. Rev. iv. 3.

Σαρδύς, *σ, ὁ*.

A surdus, or sardine-stone, the same as Σαρδίνος, which see. occ. Rev. xxi. 20.

† So *Sallust* *Fragm. Hist.* lib. 2, ad init. "Sardinia—facie vestigii humani."

† See *Martinius*, *Lexic. Etymol.* in *Sardius*, and *Brooke's* *Natural Hist.* vol. v. p. 145, who says, "Boet affirms the best *Cornelians* are found in *Sardinia*."

* *Pope's* Essay on *Homer*, prefixed to the *Iliad*, p. 35. 2mo. edit. where see more.

The

The LXX use *σάρδιον* for the Heb. *חַרְדִּי* a ruby, a red-coloured precious stone. Exod. xxviii. 17, xxxix. 8, or 13. Ezek. xxviii. 13, and *λίθος σαρδίου*, or (according to some copies) *σάρδις*, for Heb. *חַרְדִּי* an onyx, Exod. xxv. 7. xxxv. 9.

Σαρδονύξ, *οὐχός*, *ὶ*, from *σάρδιος* a sardius, and *ονύξ* a nail, also an onyx.

Asardonyx, a precious stone which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a man's nail. The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct that they appear to be the effect of art." *Brooker's Natural History*, vol. v. p. 145, 6. occ. Rev. xxi. 20.

Σαρνικός, *η*, *ον*, from *σάρξ* the flesh.

In general, *Fleshy*, *carnal*, *belonging to the flesh*.

I. Of persons, *Carnal*, *subject to carnal lusts and infirmities*. occ. Rom. vii. 14. 1 Cor. iii. 1, 3, 4.

II. Of things, *Carnal*. It is spoken of *fleshy* or *carnal* lust. occ. 1 Pet. ii. 11.—of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers (comp. 1 Cor. ii. 4, 13.), and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.

On Heb. vii. 16, *Theodoret* observes that the Apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality* of men, ordered, that after the decease of the High Priest, his son should take his office."

III. *What sustains the body or flesh of man, carnal, worldly*. occ. Rom. xv. 27. 1 Cor. ix. 11.

The above cited are all the texts of the N. T. where the word occurs.

Σαρνικός, *η*, *ον*, from *σάρξ*, *κός*, *flesh*.

Fleshy, *made* or *consisting of flesh*. occ. 2 Cor. iii. 3.

ΣΑΡΞ, *κός*, *η*, from the Heb. *שָׂרָא* *flesh*, which from the V. *שָׂרָא* *to remain*, because it *remains*, namely, visible and palpable, after life is extinguished. So we call a *dead body* the *remains* of a person.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39.

II. *The human body*. Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 30.) Hitherto we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. vi. 16. 1 Pet. iii. 18. *Σὰρξ* is used in this sense by the LXX, corresponding to the Heb. *בָּשָׂר*, Gen. ii. 24. Ps. xxxviii. 3, 7.

Going after σαρξος ἐρεσας *strange flesh*, Jude ver. 7, denotes *unnatural, sodomitical abominations*. Comp. Rom. i. 27.

III. *Man*; whence the *hellenistical* phrase *παρα σαρξ* is used for *any man*, or *all men*, Mat. xxiv. 22. Luke iii. 6. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 20. 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Isa. xl. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. *בָּשָׂר כָּל בָּשָׂר* *all flesh*. And hence, when it is said, John i. 14, *Ὁ Λόγος σαρξ ἐγένετο*, *The Word was made or became flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon him, with all its innocent infirmities, and became subject to suffering and mortality*. Comp. 1 Tim. iii. 16. 1 John iv. 2, 3.

IV. It denotes, *The infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. *בָּשָׂר*. Ps. lvi. 4. lxxviii. 39.

V. *The corrupt nature* of man, subject to the *fleshy* appetites and passions. See John iii. 6. Rom. vii. 18. viii. 6. xiii. 14. 2 Cor. vii. 1. Gal. v. 13, 16, 17, 19, 24. vi. 8. Comp. Gen. vi. 3, where the LXX apply it in the same view for the Heb. *בָּשָׂר*. Hence the expressions *κατά σαρκα περιπατεῖν*, *To walk according to the flesh*, Rom. viii. 1, 4; *κατά σαρκα εἶναι*, *To be after or according to the flesh*, ver. 5; *ἐν σαρκί εἶναι*, *To be in the flesh*, ver. 8, 9; *κατά σαρκα ζῆν*, *To live according to the flesh*, ver. 12, 13, all denote a *wordly* and *carnal* life or conversation, conformable to the appetites and interests of *man's corrupt nature*.

In Rom. vi. 19, *Kypke* (whom see) refers *ἀσθενεῖαν τῆς σαρκος*, not, as many do, to the weakness of the *understanding*, to which *Σὰρξ* never relates in Scripture, but to the weakness of *man's corrupt na-*

* See Archbp. Tillotson's 1st Sermon concerning the Incarnation of our Blessed Saviour.

ture,

ture, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets ἀνθρωπινὸν λέγω, *I am speaking of or concerning* (comp. λέγω II.) somewhat human, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. ὄν or γυμνωγμενον, he connects δια τὴν ἀσθενειαν with ἀνθρωπινόν, which word he shews is by the Greek writers applied to human vices and crimes. Comp. Davies's Note 7 on Cicero, Tuscul. Disput. lib. 1. cap. 30.

- VI. It signifies *consanguinity, natural relation, or descent*. Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. In this sense also it is applied in the LXX for Heb. בשר, Gen. xxix. 14. xxxvii. 27. Jud. ix. 2.
- VII. It denotes *fleshly and external advantages*. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23.

VIII. It imports the *outward and carnal ordinances* of the Mosaic law. Gal. iii. 3. Comp. ch. vi. 12, 13. Rom. vii. 5. Phil. iii. 3, 4. Heb. ix. 10.

IX. Σὰρξ καὶ αἷμα, *Flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (Comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present *weak and corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase *flesh and blood*, occurs in the O. T. yet, no doubt, it is an *Hebrew* one; because we find it used by the Son of Sirach, Eccclus. xiv. 18, Γένεα ΣΑΡΚΟΣ καὶ Αἵματος. The generation of *flesh and blood*, i. e. of mortal men. Comp. Eccclus. xvii. 31, Alexandr.

Σαρω, ω, from σαίρω the same, and this from Heb. סר, which in Hiph. signifies *to remove, turn aside*. To sweep. occ. Mat. xii. 44. Luke xi. 25. xv. 8.

SATAN, ὁ. Undeclined. Heb.

Satan, the *Prince of the Fallen Angels*, "Foe to God and man;" in Heb. שָׂטָן, which signifies an *adversary*, and is used for the *Devil*, Job ch. i. and ii. & al. occ. 2 Cor. xii. 7.

The LXX have used this word answering to the Heb. שָׂטָן for a *human adver-*

sary or enemy in three texts. 1 K. xi. 14, 23, 25.

ΣΑΤΑΝΑΣ, ᾧ, ὁ, the same as Σάλας, with a Greek termination.

I. Satan, the *Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13, & al.

II. It is used as a *collective* word for *evil spirits or devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our Blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with Satan. Mat. xvi. 23, (where see Whitby and Doddridge.) Mark viii. 33; in both which texts the ancient Syriac version has the word סטנא, and Campbell renders the Greek ὁ πᾶς οὐκισμὸς μου, *satana*, by *Get thee hence, adversary*; and in his Prelim. Dissertat. p. 187, observes that "Satan, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual, agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lexicon in שָׂטָן I. John vi. 70, under Διαβολος II. Rom. xvi. 20, and Macknight there.

This word occurs Eccclus. xxi. 27.

ΣΑΤΟΝ, ο, το, from the Heb. סאה a *seah*, in Regim. סאה.

A *seah*, a Jewish measure of capacity for things dry, equal to about two gallons and a half English. occ. Mat. xiii. 33. Luke xiii. 21.

This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. סאה, Gen. xviii. 6, and Aquila, 1 Sam. xxv. 18.

Σαῦτε, τῷ, τον, A pron. by contraction for σαυτε.

Thyself. Σαυλον occurs, according to some copies, Rom. xiv. 22.

Σεστυμι, from the old verb σέω, the same, which may be from Heb. שָׁב to settle, or from השׁיב, Hiph. of שָׁב to turn, or cause to turn back.

I. To *extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

II. It is applied to the *Holy Spirit*, perhaps by

by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when its action is *stopped* or *ceases*. So *Plutarch*, De Isid. & Osir. tom. ii. p. 366. E. cited by *Wetstein*, speaks of ΤΑ βορρα ΠΙΝΕΤΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ, the northern blasts being extinguished: and in *Timol.* tom. i. p. 245. D. expresses the wind's dropping unaccountably by ΤΟ ΠΙΝΕΤΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλολως. So *Homer* *Odys.* iii. lin. 182, 3, Ουδ' ἔσβη ἔσβη ἄρος, a favourable gale never ceased." See more instances of the like kind in *Wetstein*. occ. 1 *Thess.* v. 19. Comp. 2 *Tim.* i. 6, and Ἀναλωτρεω. But since in 1 *Thess.* the spirit is mentioned with *prophecys*, it evidently refers to the *miraculous gifts* of the Spirit; and *Macknight* remarks that "the Greek words, in which the abovementioned precepts [1 *Thess.* & 2 *Tim.*] are expressed, have a relation to those *flames of fire* by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, *Acts* ii. 3."

Σαυλς, ης, ο, A pron. compounded of σεο, for σς, of thee, and αυλς, gen. of αυλος. Thyself. *Mat.* iv. 6. viii. 4.

Σεβαστοιαι, from σεβω or σεβομαι the same, or immediately from the Heb. עבד, which see under Σεβω.

To worship religiously. occ. *Rom.* i. 25.

Σεβασμα, αλος, το, from σεβαστοιαι.

Somewhat worshipped or venerated, an object of worship or veneration. occ. *Acts* xvii. 23. 2 *Thess.* ii. 4; in which latter text σεβασμα imports not only a divine object of worship, but seems moreover to allude to the title Σεβαστος given to the Roman Emperours. Comp. under Σεβαστος, and see *Bp. Newton's* XXII^d Dissertation on the Prophecies, vol. ii. p. 359, &c. especially p. 369, 397—399, 2^d edit. 8vo. and *Vitringa* on *Rev.* p. 594, Note*, and p. 601, Note †, edit. altera.

Σεβασμα is used for an object of religious worship, a God, *Wisd.* xiv. 20.

Σεβαστος, η, ος, from σεβαστοιαι.

I. Venerable, august. It is used by *St. Luke*, as it is also by the profane Greek writers (see *Scapula*) to express the Latin AUGUSTUS, which was a title first assumed by * *Octavius Caesar*, and after him conti-

* *Suetonius*, speaking of *Octavius*, cap. 7, says:

† Deinde AUGUSTI nomen assumpsit—*Mureti*

nued to the succeeding Roman Emperours. Thus it is in the N. T. applied to *Nero*. occ. *Acts* xxv. 21, 25.

II. Augustan. An epithet of a Roman band of soldiers, given to it in honour of the Roman Emperours. occ. *Acts* xxvii. 1.

ΣΕΒΩ, either from the Heb. עבד in the sense of waiting or attending on the service of God, as the Levites did. *Num.* iv. 24, & al. or rather from the Heb. שבח to swoth, i. e. with praises, to praise, laud †. To worship, adore. Hence Σεβομαι, mid. the same. occ. *Mat.* xv. 9. *Mark* vii. 7. *Acts* xvi. 14. xviii. 7, 13. xix. 27.

Σεβομενος, particip. Worshipping or a worshipper of the true God. occ. *Acts* xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the Σεβομενοι and Σεβομεναι, mentioned in all these passages, were *Gentile Proselytes*, as expressed *Acts* xiii. 43. *Josephus*, *Ant. lib.* xiv. cap. 7, § 2, speaking of the vast treasures of which *Crassus* plundered the Temple at Jerusalem, makes the same distinction between the Ιουδαιοι native Jews and Σεβομενοι Proselytes, as *St. Luke* does, *Acts* xvii. 17. "Let no one, says he, be surprised that there were such immense riches in our Temple, since παρ' ὧν τῶν κατὰ τὴν οἰκουμένην ΙΟΥΔΑΙΩΝ, καὶ ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the Jews throughout the world, and those who worshipped God, and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times."

ΣΕΙΠΑ, ας, η, The Greek Etymologists derive it from σιπω to draw; but it may be better deduced either from the Heb. אכר to bind, or rather from Heb. שרד a chain, bracelet, (see *Isa.* iii. 19.), or Chald. שר or שרר the same.

A chain. occ. 2 *Pet.* ii. 4; where "place raplaσσας, between commas, that σιπαις ζοφς may connect with τρεφεμενους;

Planci sententiā; cum, quibusdam censentibus, Romulum appellari oportere, quasi & ipsum conditorem urbis, praevaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religioso, & in quibus augurato quid consecratur, Augusta dicantur, ab aucta vel ab'avium gestu gustive, sicut etiam Ennius docet scribens:

Augusto Augurio postquam in chyla condita Roma est."

See also *Usserii Annales*, An. ante Christ. 87, and *Crier's Hist. des Empereurs*, tom. i. p. 29,

† See Heb. and Eng. Lexicon in שבח whether

whether we understand it acquisitively as Jos. Mede does Disc. IX. p. 23, or not: kept for *chains of darkness, or in chains.* See Jude ver. 6." *Bowyer.*

Σεισμός, ε, ό, from σείσμαι perf. pass. of σείω to shake.

I. A shaking, agitation, as of the sea. occ. Mat. viii. 24.

II. And most generally, A shaking of the earth, an earthquake. Mat. xxiv. 7. xxvii. 54, & al. freq.

ΣΕΙΩ, from Heb. נָזַח or נָזַח to move, shake, tremble. See Eccles. xii. 3. Dan. v. 19.

I. To shake, cause to shake or tremble. occ. Heb. xii. 26. Σιόμαι, To be shaken, to tremble, as a tree by the wind. occ. Rev. vi. 13.—as the earth by an earthquake. occ. Mat. xxvii. 51.—us men with fear. occ. Mat. xxviii. 4.

II. Σιόμαι, To be moved, disturbed, put in commotion. occ. Mat. xxi. 10.

ΣΕΛΗΝΗ, ης, η. The Greek Etymologists, and particularly Plato, deduce it from *σελας new light, because it's light is continually renewed; but the learned † Goguet says, "The Greeks gave to the moon the name † Selene, which comes from a Phœnician word (שֶׁלֶן or שֶׁלַּיְנָה) which signifies to pass the night; whence also we may observe is plainly derived the Latin name of the moon, luna.

The moon, that is, either the stream of light from the moon, Mat. xxiv. 29. Mark xiii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. Isa. lx. 19, 20; in all which passages the correspondent Hebrew word to σελήνη of the LXX is חֲרִי the light of the moon), or the white lunar disc, 1 Cor. xv. 41. Comp. Isa. xxx. 26, where the Heb. has לְבָנִית the white illuminated lunar disc.

In the N. T. this word is generally applied figuratively or mystically, and for it's import in the several texts I must refer to the Commentators.

Σελήνιασμαι, from σελήνη the moon. To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic, which last word

* Σελας may be from Heb. שָׁלַח what shines.

† Origin of Laws, Arts, &c. vol. ii. p. 419, edit. Edinburgh.

‡ Heb. מִלָּו, from מִלָּו which, and מִלָּו passes the night.

would well answer to the Greek as to it's etymological signification, but does, I think, now commonly import madness in general, whether influenced by the lunar changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the moon's influence, observes, "that of this class none are more remarkable than epileptic diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they constantly return every new and full moon. The moon, says † Galen, governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called || ΣΕΛΗΝΙΑΚΟΙ, and in the Histories of the Gospel † ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ, and by some of the Latin writers afterwards Lunatici." The Doctor then proceeds to confirm the truth of his own and Galen's observation by the concurrent experience of himself and others in several memorable cases; for a particular account of which I refer to his Treatise on the Influence of the Sun and Moon, p. 38, & seqt. edit. Stack. in 8vo. See also Suicer Thesaur. in Σελήνιασμος.

Σειμιάδης, ιος, att. εως, η.

Flour, fine flour. occ. Rev. xviii. 13. The Etymologist derives it from σμύω to cleanse, and αλῆς, which he explains by λεπτομέγετον divided into very minute parts (from Heb. שֶׁלֶת to dissolve.) It might, at least with equal probability, be deduced from the Heb. מָשַׁח to destroy, demolish (whence Eng. smite), and ὕψα pestle, for with this instrument the ancient Greeks used to break or grind their corn into meal; see under Αλευρον.

Σεμνος, η, ον, q. σεβνος, from σεβομαι to worship, venerate.

Venerable, grave, serious, decent, whether of persons or things. occ. Phil. iv. 8. 1 Tim. iii. 8, 11. Tit. ii. 2.

Σεμνοτης, ητος, η, from σεμνος.

Gravity, seriousness, decency. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

ΣΗΜΑ, αλος, το, either from σηω to place, set, or rather from σημω to mark.

A sign, a mark. This word occurs not in

§ De Diebus Criticis, lib. iii. [Των Επιληπτικων περιόδων (ή Σελήνη)]

|| Alexand. Trallian. lib. i. cap. 25.

† Mat. xvii. 15.

the

the N. T. but is inserted on account of its derivatives.

ΣΗΜΑΙΝΩ, either from σημα a mark, sign, or immediately from the Heb. כּוּן to mark.

I. To signify, intimate. occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1. On John xii. 33, *Kypke* shews that the Greeks apply this verb to the prophetic but somewhat ambiguous and obscure oracles of their gods; and he particularly cites from *Stobæus* and *Plutarch*, De Pyth. Orac. p. 404. D. the saying of *Heraclitus*, that "the King, to whom belongs the Delphic Oracle, εἰς λεῖται εἰς κρυπτῶν, ἀλλὰ ΣΗΜΑΙΝΕΙ, neither declares nor conceals, but intimates."

II. To signify, declare. occ. Acts xi. 28. xxv. 27. So *Xenophon* and *Plato* in *Wetstein*.

ΣΗΜΕΙΟΝ, σ, το, from σημα a mark, sign, or rather immediately from the Heb. כּוּן to mark.

I. A mark, a signal, a sign, "a token of any thing, that by which any thing is shewn." *Johnson*. Mat. xxiv. 48. Luke ii. 12. Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1. xxiv. 3. The sign of the Son of Man, Mat. xxiv. 30, is the same as the Son of Man himself manifested by miraculous powers, just as the sign of the prophet *Jonas*, Mat. xii. 39. Luke xi. 29, is the same as the prophet *Jonas* himself delivered by miracle. Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the sign, but only of the Son of Man himself.

II. A mark, or butt, to shoot at, as it were. occ. Luke ii. 34. So *Doddridge*, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job. xvi. 12; or else σημειον in this passage of St. Luke may perhaps be better explained by *Isa.* viii. 18. Heb. ii. 13. Acts xxviii. 22.

III. A portent, or prodigy, an extraordinary occurrence representing or portending somewhat else. Rev. xii. 1, 3, where see *Daubuz*, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεῖα μέγала Great signs or portents, Mat. xxiv. 24. On which passage *Wetstein* cites from *Homer*, Il. ii. lin. 307. Σημα ΜΕΤΑ, from *Plutarch* ΜΕΤΑ ΣΗΜΕΙΟΝ, and from *Herodotus* (lib. vi. cap. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗΙΑ ΜΕΤΑΛΑ; all

used in a similar sense. See *Vitringa* on Rev. xii. 1. xv. 1.

IV. A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat else. Mat. xvi. 4. Mark xvi. 17, 20. John ii. 11, 23. iii. 2. Acts iv. 22, 30, & al. freq. Comp. Τσας.

Σημειω, ω, from σημειον.

To mark, to set a mark upon. Σημαιομας, εμας, mid. the same. occ. 2 Thess. iii. 14.

Σημερον, or, according to the Attic dialect, Τημερον, adv. q. d. τῇ ἡμερᾷ ταυτῇ, or τῇδε τῇ ἡμερᾷ, on this day.

To-day, this day, denoting either the artificial or natural day. (Comp. ἡμερα). See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11, comp. ver. 8.

With the article fem. and the N. ἡμερα either expressed or understood, it is used as a N. This day, this very day. See Acts xx. 26. Rom. xi. 8. Mat. xxvii. 8. But in Acts xix. 40, σααews is governed by the preposition περὶ placed after it, as common in the Attic writers, and τῆς σημερον is used as an adjective agreeing with that word, for this day's sedition; so Vulg. hodiernæ seditionis.

Σημικυριον, σ, το. See Σιμικυριον.

ΣΗΙΩ, from the Heb. הָב to destroy.

To rot, make rotten, corrupt, whence in perf. mid. to be rotten, putrified. occ. Jam. v. 2.

Σερικον, σ, το.

Silk, Sericum, so called from the *Seres*, a people in the *East Indies*, probably the *Chinese**, who were anciently famous for their silken manufacture, as they are to this day, and who might, from very remote times, be named *Seres* from the Heb. הָרָר to be bright, shine, on account of the excellent climate, great opulence, and fine produce of their country. occ. Rev. xviii. 12. Silk was first brought into *Greece* after *Alexander's* conquest of *Persia*, and came into *Italy* during the flourishing times of the *Roman Empire*; but was long so dear in all these western parts as to be worth its weight in gold. At length the Emperor *Justinian*, who died in the year 565, by means of two Monks, whom he sent into *India* for that purpose, procured great quantities of silk-worms eggs to be brought to *Constanti-*

* See *Harris's Voyages*, vol. i. p. 495.

noptic,

nope, and from these have sprung all the silk-worms and all the silk-trade that have since been in Europe*.

ΣΗΣ, σῆς, ὁ, from the Heb. כס a moth, for which the LXX use σῆς in the only passage of the O. T. where כס occurs in this sense, namely, Isa. li. 8.

A moth, which eats and spoils cloth. So Menander, cited by Wetstein (whom see), speaking of destructive things, says, Το δ' ἡμῶν ΣΗΤΕΣ. Moths (destroy) our clothes." Comp. Σητοβρωστος, occ. Mat. vi. 19, 20. Luke xii. 33.

Σητοβρωστος, σ, δ, -ῆ, and το—εϋ, from σῆς, σῆς, a moth, and βρωστος eaten, which from βρωστω or obsol. βρω, to eat, which see. Moth-eaten. occ. Jam. v. 2.

In the LXX of Job xii. 28. we have ὡσπερ ἡμῶν ΣΗΤΟΒΡΩΤΟΝ for the Heb. כנור עש, a garment (which) the moth hath eaten.

Σθενω, σ, from σθενος strength, which from σθενω to be strong, and this, according to Mintert, q. from saw to stand; though it may perhaps be better deduced from Heb. שט to set, settle, and פח strength. To strengthen. occ. 1 Pet. v. 10.

Σιαστω, σ, ὁ, ῆ.

The cheek, or more properly the jaw-bone, as it is used by the LXX for the Heb. לחי. Jud. xv. 16, 17, 19. Mintert ingeniously derives it from τω to move, and αλω to break, because by it's motion it breaks the food in eating. So Scapula cites from Athenæus, lib. x. Ὁσπερ καὶ αὐτοὶ τὰς σιαγώνας σθῆθων, When he had tired his jaws with eating." occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly proverbial, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the literal interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was not practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase αλωσσειν ἐπὶ τῇ σιαγῶνᾳ, 1 K. xxii. 24. 2 Chron. xviii. 23; αὐτοὶ

* For further satisfaction on this subject the reader may consult Pridaure, Connection, Part ii. book 8. Note, at the end; Vossius, De Orig. & Progr. Idol. lib. iv. cap. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in INDIA, No. 94.

σιαγῶνᾳ, Lam. iii. 29; and παύειν ἐπὶ τὰς σιαγῶνας, Hos. xi. 4.

ΣΙΓΑΩ, ω, perhaps from the Heb. שט to be quiet, cease. See Heb. and Eng. Lexicon under שט.

To be silent, hold one's peace. Luke ix. 36. xx. 26. 1 Cor. xiv. 28, 30, 34, where see Wetstein. Σιγαώμας, ὡμαί, To be kept in silence. occ. Rom. xvi. 25.

Σιῆ, ῆς, ῆ, from σιῶω.

Silence. occ. Acts xxi. 40. Rev. viii. 1.

Σιδηρεος, σ; εῆ, ῆ, or α; εον, εϋ; from σιδῆρος.

Iron, i. e. made of iron. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15.

ΣΙΔΗΡΟΣ, σ, ὁ.

Iron. Martinus, Lexic. Philol. ingeniously deduces it from Heb. סדר to order, dispose, arrange: For iron, says he, is of use to us in arranging and setting in order every thing, ad omnia struenda & ordinanda; and no doubt iron is the most useful of all metals. See this well illustrated in Nature Displayed, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But after all, thereader may perhaps be rather inclined to derive σιδῆρος from the Chald. סחר to destroy (q. d. to shatter), according to that of Daniel, ch. ii. 40, Iron, which breaketh in pieces, and subdueth all things. occ. Rev. xviii. 12.

ΣΙΚΑΠΙΟΣ, σ, ὁ, Latin.

An assassin, in Latin sicarius, so called from sica, which signifies a short dagger, or poniard, q. seca, from seco to cut, or immediately from the Chald. סכך a knife, or sword. occ. Acts xxi. 38. Most of the * Commentators have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7, § 6. This historian also tells us, that about the same time the country of Judea and particularly Jerusalem, "was infested with a set of villains, δὲ καλεσμένοι ΣΙΚΑΠΙΟΙ, μεθ' ἡμέραν καὶ ἐν μεσση τῇ πόλει φονευσίτες τὰς ἀνθρώπους, called Sicarii, who murdered people in the day-time, and in the midst of the city with daggers (ἐκρυβία), which they had concealed under their garments." De Bel. ut sup. § 3. And much the same account he gives of them, Ant. ut sup. § 5,

* See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

and

and § 10, where he assigns the reason of the name Σκαρισι, by telling us "they were those *χωρμενοι ξιριδιοι παραπλησιοις μεν το μετθος τοις των Περσων ακινακας. επικαμπεσι δε και παραπλησιοις (Bu b y ομοιοις) ταις υπο Ρωμαιων ΣΙΚΑΙΣ καλομεναις, αδ' ων και την προσηγοριαν δι' ηγεσυντες ελαβον πολλας αναιρευτες, who used poniards resembling in size the Persian acinaces, but bent like the Roman sicae, from which these robbers, who murdered many persons, received their appellation."*

ΣΙΚΕΡΑ, το. Undeclined.

Inebriating liquor, strong drink. A word formed from the Heb. שכר, which (from the V. שכר *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Numb. vi. 3. Jud. xiii. 4, 7, 14. *any inebriating liquor besides wine.* So the Scholiast, cited by Wetstein, Σικερα δε εστι παν το μεθην μεν ποσειν δυναμενον, εκ ου δε εξ αμπελων. And Jerome informs us, that in Heb. any "inebriating liquor is called Sibera, whether made of corn, the juice of apples, honey, dates, or any other fruit *." occ. Luke i. 15.

ΣΙΜΚΙΝΘΙΟΝ, η, το. Latin.

An apron. A word formed from the Latin, semicinctum, which from semi half, (from ημι the same, see under 'Ημισυς), and cingo *to surround* (from Heb. סבב *to collect, wrap, &c.*) because it surrounded half the body; and though these aprons made no part of the ordinary dress of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see Wolfius.

ΣΙΝΑΠΙ, ιος, att. εως, το.

Mustard. The Etymologist, and from him many of the Lexicon-writers derive σινάπι from σινεσθαι τας ωπας, *hurting the eyes*, as every one knows the inadvertent use of mustard is apt to do. However, since the proper Attic name for mustard is ναπυ (see Wetstein on Mat. xiii. 31.), I would with Martinus (Lexic. Philol. in Sinapi) rather derive σινάπι from σινον ναπυ, *the hurting napy*, from it's rellicating and affecting the nose and

* Epist. ad Nepotianum De Vita Clericorum, & in Isa. xxviii. 1.

eyes with its pungency. Ναπυ may, with the author last mentioned, be deduced from the Heb. הן *to distil* [or rather to shake out, see Ps. lxxviii. 10, and Eng. Marg.], because it *draws* [or forces out] tears from the eyes; whence in Columella, fletum factura sinapis, the *tear-exciting mustard*; and in others lacrymosa sinapis, the *weeping mustard*. It may not be amiss to add that our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32, the *mustard* is said to be "The smallest of all seeds, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, ch. xvii. 20, that like a grain of mustard seed was become proverbial for expressing a very small quantity." Campbell. See also Scheuchzer Phys. Sac. on Mat. xiii. 31, &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk; and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCCLXXIII.

ΣΙΝΔΩΝ οves, η, from Heb. סינד the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies. Prov. xxxi. 24. The η is inserted, as usual, before δ.

A linen cloth, a sheet or wrapper of linen. occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the σινδων is mentioned as a sepulchral covering, so Herodotus, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, Λεσαντες τον νεκρον, κατελισσασσι παν αυτις το σωμα ΣΙΝΔΩΝΟΣ βυσσινης τελαμωσι καταλειμμενοι. After having washed the dead man, they inclose his whole body in a wrapper of fine linen with thongs of leather." As to Mark xiv. 51, 52, Pococke and Harmer in Observations, vol. ii. p. 420, suppose that the σινδων mentioned in that place means a kind of sheet or wrapper, such as many of the inhabitants of Egypt and Palestine still

still wear as their only clothing in the day-time, and consequently that the word may there denote a person's ordinary day-dress. Comp. Exod. xxii. 27. Herodotus, however, speaks of σινδων as an usual night-dress of the Egyptians in his time, lib. ii. cap. 95, Ἦν μὲν ἐν ἡμέλῃ ἐλθόμενος εὐδῆ, ἢ ΣΙΝΔΩΝΙ. See Wetstein on Mark.

Σινιάω, from σινίω a sieve, which from σιω to shake.

To sift, shake, or agitate, as corn in a sieve. occ. Luke xxii. 31, where it refers to violent trials and temptations. Comp. Amos ix. 9, and see Wetstein and Wolfius on Luke.

Σιλωτός, from σιρῶω to feed or fatten with corn, which from σίλος wheat, corn.

Fatted, properly with corn. occ. Luke xv. 23, 27, 30.

Σιλιός, ἢ, ον, from σιλιῶω to feed, nourish, which from σίλος, corn, food.

Fed, nourished. Neut. plur. Σιλιᾶ, τα, Fed cattle, furlings. occ. Mat. xxii. 4, where see Wetstein, who cites Josephus repeatedly using this word, Ant. lib. viii. cap. 2. § 4.

Σιλωμῆριον, s, το, q. σίλα μῆριον, from σίλος corn, and μέτρον a measure.

A certain measure of corn, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the * custom among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45, and Luke xii. 42, which last is the only text of the N. T. where σιλωμῆριον occurs.

The LXX have the V. σιλωμῆρῶω to measure out corn for the Heb. כָּלַל to feed, nourish, Gen. xlvii. 12. Raphaelius and Wetstein shew that Polybius uses the same V. for distributing corn to the soldiers of

an army; and from Diodorus Siculus, lib. ii. cap. 41, Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙΑΝ—λαμβάνειν; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæograph. Græc. p. 154. and 157, we have the phrase ΣΕΙΤΟΜΕΤΡΙΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙΑΝ) ΕΔΩΚΕΝ in the sense of distributing corn to the people.

ΣΙΤΟΣ, s, δ. The Greek Etymologists propose the derivation of it from σῆω to sift, or from σῆω q. σῶω, to shake, as corn from it's husk: But it seems much more naturally deducible from the Heb. חֵטֶף wheat, (for which the LXX frequently use it), the sibilant Σ being, as usual, substituted for the aspirate Ϻ.

I. Wheat. Mat. xiii. 25. Luke xvi. 7. 1 Cor. xv. 37. Comp. John xii. 24.

II. Corn in general. Mark iv. 28.

III. Σίλα, τα, neut. plur. Bread, food, for so Eustathius, cited by Wetstein, repeatedly observes that σιτον, το, neut. signifies. occ. Acts vii. 12, where σίτα answers to the Heb. מַזְנוֹן food, provision, Gen. xlii. 1.

Σιωπάω, ω, from σῆωω to be silent, and αἶψα the voice, which from the Heb. קָץ to move tremulously or swiftly, as Heb. קָץ or קָץ the voice, from the V. קָץ to be light, nimble.

I. To be silent, hold one's peace. Mat. xx. 31. xxvi. 63. Σιωπων, particip. Silent, dumb. Luke i. 20.

II. To be silent, still, as the sea. Mark iv. 39.

Σκανδαλιζῶ, from σκανδαλον, which see.

To cause any one to fall or stumble by laying a stumbling-block or snare in his way.

I do not meet with this V. either in the profane writers, or in the † LXX. But Aquila and Symmachus use it in the active for the Heb. הִפְלִיחַ to cause to stumble, Mal. ii. 8. So Aquila, Ps. lxiii. 9, and the pass. σκανδαλιζομαι for הִפְלִיחַ, in Kal, to stumble, Prov. iv. 12. Isa. viii. 15.

In the N. T. it is applied only figuratively, To cause one to fall into sin and ruin, see Mat. v. 29, 30; and particularly, to do any thing by which men might

* It is mentioned by Theophrastus, Eth. Char. xi. where, describing a mean, sordid wretch, he says, He will himself measure out the usual allowance to his domestics, μετρεῖν αὐτοῖς τοῖς πέντε τα ἡμετέρεια. See Dupont on the place, p. 394. So Terence, in his Phormio, the scene of which is laid at Athens, introduces Demus speaking of the demensum of Geta, another slave, Act i. Scene 1. lin. 9. On which passage Donatus informs us that the demensum, or allowance, of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

† Since writing the above I find from Mr. Marsh's Note on Michaelis's Introduct. to N. T. vol. i. p. 404, that the LXX, according to the Chigian MS, have once used the V. σκανδαλιζω for the Heb. הִפְלִיחַ, Dan. xi. 41.

in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17, doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30, letting down [χαλασαντων] into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their skiffs is clearly confirmed by the passages cited on ver. 30, by Wetstein, from Cicero and Petronius, and by Alberti from Achilles Tatius. The last writer mentions cutting τον καλον, ὃς συνάδει την εφοκιδαν τω σκαφει the cable which fastened the skiff to the vessel;" and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, which keeps hold on, or confines, the skiff."

ΣΚΕΛΟΣ, σος, υς, το. The Greek Lexicons derive it from σκελλω to dry, because the substance of the legs is comparatively dry and hard: But perhaps it may be better deduced from the Heb. כסל crooked, or ככל of nearly the same import (whence also σκαλλος, σκολιος, σκαληνος oblique, distorted.) Thus in Heb. the legs are, from כרע to bend, called כרעים, on account of their bending at the knees; and to this Heb. N. σκαλη answers in two passages of the LXX, Lev. xi. 21, Amos iii. 12. The leg of a man. occ. John xix. 31, 32, 33.

Σκεπασμα, ατος, το, from σκεπαω to cover, which from σκεπω the same, and this seems an evident corruption of the Heb. תכס to cover.

A covering. occ. 1 Tim. vi. 8, where σκεπασματα seems to include both clothes and a dwelling, ιματιον και οικον (according to Eccles. xxix. 21, or 25.) as Philo expressly explains Σκεπη. See Wetstein and Kypke.

ΣΚΕΠΤΟΜΑΙ, from the Heb. ηρω to look, look towards.

To look, look about. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf.

mid. σκεπτα, 1 fut. σκεψομαι, 1 aor. σκεψαμεν.

Σκευη, ης, η, from σκευος.

Furniture, particularly of a ship. occ. Acts xxvii. 19, where Wetstein explains σκευην by "quicquid ad usus necessarios homines secum in navem intulerant, whatever the men had brought with them into the ship for their necessary uses;" and he cites from Diodorus Sic. xiv. 80. Αντι της βοηθειας εδωρησατο ΣΚΕΤΗΝ τοις Σπαρτιαταις β. τριηρων, For assistance he gave the Spartans the furniture of two galleies." Comp. Kypke.

ΣΚΕΤΟΣ, σος, υς, το, from the Heb. ηρω denoting to supply with water or liquor, to give drink.

I. Properly, A vessel to contain liquor. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12.

II. An utensil, instrument, of whatever kind. Thus it is applied to all the vessels or utensils of the Levitical service, Heb. ix. 21.—to something resembling a large sheet or wrapper, Acts x. 11, 16. xi. 5.—to the sails, or, according to Grotius, the mast of a ship, Acts xxvii. 17. Σκευη, τα, Vessels, furniture, goods. occ. Mat. xii. 29. Mark iii. 27.

III. An instrument, a minister. Acts ix. 15. On which text Raphelius and Wolfius have observed that Polybius applies the word in like manner to a person. Comp. 2 Tim. ii. 21, with ver. 20.

IV. Vessels of wrath, and vessels of mercy, Rom. ix. 22, 23, denote such nations or communities as are objects of God's wrath or mercy, in allusion to the comparison of the potter, ver. 21. See Macknight on the place, and comp. ver. 25, & seqt.

V. It signifies The human body. 1 Thess. iv. 4. Thus Theophylact, Σκευος το σωμα φησι, He calls the body σκευος;" and long before him Theoloret, Εγω δε νομιζω το εκαστου σωμα—ετως αυτον καλεσθηναι, I think the Apostle called each one's body by this name." Suicer observes that σκευος hath this signification in imitation of the Heb. כלי a vessel, which is applied in like manner 1 Sam. xxi. 5. And thus the frail, mortal bodies of Christian ministers are styled οσρακια σκευη, earthen vessels, 2 Cor. iv. 7. And Barnabas, Epist. § 21, calls the human body το καλον σκευος the beautiful vessel. We

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may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus *Lucretius*, lib. iii. lin. 441.

—Corpus, quod vas, quasi constitit ejus (animæ scilicet).

And *Cicero*, *Tuscul. Disput.* lib. i. cap. 22. "Corpus quidem quasi vas est aut aliquod animi receptaculum." Comp. under Σκῆνος II. See also *Wolffius*, and *Macknight* on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7, the weaker σκευος or *vessel*; for so she really is in respect of her *body*; and in applying to her the term σκευος the Apostle seems to have imitated the style of the Jews, who in like manner call the wife כְּלִי or כֵּלָא, i. e. a *vessel*. See *Wolffius*.

ΣΚΗΝΗ, ης, ἡ, from Heb. שָׁכַן to dwell, inhabit, particularly in a tent or tabernacle. So σκηνή in the LXX very often answers to the Heb. מִשְׁכָּן a tent, or tabernacle.

I. A tent to dwell in. Heb. xi. 9.

II. A tent, booth. Mat. xvii. 4. Mark ix. 5. Luke ix. 33.

III. A mansion. Hence τὰς αἰώνιας σκηνάς, the eternal mansions, Luke xvi. 9, mean the eternal mansions in heaven. Comp. John xiv. 2, and under Οἰκία IV. and see *Boyer* and *Campbell* on Luke.

IV. The Mosaic Tabernacle, or Tent, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44*. Heb. viii. 5. Of this the outer part or Holy Place is called the first Tabernacle, Heb. ix. 3, and the inner part or Holy of Holies, the second, Heb. ix. 7. It appears from Acts vii. 43. Amos v. 26, that the idolatrous Israelites had in like manner one or more Tabernacles, Heb. מִשְׁכָּת, dedicated to Moloch. Comp. Heb. and Eng. Lexic. under סָך I. Observe that in Heb. ix. 1, twenty-two MSS, three of which ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions omit Σκηνή, which word *Mill*, *Welstein*, and *Griesbach* accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.*

* Comp. Exod. xl. 2. Num. i. 50, 53, in LXX and Heb.

V. We learn from Heb. ix. 24, (comp. ver. 23.) that the Holy of Holies made with hands were the *aviluna*, or figures of the true, even of that heaven wherein is the peculiar residence of God. Hence Christ is called a Minister of the true σκηνης, or Tabernacle which the Lord pitched, and not men, Heb. viii. 2, (where see *Whitby*); and is said, Heb. ix. 11, to be an High Priest by a greater and more perfect Tabernacle not made with hands (comp. ver. 24.), that is to say, not of this (the Mosaic) building.

VI. Τῇ σκηνῇ Δαβὶδ, The Tabernacle of David, the royal palace (see Ps. cxxii. 3.), i. e. mystically, the real dignity, of David, in the person of the Messiah ruling over his Household, the Church. occ. Acts xv. 16, which is a citation of Amos ix. 11, where the Heb. word answering to σκηνή is סֶכֶךְ. Comp. Isa. xvi. 5, and *Vitringa* there.

Σκηνοπηγία, ας, ἡ, from σκηνος a tabernacle, and πηγνυμι to fix.

Properly, A fixing or setting up of tabernacles or booths; hence it is used for The feast of tabernacles, when the Israelites dwelt in booths or bowers, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2.

In the LXX this word answers to the Heb. מִשְׁכָּת tabernacles, referring to the feast of tabernacles, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16. 18, 19; for which *Josephus* likewise uses it, Ant. lib. viii. cap. 4, § 1, 5. lib. xiii. cap. 8, § 2, and lib. xv. cap. 3, § 3. *Plutarch*, Sympos. lib. iv. qu. 5. tom. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗΝ, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

Σκηνοποιός, ος, ὁ, from σκηνος a tent, and ποιεω to make.

A tent-maker. occ. Acts xviii. 3.

Σκηνος, εος, υς, το, from σκηνή a tent, or immediately from the Heb. שָׁכַן to dwell.

I. Properly, A tent, or tabernacle.

II. It is spoken of our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. occ. 2 Cor. v. 1, 4. So in Wisd. ix. 15, the human body

body is called σκηνος γυνωδες the *earthly tabernacle*. In the profane writers likewise σκηνος frequently denotes the *body*. Thus the eloquent *Longinus*, De Sub. sect. xxxii. styles it ἀνθρωπινος ΣΚΗΝΟΣ the *human tabernacle*; *Plato*, like the author of *Wisd. ΓΗΙΩΝ ΣΚΗΝΟΣ*. The same *Plato*, as cited by *Æschines* the Socratic, says, "We are a soul, an immortal being, shut up in a mortal case: το δὲ ΣΚΗΝΟΣ τὸτο πρὸς κακὸν περιηρημένον ἢ φούρις, but this *tabernacle* nature hath fitted to evil." For many more instances of this kind see *Elsner*, *Alberti*, *Wolfius*, and *Wetstein* on 2 Cor. To what they have produced I add a remarkable passage cited by *Grotius*, De Verit. Relig. Christ. lib. i. § 16, Note 6, from *Eurytus* the Pythagorean, who speaking of man, says, Το ΣΚΗΝΟΣ τοῖς λοιποῖς ὅμοιον, διὰ γυνωδος ἐκ τὰς αὐτὰς ὕλας ὑποτεχνιταδὲ ἐπιδασμενὸν ἁψῶ, δὲ στεχνιτευσεν αὐτὸν ἀρχετυπῶ χρωμένον (read χρωμένος) εἰαυτῶ. His *tabernacle* is like those of other animals, as being made of the same matter with their's; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the Apostle's phrase, 2 Cor. v. 1, οἰκία τὴ σκηνῆς, it has been thought equivalent to οἰκία σκηνωδῆς, a house like to, or resembling, a tent or tabernacle. But the accurate *Kypke* does not assent to this interpretation, which he thinks forced; and observes, that σκηνος is very rarely, yea, if you quit *Suidas* and *Hesychius*, hardly ever used for a *tabernacle*, but very frequently for the *body*, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οἰκία τὴ σκηνῆς the house of the body.

Σκηνῶ, ω, from σκηνος.

- I. To pitch a tent. Thus it is used not only by the LXX for the Heb. בָּנָה to pitch a tent, Gen. xiii. 12, and for שָׁכַן to dwell in a tent, Jud. viii. 11, (comp. Jud. v. 17.); but also by *Xenophon*, though rarely. See *Raphelius* on John i. 14.
- II. To dwell as in a tent, to dwell. Thus it is applied, John i. 14, to the tabernacling (see Σκηνος II. and Σκηνώμα III.) or temporary dwelling of the Divine Lo-

gos among men in a human body, not without allusion to his formerly dwelling in the Mosaic Tabernacle. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. בָּנָה is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6.

- III. Σκηνῶ ἐπὶ, To abide over, or upon. i. e. for protection, to overshadow, occ. Rev. vii. 15, where there is an allusion to the manner of God's protecting the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39, (comp. *Wisd.* xix. 7.) that the cloud which accompanied that people through-out their journeys (see Exod. xl. 38. Num. ix. 15—23.) served them for a covering, that is from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5, 6. The phrase itself seems to be taken from the Heb. עָלָה שָׁכַן to abide over or upon, which is applied to the cloud's abiding over the Tabernacle, Num. ix. 18, 22.

Σκηνώμα, ατος, το, from σκηνῶ.

- I. A tent, tabernacle. Thus often used in the LXX for the Heb. מִדְּבָרָה.
- II. An habitation, or a place for an habitation. occ. Acts vii. 46, which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκηνώμα of the LXX is מְנוּחָה habitations.
- III. It denotes the frail tabernacle of the human body. occ. 2 Pet. i. 13, 14. Comp. Σκηνος II.
- ΣΚΙΑ, ας, ἡ, from the Heb. N. כִּכּוּ a booth, bower, or from the V. סָךְ to cover, veil, overshadow, for which the LXX use the V. σκιαζω, and the compounds ἐπισκιαζω and στυσκιαζω.

- I. A shade, as of a tree or plant. occ. Mark iv. 32.
- II. A shadow, as of a man. occ. Acts v. 15.
- III. A shadow, shadowy or imperfect sketch or delineation, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see *Macknight*.
- IV. Σκία Σαύρας Shadow of death. This is an hellenistical phrase, often used in the LXX for the compound Heb. word צֶלְמַת שָׁדַי shadow of death, and denoting either in a natural sense darkness, as of the dreary tomb, or state of death*, as Job iii. 5.

* So *Homer*, *Odys.* iv. lin. 180, has ΘΑΛΑΤΤΟΙΟ μάλαν ΝΕΦΟΣ the black cloud of death, and *Ovid*. *Met.* v. lin. 191—*Mortis ad umbras, to the shades of death*.

xii. 22. Amos v. 8; (comp. Job xxxviii. 17.); or in a figurative one, a state of extreme danger or misery, Ps. xxiii. 4. xlv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16, Luke i. 79, in both which texts it is applied spiritually.

ΣΚΙΡΤΑΩ, ω, either from σκαίρω to leap, bound, dance, which from Heb. כר a young sheep, and as a reduplicate V. כרכר to leap or skip like a young sheep, see 2 Sam. vi. 14, 16. Or else σκιρτω may be derived (by transposition, and prefixing ω) from the Heb. קרק of the same import, to which it answers in the LXX of Ps. cxiv. 4, 6.

I. To leap, skip, bound, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. i. 11. Joel i. 17. Mal. iv. 2, but also by Homer, Il. xx. lin. 226, 228.

II. To spring or leap for joy. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons leaping for joy. See Wetstein on Luke i. and Elsner and Alberti on Luke vi. 23, where comp. Kypke. The LXX have applied this word, Gen. xxv. 22, to the leaping of children in the womb for the Heb. רצצו they dashed against each other, Eng. Transl. struggled together.

Σκληροκαρδια, ας, η, from σκληρος hard, and καρδια the heart.

I. Hardness of heart, i. e. stubbornness, obstinacy, perverseness, "untractable disposition," occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and Campbell's Prelim. Dissertat. p. 126.

The LXX use this word for the Heb. ערלת the foreskin, uncircumcision, of the heart. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδιος hard-hearted, for the Heb. לב ערץ perverse in heart, Prov. xvii. 20; and for לב קשה stiff, hard, in heart, Ezek. iii. 7. Comp. Eccles. xvi. 10. iii. 26, 27. Homer has a similar expression, Odys. xxiii. lin. 103,

Σα δ' αὖτις ΚΡΑΔΗ ΣΤΕΡΕΩΤΕΡΗ ἢ Αἰθούριον,

Thy heart is always harder than a stone.

See more in Wetstein on Mat.

Σκληρος, α, ον, from σκελλω to dry, which from the Heb. חָבַשׁ to parch, roast.

I. Hard, properly from dryness.

II. Hard, violent, as the wind. occ. Jam. iii. 4. Scapula cites the same phrase ANEMOI ΣΚΑΗΡΟΙ from Ælian. See other instances from the Greek writers in Wetstein. So we say in English, It blows hard—a hard gale.

III. Hard, difficult, grievous. occ. Acts ix. 5. xxvi. 14. But observe that in the former text very many MSS, three of which ancient, instead of all the words in ver. 5 and 6, from σκληρον to αυτον inclusive, read only αλλα or αλλ' before αναστησι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.

IV. Hard, difficult and shocking to the mind. occ. John vi. 60. So ΣΚΑΗΡ' αληθης, hard truths, are opposed to μαλακα ψευδη, soft lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, Αληθης ΟΥΤΟΣ Ο ΛΟΓΟΣ και ΣΚΑΗΡΟΣ, 'This is a cruel and hard saying.' So in Latin, dura vox means a hard, harsh, saying. Cicero, Philippic. viii. cap. 5, cited by Raphaelius and Wetstein.

V. Hard, austere, severe. occ. Mat. xxv. 24, where Wetstein shews that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only severity or austerily, but likewise cruelty or avarice.

VI. Of speeches, Hard, unjustly, or impiously severe. occ. Jude ver. 15.

Σκληροτης, τητος, η, from σκληρος.

Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.

The LXX use it in the same sense, Deut. ix. 27, for the Heb. קשה.

Σκληροτραχηλος, υ, ο, from σκληρος hard, and τραχηλος the neck.

Hard- or stiff-necked, obstinate, inflexible. occ. Acts vii. 51.

This is an epithet of the Jewish people, often used in the LXX for the Heb. קשה stiff in neck. See Exod. xxxiii. 3, 5, & al. Comp. Baruch ii. 30. Eccles. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρυνω, from σκληρος.

To harden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18.

ix. 18. Heb. iii. 13—joined with καρδίας *the hearts*, Heb. iii. 8, 15. iv. 7.

ΣΚΟΛΙΟΣ, α, ον. It is a plain derivative from the Heb. סכל to *pervert*; whence also σκολος *distorted*, and σκαληνος *oblique*.

I. *Crurved*, occ. Luke iii. 5.

II. *Crooked, perverse, untoward*, occ. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18.

Σκολοψ, σκος, δ, from σκωλος a kind of *thorn*, or a *staff sharpened to a point*, and *hardened in the fire, to be used as a weapon*, compounded perhaps with ψ the *face, front*. Σκωλος may be derived either from σκαλλω to *dry*, or from Heb. סכל to *turn aside*.

I. *A stake with a sharp point driven into the ground to prevent the approach of an enemy, a sharp stake used in making a palisado*. Thus applied in *Homer*, II. vii. lin. 441.

II. *A sharp splinter, thorn, or the like*. *Dioscorides* often uses it in this sense. See *Wetstein*. occ. 2 Cor. xii. 7, where it seems figuratively to denote some *bodily infirmity* under which the Apostle laboured. See *Macknight*, and *Bp. Bull's English Works*, vol. i. p. 197; and *comp.* Gal. iv. 14.

The LXX use this word for the Heb. סר a *thorn*, Hos. ii. 6; for שקים *sharp stakes, or thorns*, Num. xxxiii. 55.

Σκοπεω, ω, from σκοποα perf. mid. of σκοπτομαι to *look, behold*.

I. Properly, *To look at or view attentively, to contemplate with the bodily eyes*.

II. In the N. T. *To observe, consider, view, regard, contemplate*, with the eyes of the mind. occ. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4, where observe, that τα τινος σκοπειν is in the Greek writers a very common phrase for *regarding, attending to, or studying, the advantage or interests of*, whether of ourselves or others, as may be seen in *Wetstein* and *Kypke*.

III. *To see, take heed*. occ. Luke xi. 35.

Σκοπος, ο, δ, from σκοποα perf. mid. of σκοπτομαι to *look*.

I. *A mark or butt to shoot arrows at*. Thus often used by the profane writers, and by the LXX for the Heb. מטרד, Job. xvi. 12. Lam. iii. 12. *Comp.* Wisd. v. 12, or 13, 21.

II. *A mark at the goal or end of a race*, called in Latin *calx*, and afterwards *creta*,

because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. *Comp.* 2 Cor. iv. 18.

ΣΚΟΡΠΙΖΩ. It may be considered as a corrupt compound of the Heb. דרה to *scatter, disperse*, or דרר to *sprinkle*, and of נפח to *dissipate*, dropping the י, as usual.

I. *To disperse, scatter abroad*. occ. Mat. xii. 30. Luke xi. 23. John x. 12. xvi. 32.

II. *To disperse, distribute*. occ. 2 Cor. ix. 9. The LXX use it for the Heb. דרה, Mal. ii. 3; and דרר, Hiph. of נפח, 2 Sam. xxii. 15. Ps. xviii. 14. cxliv. 6; and for דרר, Ps. cxii. 9.

Σκορπιος, ο, δ.

A scorpion, a species of insect furnished at the end of it's tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive σκορπιος, as the *Lexicon* writers do, from σκορπιζω, *scattering*, namely, it's venom: But I would not be positive that it is not rather formed by a corruption of the Heb. or oriental name עקרב with ω prefixed, for these insects abound in the *East*. occ. Luke x. 19. xi. 12. Rev. ix. 3, 5, 10. In Luke xi. 12, is not a *scorpion* contrasted with an egg, on account of the oval shape of it's body? See *Scheuchzer Phys. Sacr. Plate cccxxxiii. Brookes's Nat. Hist. vol. iv. p. 263, and Bowyer*. The LXX use σκορπιος several times for Heb. עקרב.

Σκοτινος, η, ον, from σκοτος.

Dark, darksome. occ. Mat. iv. 23. Luke xi. 34, 36.

Σκοτια, ας, η, from σκοτος.

I. *Darkness*. occ. John vi. 17. xx. 1.

II. *Privacy, secrecy*. occ. Mat. x. 27. Luke xii. 3.

III. *Spiritual darkness*, denoting *error or ignorance, sin and misery*. occ. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11, twice. But in John i. 5, it signifies the persons in such a state. *Comp.* Νυξ II. and Φως.

Σκοτιζω, from σκοτος.

I. *To darken*, as the light of the sun, moon, &c. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative.

II. *To darken, blind*, spoken spiritually of the understanding. occ. Rom. i. 21. xi. 10. Eph. iv. 18; where *Kypke* cites from *Josephus*,

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sephus, lib. ix. [cap. 4, § 3, edit. Hudson] τας οφεις ὑπο τῷ Θεῷ καὶ τὴν ΔΙΑΝΟΙΑΝ ΕΠΕΣΚΟΤΙΣΜΕΝΟΙ, *having their sight and understanding darkened or blinded by God.*"

The LXX use this V. several times for the Heb. *ḥṣr* to *darken*, particularly Ps. lxi. 23.

ΣΚΟΤΟΣ, *σ, ὁ*, the same as σκοτος, το.

Darkness, occ. Heb. xii. 18, where six MSS, three of which ancient, have *ζοφω*, which reading *Griesbach* marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, *σος, υς, το*, "from *ισχω* to *restrain, stop* (as the Latin *tenebræ* *darkness* from *teneo* to *withhold*), for when overwhelmed with the night we are forced to *stop* our going." Thus says *Leigh*. But perhaps σκοτος may be deduced from *ισχω* for a more philosophical reason (as the Heb. *ḥṣr* *darkness*, from the V. *ḥṣr* to *restrain, impede motion or action*), because in *darkness*, that *vivid action* of the celestial fluid, in which light consists, is *restrained or stopped*, (see Isa. xiii. 10. Ezek. xxx. 18. Joel iii. 4, in Heb. and comp. Heb. and Eng. Lexicon under *ḥṣr*). Or else we may derive σκοτος immediately from the Heb. *ḥṣr* *darkness*; or perhaps best of all (with *Schuetgenius* in *Pasor Lexic.*) from *ḥṣr* to *be quiet, at rest*. Comp. *Nuḡ*.

I. *Darkness*, properly so called. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. 2 Cor. iv. 6. Comp. Acts xiii. 11.

II. *Spiritual darkness*, implying *ignorance* or *error*, John iii. 19. Rom. ii. 19.—*sin and misery*, Mat. iv. 16. Luke i. 79. Acts xxvi. 18. 1 Thess. v. 4. 1 Pet. ii. 9. Also, *Persons in such a state*, Eph. v. 8. Hence *Τα ἔργα τῶ σκοτος*, *The works of darkness*, are such works as are usually practised by men in that condition, Rom. xiii. 12. Eph. v. 11; and that often *secretly*; Comp. 1 Cor. iv. 5. 1 John i. 6. *Macknight* says that in Eph. v. 11. "the Apostle calls the heathen mysteries *works of darkness*, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil."

III. It denotes *The infernal spirits*, as op-

posed to Christ, *the Sun or Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13.

IV.—*Eternal misery and damnation*. 2 Pet. ii. 17. Jude ver. 13. Mat. viii. 12, where however there is a reference to the *darkness* in which those persons remained, who were excluded from a feast celebrated in the night. Comp. Mat. xxii. 1—13.

Σκοταω, *ω*, from σκοτος.

To *darken*; whence σκοτοομαι, *μαι*, pass. To be *darkened*. occ. Rev. xvi. 10, where see *Vitrunga*.

Σκυβαλον, *σ, το, q*. κυριβαλον *thrown to the dogs*, say the Lexicons, from κυσι (dat. plur. of κυων) to the *dogs*, and βαλλω to *cast*. But may it not be better derived from Chald. *ḥṣr* to *corrupt, destroy*, with *ω* prefixed?

Dung, also the *offal* or *refuse* of any thing. occ. Phil. iii. 8, where see *Wetstein*, *Kypke*, and *Suicer Thesaur*.

This N. is used Ecclus. xxvii. 4; and hence the V. Σκυβαλιζομαι, To be *rejected with contempt*. Ecclus. xxvi. 28.

Σκυθρωπος, *σ, ὁ*, from σκυρπος *crabbed, sour, gloomy, sad*, and *ὠψ* the *countenance*: And σκυρπος may be deduced either from the Heb. *ḥṣr* to be *dark, mournful* (for which the LXX use the particip. σκυθρωπαλον *looking sorrowful*, Ps. xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.), or rather from *Σκυθης a *Scythian*, who, if we may judge by their descendants the modern † *Tartars*, *Calmucs*, &c. were, without doubt, a *sour, crabbed-looking* race.

Of a *gloomy, sour, morose, sorrowful countenance*. occ. Mat. vi. 16. Luke xxiv. 17.

This adj. is applied by the LXX, Gen. xl. 7, for the Heb. *רע* *bad*; and by Theo-

* The Σκυθαι might be so called from the Heb. *עו* or *עו* to *move to and fro*, whence Eng. to *shoot*, and it's northern relatives, on account of their skill in *archery*, which is intimated to us in S. S. Ezek. xxxix. 3, and observed by *Herodotus*, *Lucian*, and *Plutarch*, &c. (see *Bochart*, vol. i. 189.), and in which their descendants, the *Turks*, have been equally dextrous, see *Busbeq*. Epist. Turc. III.) Or rather the name Σκυθης may be derived from the same Heb. *עו*, on account of the *wandering pastoral* life of those people (see *Horat*. lib. iii. ode xxiv. lin. 9, & *Not. Delph*), which is still followed by their descendants the *Tartars* in general.

† See Dr. *Smith's Essay on Variety of Complexion*, &c. p. 59, 60; and *Encyclopedia Britan.* in AMERICA, No. 50.

dotion,

dotion, Dan. i. 10, for ηνι *disturbed, sorrowful*. It is also common in the purest Greek writers, as may be seen in *Elsner, Alberti, Wetstein, and Kypke* on Mat.

ΣΚΤΑΛΩ, perhaps from Heb. לָחַץ *to strip off*; for *Kypke* on Mat. ix. 36, says that the primary sense of σκαλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances.

In the N. T. *To trouble, give trouble to, fatigue, tire*. occ. Mark v. 35. Luke viii. 49. Σκυλλομαι, mid. *To trouble or fatigue oneself*. Luke vii. 6. Comp. under Εκλῶω, and see *Wetstein* and *Kypke* on Mat. ix. 36.

ΣΚΤΑΩΝ, σ, το, from the Heb. V. לָחַץ *to spoil*, or the N. לָחַץ or לָחַץ *spoil, or rather from לָחַץ to bereave, deprive. Spoil, plunder*. occ. Luke xi. 22.

This word in the LXX most commonly answers to the Heb. לָחַץ.

Σκυλληκοδρωτος, σ, δ, ῥ, from σκυλληξ, ηκος, δ, *a worm and βρωτος eaten*, which from βρωσκω, or obsol. βρωω, *to eat*, which see. *Eaten by worms*. occ. Acts xii. 23. *Josephus*, Ant. lib. xix. cap. 8, § 2, has given an account of the fearful end of *Herod Agrippa*, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of *Agrippa's* grandfather, *Herod the Great*, calling it τὰ αἰδοῖς σήψις. ΣΚΩΛΗΚΑΣ ἐμποιεσα. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See *Doddridge's* Note. So 2 Mac. ix. 9, ΣΚΩΛΗΚΑΣ *worms* rose out of the body of *Antiochus Epiphanes*. The infamous impostor *Alexander* likewise died ΣΚΩΛΗΚΩΝ ζεσας, *swarming with worms*. *Lucian*, Pseudomant. tom. i. p. 904. And in like manner *Eusebius*, Eccles. Hist. lib. viii. cap. 16, relates, that before the death of that horrible persecutor the emperor *Galerius Maximianus* ἀλεσκον τι πωληθος ΣΚΩΛΗΚΩΝ βρωσιν an inexpressible multitude of *worms swarmed* in the ulcers which preyed upon him*. See more in *Elsner, Whitby, Wolfius, and Wetstein* on Acts.

* See also *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 320, 2d edit.

Σκυλληξ, ηκος, δ, from σκαλλω *to dig*, which not improbably from Heb. חָרַץ or חָרַץ *to pierce, penetrate*, with ω prefixed; or else σκυλληξ may be from the Heb. חָרַץ *to cringe, creep, crawl*, and as a N. n. *reptile. A worm*. Thus it is often used in a natural sense by the LXX, but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage σκυλληξ of the LXX answers to the Heb. חָרַץ. See *Vüringa* on Isa. and comp. Eccles. vii. 17. Judith xvi. 17, and Γεννα above, and see *Whitby's* Note on Mark ix. 43.

Σμαραγδινος, η, ον, Adj. from σμαραγδος. *An emerald, λιβος stone* namely being understood. occ. Rev. iv. 3, where as the rainbow itself is an emblem of God's mercy and forbearance through Christ (comp. *Iris*) so the *divine clemency in the kingdom of grace* is still more strongly represented by the prevalence of the *pleasing green colour* in the bow. See *Vüringa* on Rev. and comp. Σμαραγδος.

ΣΜΑΡΑΓΔΟΣ, σ, δ.

An emerald, a precious stone of a most beautiful and agreeable green colour; of which *Pliny* says, † “The sight of no colour is more pleasant: For we love to view even green fields and leaves; and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy.”—From which description, and from what is observed by modern writers, that the emerald † “is second only to the diamond

† “Nullius coloris aspectus jucundior est: Nam herbas quoque virentes frondesque avidè spectamus. Smaragdos vero tantò libentius, quoniam nihilominò viridus comparatum illis viret.—Præterea longinquo umplificatur visu, inficientes circa se respersum aëra, non sole mutati non umbrâ, non lucernis, semperque sensim radiantibus.” Nat. Hist. lib. xxxvii. cap. 5.

† See *New and Complete Dictionary of Arts* in EMERALD.

in

in *lustre and brightness*," I am inclined to derive the Greek name *Σμαραγδος* from the Heb. מִרְרָה *to furnish, burnish, make bright*, by prefixing *ω*, especially as *Μαργδος* without the *Σ* is sometimes used for *Σμαραγδος*. Comp. *Μαργαριτης*. occ. Rev. xxi. 19.

ΣΜΤΡΝΑ, ης, η, or according to the Æolian dialect, *Μυρρα*, ας, η, from the Heb. מִרְרָה *myrrh*. In *Σμυρνα* *ω* is prefixed. *Myrrh* *. "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in *Egypt*, *Arabia*, and *Abyssiui*. It's taste is *bitter* and *acid*, with a peculiar aromatic flavour, but *very nauseous*; but it's smell, though strong, is not disagreeable." It's Heb. name מִרְרָה or מִרְרָה, whence the modern ones are derived, is evidently from the *V. מִרְרָה to be bitter*, on account of it's taste. occ. Mat. ii. 11. John xix. 39. *Herodotus* expressly tells us, lib. ii. cap. 86, that the Egyptians use this gum in *embalming* the dead.

Σμυρνίζω, from *σμυρνα*, which see.

To mix with myrrh, or some other bitter ingredient. occ. Mark xv. 23. From a comparison of Mark xv. 22—24, with Mat. xxvii. 33—35, it seems evident that what Mark calls οἶνον σμυρνισμῶνον, Matthew expresses by οἶνος μετὰ χολῆς μμμμμνον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps *some other bitter ingredient*, added to it, was not to improve it's taste or it's virtues, but to make it *bitter* and *disgusting*. The *Talmudists* tell us, that a *little frankincense* in a *cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to *take away their senses*; and this mixture, under the name of the *cup of male-diction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28†. But the *nauseous draught* offered to our Lord by the *Roman soldiers*, seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it.

* *New and Complete Dictionary of Arts* in MYRRH.

† See Heb. and Eng. Lexic. in מִרְרָה IV. Bochari, vol. ii. 260. and Wetstein on Mark xv. 23.

ΣΟΡΟΣ, ε, η. It may not improbably be deduced from the Heb. סָרַח *to remove*; so the Latin name *feretrum* is from *fero* *to carry*, and the Eng. *bier* seems of the same root with the *V. to bear*.

A *bier*, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it מִרְרָה *the bed*. Comp. 2 Sam. iii. 31. So the corpse of *Herod the Great* was, according to *Josephus*, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. ii. cap. 33, § 9, carried to burial on a κλίνη, or *bed*. *Lucian*, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορος: 'Ὡς ἑλθεῖν ὅσον αὐτοῦ καὶ οἰόμενος ἐπιβῆσθαι αὐτοῦ τῆς ΣΟΡΟΥ.—So that I supposing he would very shortly mount the *bier* or *coffin*—" And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins* †. The LXX use σορος for the Heb. מִרְרָה a *coffin*, Gen. i. 26.

Σος, σης, σον, A pronoun possessive, from *su thou*.

Thy, thine. Mat. vii. 3. xx. 14. xxiv. 3. & al. freq.

ΣΟΥΔΑΡΙΟΝ, ε, το. Latin.

A *napkin* or *handkerchief*. A word formed from the Latin *Sudarium* of the same import, which from *sudo* *to sweat*, and this either from the Greek ὕδωρ *water* (see under ἵδρω), or from the Heb. עֵצָה *sweat*. מִרְרָה is found in the Syriac version of Ruth iii. 15, for the Heb. מִסְפָּחָה a *vail*, or *apron*, and in Chaldee מִרְרָה or מִסְפָּחָה is used for a *vail*, or any *linen cloth*. Hence some have doubted whether *Σουδαριον* be of Latin origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.

† See *Russel's Nat. Hist. of Aleppo*, p. 115; 116, 130: Comp. *Seneca's Travels*, p. 55, and *Habeshiquist's*, p. 60.

Σοφία,

Σοφία, ας, ἡ, from σοφός *wise*.

Wisdom, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17.

Σοφίζω, from σοφός *wise*.

I. *To make wise, instruct*. occ. 2 Tim. iii. 15.

II. **Σοφίζομαι** in the profane writers signifies *actively to invent, contrive ingeniously*, in a good sense; and also *to invent, contrive, devise cunningly, artfully, or deceitfully*, in a bad: hence part. perf. πας. **Σοφισμένος**; *Cunningly or artfully devised*. occ. 2 Pet. i. 16. See Suicer Thesaur. on the verb.

ΣΟΦΟΣ, σ, δ, most probably from the Heb. סופר *to look round, watch, speculari*; whence סופר or סופרים (called in our Eng. Translation *Sophim*) signifies *watchmen*: And "that the Greeks derived their *Sophoi* from this *Sophim*, *Heinsius* affirms it without a peradventure, because the Greek **Σοφοί** were wont on such high hills (as Num. xxiii. 14.) to *observe* the course and motions of the heavens." Thus the learned *Gale*, in his Court of the Gentiles, pt. ii. p. 2, where see more.

I. *Wise*. It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17, and man; and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. Rom. i. 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, *Griesbach* on the authority of eleven MSS, three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac eject σοφω from the text.

II. *Skilful, expert*. 1 Cor. iii. 10. On which text *Alberti* and *Wetstein* shew that the Greek writers apply the epithet σοφός to *workmen*, and particularly use the phrase ΕΦΘΣ ΤΕΚΤΩΝ. Comp. Exod. xxxv. 31, in LXX.

III. *Prudent, sensible, judicious*. 1 Cor. vi. 5. **Σοφωτερος**, α, ον, Comparat. of σοφός. *Wise, more wise*. occ. 1 Cor. i. 25.

Σπαρᾶσσω, from σπᾶω *to draw*, and ἀρᾶσσω *to cut off, beat, knock*, which may be from the Heb. פקע *to cut short*, or פקע *to break*, or rather perhaps from פצע *to break or tear in pieces*.

I. *To tear, lacerate*. Thus used in the profane writers.

II. *To convulse, throw into convulsions*. occ. Mark i. 26. (comp. Luke iv. 35). Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. ונענע *to be in commotion, to shake*, 2 Sam. xxii. 8, and for דמח *to be disquieted, or in a tumult*, Jer. iv. 19; but *Galen* also speaks of ΣΠΑΡΑΤΤΕΙΝ τον σωμαχον η̅λοι δακτυλων η̅ α̅τερων καθᾶσσει, *vellicating or convulsing the stomach by the application of the fingers or feathers*; and *Grotius* on Mark i. 26, says that the Greeks use Σπαρᾶσμος for what they more usually call Σπασμος *a convulsion*. *Symmachus* in Isa. li. 17, has Σπαρᾶσμος for the Heb. החרעז *agitation*. Comp. *Kypke* in Luke. Σπαρᾶσσω, ω, from σπαρᾶσσω *a swaddle, or swaddling-band*, and this perhaps from the Heb. נך *to twine, or wind about*, or from נר *to wreath together*, נ being inserted.

To swathe, swaddle, wrap in swaddling-clothes. occ. Luke ii. 7, 12. *Wetstein* shews that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. נר the same, whence our Eng. *swaddle*. Ezek. xvi. 4. Comp. Job xxxviii. 9.

Σπαλαλαω, ω, from σπαλαω, which properly signifies *to insert more threads into the warp in weaving by moving the σπαθη, a part of the weaving-loom contrived for this purpose*, and thence *to spend extravagantly or luxuriously**. **Σπαθη** may be derived either from Heb. שׁוּר *to order, regulate*, or from שׁוּר *to set in order, dispose*.

To live extravagantly, luxuriously, or voluptuously. So *Heyschius* explains σπαλαλα by τροφα *is luxurious*, and a MS Lexicon, cited in *Wetstein*, by λαν τροφα *is very luxurious, ασῶτως ξη lives extravagantly or riotously*. occ. Jam. v. 5. 1 Tim. v. 6, where *Wetstein* produces the compound V. κατασπαλαλας from the Anthologia, and *Kypke* the participle of the simple from *Theano* in *Opusc. Myth. Galci*, p. 741, τα ΣΠΑΤΑΛΩΝΤΑ τῶν παιδιων, *the voluptuous boys*."

The LXX use this verb, Ezek. xvi. 49, for the Heb. נר *idleness, ease*; and the compound κατασπαλαλαω for the Heb.

* See the Scholiast on *Aristophanes*, Nub. lin. 53. and *Alberti* and *Wetstein* on 1 Tim. v. 6.

ΠΡ

- כרח to stretch out, also to abound with superfluities, Amos vi. 4; and for פנב (in Hiph.) to feed delicately and luxuriously, to pamper, Prov. xxix. 21.

ΣΠΑΩ, ω, from the Heb. שָׁאָה to absorb, swallow up, also to draw in, as the breath or air.

I. Properly, says Scapula, those who drink are said σπαῖ when they draw and attract the drink with their breath; and thus it is used in the profane writers.

II. In the N. T. Σπαρμας, σπαρμας, Mid. To draw, draw out, as a sword from the sheath. occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. שָׁאָה to draw, draw out, כּוּחַ, &c. &c.

ΣΠΕΙΡΑ, ας, ῆ. The Lexicographers derive it from σπείρω to sow, disperse, because σπειρα is a dispersed multitude: But this seems a very forced etymology. The word may be much more naturally deduced from the Heb. סֵדָה a number.

A number or band of soldiers. It is generally supposed to mean a Roman cohort, and to have been the tenth part of a legion. But Raphelius on Mat. xxvii. 27, has, I think, clearly proved from Polybius, who, in his 6th Book, treats very accurately of the Roman military institutions, that a Σπειρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or light-armed foot, distributed to each σπειρα. He produces the same author expressly affirming that three σπειραι were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τὸ δὲ καλεῖται τὸ συνίσταται τῶν πνέων παρὰ Ῥωμαίοις ΚΟΟΡΤΙΣ. Lib. ix. p. 641, edit. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a Σπειρα consisted, even in the time of Polybius, i. e. about 150 years before Christ, because he himself informs us that a legion did then contain sometimes 4200, and sometimes 5000 foot: Much less can one, from his account, pretend to tell how many men were in each σπειρα in the days of our Saviour and his Apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1.

ΣΠΕΙΡΩ. It may not improbably be de-

rived, by transposition, from the Heb. פָּרַשׁ to disperse, scatter, to which it once answers in the LXX, Prov. xi. 24; or even from שָׂרַר to sow, by inserting τ (comp. Σπαρσάω), for which word the LXX have very frequently used it.

I. Properly, To sow, as seed, to scatter it on the ground. Mat. vi. 26. xiii. 3, 4. 1 Cor. xv. 36, 37. Σπείρωμαι, pass. To be sown, as the seed. Mark iv. 31, 32; Also, To receive seed, as the ground. Mat. xiii. 19, 22. Mark iv. 16, 18.

II. It denotes figuratively to propagate or preach the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. It imports the labour, attention, or pains employed upon any thing, whence are produced fruits or effects, good or bad, Gal. vi. 7, 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to the exercise of liberality or alms-giving, which will hereafter meet with a proportionable recompense from God. 2 Cor. ix. 6.

V. It signifies to bury, or inter, whereby our mortal, corruptible body is sown in the ground, as the seed of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΤΩΡ, ωρος, ὁ. Latin.

A soldier, a sentinel, in Latin speculator, from speculator to look about, spy, which from specio to look, and this, by transposition, from the Heb. הִרְבִּיתָּ to look towards. Tacitus, Hist. lib. i. cap. 25, mentions Barbina Proculus tesseraurum speculatorum, "a serjeant of the life-guard," (Gordon.) whom and one Veturius he presently after calls duo manipulares, two soldiers. occ. Mark vi. 27. And immediately the king sent σπεκουλάτορα one of his guard (Eng. margin), and (ver. 28.) he went and beheaded him in the prison. These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the Tetrarch's father, about thirty years before, πρὸς τὸν δούρου παρὰ ἀντιπάτρου τὸν ἀντιπάλιν, sending guards, or spearmen of the guard, dispatched [his son] Antipater, who was then in prison." Josephus, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. See also Wetstein on Mark, who cites Seneca and others of the Latin writers mentioning the Speculatores as employed

ployed in *capital executions*, and particularly in *beheading*.

ΣΠΕΝΔΩ, and obsolete ΣΠΕΙΔΩ (whence σπένδω borrows most of it's tenses), perhaps from Heb. קַבֵּל a bowl, or basin, used in sacrifices, Exod. xii. 22. 1 K. vii. 50; or else σπένδω may be derived from the Oriental שָׁנָה to flow together, abound, overflow.

I. In the profane writers, properly, *To pour out*, as a libation or drink-offering, which, it is well known, accompanied the sacrifices both of Believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the Heathen, see *Hommer*, Il. i. lin. 462, 3. Il. iii. lin. 295, and *Virgil*, *Æn.* v. lin. 776. *Æn.* xii. lin. 174. Comp. Ἀσπνδος.

II. In the N. T. Σπενδομαι, *To be thus poured out*, as it were, Phil. ii. 17; where the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the libation, i. e. the wine poured out, on occasion of the sacrifice. *Raphelius* observes, that *Arrian*, *Exped. Alexandr.* lib. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ for pouring out the libation upon the sacrifice. See also *Wolffius*. The verb occurs also 2 Tim. iv. 6. Εἰω γὰρ ἡδὴ σπενδομαι, *For I am now pouring out*, or going to be poured out, as a libation. I can find no proof that σπενδομαι ever signifies to have a libation poured upon it, as a victim going to be sacrificed; though *Wetstein* on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text *Blackwall* interprets it to the same purpose: "*Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition.*" *Introduction* to the Classics, p. 122.

Σπέρμα, ατος, το, from σπαρμαι per. pass. of σπαρτω to sow.

I. Seed of plants or vegetables, Mat. xiii. 24, 32. 1 Cor. xv. 38, & al.—or of man, Heb. xi. 11. Hence Christ is said to be born of the seed of David according to the flesh, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and to have taken on him the seed of Abraham, Heb. ii. 16.

II. Offspring, or posterity. Mat. xxii. 24, 25. Luke i. 55. Acts vii. 5, 6. Rom. iv. 13.

xi. 1. Gal. iii. 16; which last text is thus well explained by Mr. *Locke*: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds**, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham, which was alone meant and concerned in the promise; so that unto thy seed † designed Christ, and his mystical body ‡, i. e. those that become members of him by faith." Comp. Acts iii. 25. 1 Cor. xii. 12. And see *Macknight* on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16.

III. A small remnant of persons, who serve as the seed of future generations. occ. Rom. ix. 29; where *Wetstein* cites not only *Josephus*, but *Plato*, as applying the word in the same view. Σπέρμα, however, in Rom. ix. 29, may be referred to Sense II. Comp. Isa. i. 9, in Heb. and LXX; and see *Marsh's* Notes on his Translation of *Michaelis's* *Introduct.* to N. T. vol. i. p. 414.

IV. The good seed denotes parabolically the pious and faithful servants of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes a vital principle of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπερμολογος, ο, ό, from σπέρμα a seed, and λείσσω perf. mid. of λείβω to collect, gather.

I. A small bird, so called from collecting seeds to feed on. Thus used by *Aristophanes*, in *Avib.* lin. 233, and 580, and by *Plutarch*, whom see in *Wetstein*. Hence

II. The Athenians, according to *Eustathius*, applied this name to those who spent their time in the market-places, and got their living by collecting the refuse they met with there; whence, says he, οἱ ἀδενος λοφς ἀζιοι, men of no account, i. e. mean and contemptible persons, obtained the same appellation," which, we may re-

* "And to seeds. By seeds St. Paul here means the διὰ τῆς πίστεως those of faith, and the διὰ τῶν ἔργων those of the works of the law, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from Abraham."

† "And to thy seed. See Gen. xii. 7, repeated again in the following chapters."

‡ "Mystical body. See ver. 17."

mark,

mark, *Demosthenes*, De Coron. (cap. 39, edit. Freind, p. 518, edit. Taylor) bestows on *Æschines*. And

III. Because the *σπερμολοῖσι* were a noisy, talkative sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See *Duport* on *Theophrastus*, Eth. Char. cap. vi. p. 303, and *Wetstein*, who cites *Dio Chrysostom* using *σπερμολολία* for *vulgar prate*, and comp. *Suicer Thesaur.* in *Σπερμολοῖσι*, and *Kypke* on Acts. ΣΠΕΤΩ, from the Heb. דָּבַק *to adhere, stick close to*.

I. Transitivity, with an accusative, *To urge, press, press forward*. Thus it is construed in *Homer*, *Odys.* xix. lin. 137, 'Οἱ δὲ ΓΑΜΟΝ ΣΠΕΤΑΟΥΣΙΝ, *They urge marriage*, i. e. earnestly solicit, and *endeavour to hasten*, it; in *Herodotus*, cited by *Raphelius* ou 2 Pet. iii. 12; and by the LXX in *Isa.* xvi. 5.

II. Intransitivity, *To hasten, make haste*. occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18.

III. Transitivity, *To wish earnestly for*, q. d. *to stick close or cleave to in mind*. occ. 2 Pet. iii. 12. *Raphelius* shews that it is used in this sense by *Polybius*. So *Josephus*, De Bel. lib. vii. cap. 4. § 1, says of *Vespasian*, that "the Roman people, worn out with their domestic calamities, *ἐπιμαλλον ελθεῖν αὐτον* ΕΣΠΕΤΑΕ, still more earnestly [than the senate] wished for his coming, *magis adhuc studebat ejus adventui*." *Hudson*. I add, that in *Thucydides*, lib. vi. 39, cited by *Wolffius* and *Wetstein* (whom see), it is in this view construed with an accusative, as by *St. Peter*, *Εἰ μὴ μανθάνετε ΚΑΚΑ ΣΠΕΤΑΟΝΤΕΣ*, Unless you observe that you are desiring what is pernicious." See also *Kypke*, who quotes *Euripides* several times using *σπευδειν* with an accusative in this sense.

ΣΠΗΛΑΙΟΝ, s, το. The Greek Lexicons deduce it from *σπεος* the same: But it may be better derived from the Heb. דָּבַק *low, deep*.

A cave or cavern in the earth, a den. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38, we may observe with *Jerome* that **Judea* abounded with *dens* or *caverns* in the mountains; and to il-

* See Jud. vi. 2. 1 Sam. xiii. 6. xxiii. 12. xxiv. 3.

lustrate our Saviour's expression, *ἐπηλυν λησων, a den of robbers*, Mat. xxi. 13, & al. it may be remarked that some *dens* or *caverns* in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able General as *Herod the Great*, with the assistance of an army, extirpated those banditti, who had taken refuge in them, as may be seen in *Josephus*, Ant. lib. xiv. cap. 15. § 5, and De Bel. lib. i. cap. 16. § 4. In the former of these passages the author calls them ΤΟΤΕ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΔΗΙΣΤΑΞ; and § 4, ΔΗΙΣΤΩΝ *τινα* ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικούντων.

Σπιλας, αδος, ῆ, either, as *Eustathius*, from *σπιλῆσθαι τη αχρη, being defiled with foam*, or rather from Heb. נָמוּ *low, below*. *A rock*, particularly such a one as lies under water. So the Etymologist, *Επιλαδες, δι' ὑψαλοι πετραι*. In this sense the word is generally, if not always, used by the Greek writers (see *Wetstein*); and thus we may with the same learned Commentator best understand it in the only passage of the N. T. where it occurs, namely, *Jude ver. 12*. The Apostle *Jude* seems to have substituted *σπιλαδες* for *σπιλοι* of *St. Peter*, 2 Ep. ii. 13, as *ἀπαταις* for *ἀπαται*, *νεφαι* *ανδρῶν* for *πηλαι* *ανδρῶν*, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλας* ever signifies *a spot*. See *Suicer Thesaur.* on the word.

ΣΠΙΛΑΟΣ, s, δ, perhaps from the Heb. נָמוּ *to roll in (so defile with) dust or ashes*, either by transposing the final, or prefixing another, *ω*.

A spot. occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively.

Σπιλω, ω, from *σπιλος*.

I. *To spot*. occ. *Jude ver. 23*.

II. *To defile*. occ. *Jam. iii. 6*.

Σπλαγχνίζομαι, from *σπλαγχνον*, which see. *To be moved with tender pity or compassion, to have one's bowels yearn with pity*, ex intims visceribus misericordia commoveor. Mat. ix. 36. xviii. 27, & al. freq. Or in general, *To pity*. Mark ix. 22. See *Campbell* on Mat. ix. 36.

Show's Travels, p. 276, and *Homer's Observations*, vol. ii. p. 225.

I know

I know not that this *V.* is to be met with in any profane Greek writer; and though the participle *σπλαγγιζόμενος* occurs in the *Alexandrian*, and the compound *επισπλαγγιζόμενος* in the *Vatican* copy of the *LXX*, *Prov.* xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.

The *V. σπλαγγίζομαι* appears to have been formed by the inspired penmen of the *N. T.* to express the import of the Heb. *V. בֶּטֶן*, derived in like manner from the *N. בֶּטֶן* a *bowel*. *Theodotion* seems to have used it for the Heb. *בֶּטֶן* to *pity*, *1 Sam.* xxiii. 21, as *Symmachus* does the compound *V. επισπλαγγισθήσῃ*; and another *Hexaplar* version, *επισπλαγγισθήσῃ*, *Deut.* xiii. 8.

ΣΠΛΑΓΧΝΟΝ, *σ, το*, perhaps from the Heb. *שָׁלַו* to *swallow*, with *σ* prefixed, *שָׁלַו* what *swallows*.

I. A bowel or intestine of an animal body, as the liver, guts, &c. but especially the heart. Thus used in the profane writers. So *Σπλαγχα, τα, Bowels, intestines*, *occ. Acts* i. 18.

II. Σπλαγχα, τα, The bowels, denote *tender affection*, whether of love, *occ. 2 Cor.* vi. 12. vii. 15. *Phil.* i. 8. *Comp. Phil.* ii. 1.—or of pity, mercy, or compassion, *occ. Luke* i. 78. *Col.* iii. 12. *1 John* iii. 17. *Comp. Κλίσω* **III.** This sense of the word is agreeable to the similar use of the Heb. *בֶּטֶן* *bowels* in the *O. T.* which the *LXX* have once rendered by *σπλαγχα* when signifying *mercies*, *Prov.* xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning of the bowels* which is felt in *tender affection*, whether of love or pity. See *Gen.* xliii. 30. *1 K.* iii. 26. *Isa.* lxiii. 15. *Jer.* xxxi. 20. Hence when such a *tender affection* is gratified, the *bowels* are said *αναπαυσθαι* to be *appeased, quieted*, *occ. Philem.* ver. 7, 20; which manner of expression is, I apprehend, peculiar to the *hellenistical* style: *Wetstein*, however, on *Mat.* ix. 36, cites from *Aristophanes*, *Ran.* lin. 868,

Μὴ σπρος ὀφῆν ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗ. Σ.

To rage your bowels chafe not.

he also quotes *Galen* explaining the term *ΑΣΠΛΑΓΧΝΟΤΗΣ* to mean *τὸς μὴ εὐετίας μηδὲνα, μὴτε φιλετίας, μὴδ' ὅλως φρονιζόντας ἢ ἐπαινεῖν, ἢ ψελοῦν, ἢ ἀδικεῖν, ἢ ὠφελεῖν, ἀλλ' ὥσπερ λίθους ἀναισθητοὺς ὑπαρχόντας*, those who neither *pity* nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." *Comp. Εὐσπλαγχνος*.

III. St. Paul to Philemon, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in *Marius Victor* one calls another, whom he loves, *mea, viscera, my bowels*), or rather as being his *son* in the faith of Christ (*comp. ver. 10.*); thus *children* are sometimes called *σπλαγχα* in Greek, and *viscera* in Latin, as may be seen in *Wetstein* on the place, and *Suicer Thesaur.* on *Σπλαγχα*.

ΣΠΟΓΓΟΣ, *σ, δ*, from Heb. *שָׂבַע* to *abound*, *superabound*, particularly with *liquids*.

Sponge, "in botany, a species of submarine plants.—Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the *fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again*." This short description may serve very well to shew the propriety of the derivation above assigned of the Greek *σπόγγος* from the Heb. *שָׂבַע*; whence also may be deduced either immediately or immediately the Latin *spongia*, and Eng. *sponge*. *occ. Mat.* xxvii. 48. *Mark* xv. 36. *John* xix. 29.

Σπόδος, *σ, δ, q. σῦδος*, says *Mintert* after *Schrevelius*, from *σῆω* to *extinguish*. *Ashes*, the remains of the fuel after the fire is *extinguished*. *occ. Mat.* xi. 21. *Luke* x. 13. *Heb.* ix. 13. On the above texts of *Mat.* and *Luke* *comp. Ezek.* xxvii. 30, where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of

* *New and Complete Dictionary of Arts, &c.* in SPUNGE.

*strewing

strewing themselves with *ashes* in mourning. Thus *Homer*, II. xviii. lin. 22—24, of *Achilles* bewailing *Patroclus's* death:

Αμφοτέρῃσι δὲ χερσὶν ἴσαν ΚΟΝΙΝ ΑἰΘΑΛΟΕΣΣΑΝ
Χίνας κακὴν κεφαλῆς, χαρμὴν δ' ὀσχυνε σφόδρῶτον
Νηδὶαριῷ δὲ χιτῶνι μέλαν' ἀμφίζωνι ΤΕΦΡΗ.

"Cast on the ground with furious hand he spread
The scorching ashes o'er his graceful head,"*
His fragrant vest the sooty show'r defiles.

Laertes shews his grief in the same manner in *Odys.* xxiv. lin. 315. See *Wetstein* on *Mat.* Comp. under *φαιλος*, and *Heb.* and *Eng.* Lexicon in τβ III.

Σπορά, ας, ἡ, from εσπορά perf. mid. of σπειρω to sow.

Seed sown, seed. occ. 1 *Pet.* i. 23.

Σποριμος, ος, ὁ, ἡ, from εσπορά perf. mid. of σπειρω to sow.

That is, or is used to be, sown, sativus. Σποριμα, τα, neut. plur. Sown places (χωρία places, or μερη parts, being understood), corn-fields. occ. *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

Σπορος, ος, ὁ, from εσπορά perf. mid. of σπειρω to sow.

I. Seed for sowing. occ. *Mark* iv. 26, 27. *Luke* viii. 5.

II. Figuratively, The word of God. occ. *Luke* viii. 11.

III. Alms, which produce fruit to the giver's benefit. occ. 2 *Cor.* ix. 10, where see *Wolffius*.

Σπυδαζω, from σπυζη.

With an infin. following. To use diligence, or take pains, to endeavour earnestly, studere, operam dare. *Eph.* iv. 3. 1 *Thess.* ii. 17. 2 *Tim.* ii. 15. iv. 9, 21. *Heb.* iv. 11. & al.

Σπυδαίος, αία, αιον, from σπυδη.

Diligent, earnest. occ. 2 *Cor.* viii. 22.

Σπυδαιοτερος, α, ον, Comparat. of σπυδαίος. More forward, more diligent. occ. 2 *Cor.* viii. 17, 22. Σπυδαιοτερον, neut. used adverbially, More diligently. occ. 2 *Tim.* i. 17.

Σπυδαιεστεως, Adv. Comparat. of σπυδαίος. More diligently, with the greater diligence. occ. *Phil.* ii. 28.

Σπυδαίως, Adv. from σπυδαίος.

Diligently, earnestly. occ. *Luke* vii. 4. *Tit.* iii. 13.

Σπυδη, ης, ἡ, from σπενδω to urge, press, hasten.

* Pope.

I. Haste. *Mark* vi. 28. *Luke* i. 39.

II. Diligence, industry, earnestness, forwardness, studium. *Rom.* xii. 8, 11. 2 *Cor.* vii. 11. *Heb.* vi. 11, & al.

Σπορίς, ιδος, ἡ.

A basket. occ. *Mat.* xv. 37. xvi. 10. *Mark* viii. 8, 20. *Acts* ix. 25. *Henyschius* explains this word by το των πυρων αβυς, an utensil or vessel for corn; and the Etymologist derives it from πυρος corn, q. πυρις, with σ prefixed; and the Greek πυρος may be very naturally deduced from the *Heb.* כר pure corn.

ΣΤΑΔΙΟΣ, ος, ὁ, or ΣΤΑΔΙΟΝ, ος, το, from the *Heb.* נסע to go forwards, proceed.

I. A place where men run on foot in the Grecian games, the course, or race-ground. occ. 1 *Cor.* ix. 24.

II. A measure of length, nearly equal to a furlong, or the eighth part of an Eng. mile. *Luke* xxiv. 13. *John* vi. 19, & al. See *Wetstein* on *Luke*.

ΣΤΑΜΝΟΣ, ος, ἡ.

An urn, pot, or jar. It may be very naturally derived from the *Heb.* סת to hide, with σ prefixed. occ. *Heb.* ix. 4.

The LXX use this word in the same sense for the *Heb.* עמד, *Exod.* xvi. 33.

Στασις, ιδος, att. εως, ἡ, from ιστημι or the old V. στα to stand.

I. A standing, stability, continuance, occ. *Heb.* ix. 8, where *Kypke* observes that στασις σchein means to exist, subsist, occupy a certain place or station, and shews that the phrase is thus used by the Greek writers.

II. An insurrection, sedition, q. d. a standing up. occ. *Mark* xv. 7. *Luke* xxiii. 19, 25. *Acts* xix. 41. xxiv. 5, where *Kypke* cites from *Dionysius Halicarn.* Ἡ πολυ-
λίκη ΣΤΑΣΙΣ πολλὰν ΑΝΕΚΙΝΕΙΤΟ, The political dissension was agitated; and from *Josephus*, De Bel. lib. ii. [cap. 9. § 4. edit. *Hudson.*] of Pilate, Μετα δε ταυτα παραχρη ελεφαν ΕΚΙΝΕΙ, After this he raised another disturbance."

III. A contention, dissension, dispute. occ. *Acts* xv. 2. xxiii. 7, 10.

Στατης, ηρος, ὁ, from ιστημι to weigh.

A Stater. A Grecian silver coin equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2s. 6d. Eng. occ. *Mat.* xvii. 27. Comp. Διδραχμων.

Σταυρος, ος, ὁ, from ιστημι or στα to stand. I. Properly,

I. Properly, *A stake fixed into and standing up in the ground.* Thus Bp. * Pearson observes, that the word is first used in the Greek writers, particularly *Homer*, and that it is explained in this sense by *Eustathius* and *Hesychius*.

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the cross on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42, & al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death*, Gal. vi. 14. Eph. ii. 16; and also the doctrine concerning these, 1 Cor. i. 17. Gal. vi. 12.

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their crucified Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal carry the cross on which he was to suffer. Comp. John xix. 17, and see *Wetstein* on Mat. x. 38, Bp. *Pearson* on the Creed, Art. iv. p. 222. Note (*), edit. 1662, *Suicer* Thesaur. in Σταυρος, and *Lardner's* Credibility of Gospel History, vol. i. book 1. chap. 7. § 14.

Σταυρω, *w*, from σταυρος.

I. *To crucify, to fix or nail to a cross.* Mat. xx. 19. xxiii. 34. xxvi. 2, & al. freq. Comp. Σταυρος II.

II. *To crucify the flesh*, with the affections and lusts, is to *mortify* them through the faith and love of Christ crucified. occ. Gal. v. 24. So Gal. vi. 14, St. Paul says, *The world is crucified to me, and I unto the world*, meaning that so great was his regard to a crucified Saviour, that the world had no longer any more charms for him than the corpse of a crucified malefactor would have; nor did he take

any more delight in the things of it than a person expiring on the cross would do in the objects around him.

ΣΤΑΦΤΑΗ, *ης, η*, either from σταῖω to tread, or rather *q. שבילה* from the Heb. בלש to thrust forth, whence the nouns שבילה an ear of corn thrust or shot forth from the stalk, and masc. plur. שבילים ears of corn.

A bunch of grapes, occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18.

Σταχυς, *vos, δ*.

An ear of corn, so called perhaps from *σιξ* or *σιχος* an order, row, range (which from σταίω to proceed in order, see under Στασιον), on account of the orderly disposition of its grains. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1.

Στεση, *ης, η*, from σταίω to cover, particularly from wet, to keep it out. So *Thucydides* II. 94, cited by *Wetstein* on 1 Cor. ix. 12, speaks of ships which had not been used of a long time, και εδεν ΣΤΕΓΟΥΣΑΙ and keeping out nothing, i. e. of water, εδωρ δηλονοσι, says the Scholiast. Σταίω in this sense may be very probably derived (by prefixing *σ*) from Heb. סתם to cover, overlay; whence also Latin *tego* to cover.

A cover, or flat roof of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Αποσταλσω.

The LXX use it, Gen. viii. 13, for Heb. מכסה the covering or roof of Noah's ark.

ΣΤΕΓΩ, from the Heb. קנח to be calm, still.

To endure, sustain, bear. occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So *Diodorus Siculus*, in *Wetstein* on 1 Cor. ix. 12, speaks of the ice σεφορς bearing armies and carriages to pass over; (comp. *Kypke*)—and of sustaining σεσειν the invasion and force of the Greeks.

The V. is, in 1 Cor. xiii. 7, by some rendered to conceal (comp. 1 Pet. iv. 8), and this interpretation may be admitted in the sense of containing, keeping in, as a vessel does liquor. Thus *Plato*, in *Wetstein* on 1 Cor. ix. 12, (where see more,) speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕΤΕΙΝ δια αριστων τε και λεθην, to contain (any thing) through unfaithfulness and forgetfulness." Comp. above under Σταση.

S s

Στασις,

* On the Creed, Article IV. page 226, edit. 1662, Note*.

Σταῖρα, ας, ἡ, Adj. from στερεω to deprive, ἡ τῇ τι κλίνει ἐστερημένη, deprived of bearing children, says the Etymologist, and στερεω may be from Chald. שׁרס to destroy, demolish.

Barren, not bearing children. occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27.

ΣΤΕΛΛΩ, from the Heb. שׁלח to send.

I. *To send.* But it occurs not in the N. T. in this sense.

II. **Στελλομαι**, Mid. with an accusative or the preposition ἀπο following, *To avoid, or withdraw oneself from*, ἡ. d. to send oneself away from. *Albert's Greek Glossary*, cited by *Stockius*, explains στελεσθαι by ἀφίσσασθαι, ἀγαχωρεῖν, to remove, depart. occ. 2 Cor. viii. 20. 2 Thess. iii. 6, where see *Wolffius*. But on 2 Cor. viii. 20, *Kypke* shews that in the Greek writers the active V. στελλειν signifies also to prepare, make ready, predispose, and the passive στελεσθαι to be prepared, made ready, predisposed, equipped; and in the text he is therefore for interpreting στελλομενοι passively, being prepared, and for understanding εἰς or ὡς for before τῶτο. I think however that in this view it would be more accurate to consider στελλομενοι as the particip. mid. preparing ourselves. After all, it may be proper to observe, that not only the Vulg. translates the Greek words στελλομενοι τῶτο by devitantes hoc avoiding this, but that the ancient Syriac version likewise renders them כדן כדן כדן כדן But we dreaded this. —Thus *Castell*, SYR. שׁר, "veritus est, extimuit vehementer." So *Theophylact* explains στελλομενοι by δέδοικότες fearing.

Στεμμα, ατος, το, from στεμμαι perf. pass. of στεφω to crown, surround with a crown or garland, which from the Heb. שׁרס to comprehend, surround; whence as a N. T. שׁרס a circular crown.

A crown, a garland. occ. Acts xiv. 13, where Ταυρος καὶ στεμματα, Bulls and garlands, seem an *Hendiadys* for ταυρος ἐστεμμενος, bulls crowned with garlands, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in *Wetstein*. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the crowns and garlands upon their necks." *Antiq. of Greece*, book ii. chap. iv. p. 199, 1st edit.

Στεναλμος, σ, ὁ, from στεναλμαι perf. pass. of στεναλω to groan.

A groaning, or groan. occ. Acts vii. 34. Rom. viii. 26.

Στενος, from στενος narrow, contracted, for in groaning or sighing the organs of breathing are preternaturally contracted. *To groan, sigh*, from grief. occ. Heb. xiii. 17.—from grief or misery, joined with desire of good to be obtained. occ. Rom. viii. 23. 2 Cor. v. 2, 4.—from anger or envy. occ. Jam. v. 9.—from compassion and desire. occ. Mark vii. 34.

Στενός, η, ον, perhaps from the Heb. * שׁר pointed, sharp-pointed; whence also perhaps the French gêne constraint, confinement, gêner to confine, &c. *Narrow, strait.* occ. Mat. vii. 13, 14. Luke xiii. 24.

Στενοχωρεω, ω, from στενος narrow, strait, and χωρος a place.

I. *To straiten, or press together in a narrow place.* See Isa. xlix. 19, in LXX. Hence

II. **Στενοχωρομαι**, υμαι, Pass. is applied figuratively, 2 Cor. iv. 8, Στενοχωρεσμενοι, Overpressed or utterly distressed with afflictions and calamities. *Kypke* shews that *Lucian* and *Arrian* in like manner use θλιβεῖν and στενοχωρεῖν, placing στενοχωρεῖν last as being of more intense signification. 2 Cor. vi. 12, Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν, "Ye are not straitened in us, (ye have a large room in our heart, comp. Phil. i. 17.) but ye are straitened (rather) in your own bowels (of affection to us)." Thus *Whitby*; but the learned *Elsner* explains it, Ye are not distressed by me (as ch. ii. 4. vii. 8, 11.), but ye are distressed in (Kypke, by) your own bowels or affection to me, as if you had offended me, comp. ch. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by *Arrian*, *Epictet* lib. i. cap. 25, towards the end, in the sense of distressing. See *Wetstein* on 2 Cor. vi. 12, and *Kypke* on 2 Cor. iv. 8.

Στενοχωρία, ας, ἡ, from the same as στενοχωρεω.

I. *A narrow place.* It is used in it's proper sense by *Xenophon*, *Cyri Exped.* for a narrow way which cannot be passed through. See *Raphelius* on Rom. ii. 9.

* See Heb. and Eng. Lexicon under this word.

II. *Great*

II. *Great distress, straits*, occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10.

The Greek writers use it also in this figurative sense. See *Wetstein* on Rom.

ΣΤΕΡΕΟΣ, α, ον. The Lexicons derive it from *staw* to stand, stand firm. But perhaps it may be better deduced from the Heb. נָצַח to bind close, compress.

I. *Firm, stable, stedfast*, occ. 2 Tim. ii. 19. 1 Pet. v. 9.

II. *Firm, solid*, occ. Heb. v. 12, 14. See *Wetstein*, who shews that the Greek writers use the same expression, στερεά τροφή; and that *Arrian* in particular, *Epictet*. lib. ii. cap. 16, p. 217, edit. *Cantab.* joins, and that in a figurative sense, απολαλακισθῆναι being weaned from milk, with ἀπίσθαις ΤΡΟΦΗΣ ΣΤΕΡΕΩΤΕΡΑΣ, taking more solid food.

Στερεώω, ω, from στερεός.

To strengthen, confirm, whether in body or mind. occ. Acts iii. 7, 16. xvi. 5.

Στερεώμα, ατος, το, from στερεώω.

Firmness, stedfastness, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στεφανός, υ, ό, from στεφω to crown, which see under Στεμμα, unless the reader should rather chuse to deduce στεφανός, by transposition, from the Heb. נָצַח to roll or wrap round, as a turband round the head.

A crown, or garland. See Mat. xxvii. 29. 1 Cor. ix. 25. Phil. iv. 1. 1 Thess. ii. 19. Jam. i. 12. 1 Pet. v. 4. Rev. vi. 2. xiv. 14. 2 Tim. iv. 8, where see *Mac-knight*.

Στεφανώω, ω, from στεφανός.

To crown, occ. 2 Tim. ii. 5. Heb. ii. 7, 9.

Στήθος, εος, υς, το.

The breast of the human body, so called either, according to the Greek Etymologists, from στήναι to stand, stand firm, or immediately from the Heb. נָצַח to set, settle, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defense of the noble parts lodged therein. So the Latins call the breast pectus from the Greek πεπλος compact, occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6.

On Luke xviii. 13, see *Wetstein*, and comp. under Κοίλω II.

Στήχω, q. ἐσχήω, which see.

I. To stand. Mark xi. 25.

II. To stand firm, be constant, persevere. 1 Cor. xvi. 13. Gal. v. 1, & al.

III. To stand, i. e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Ps. i. 5.

Στηρίσμος, υ, ό, from στηρίσμαι perf. pass. of στηρίζω.

Stedfastness, stability, occ. 2 Pet. iii. 17.

Στηρίζω, from στερεός firm.

I. To fix, fix firmly, or immutably. occ. Luke xvi. 26.

II. Στηρίζειν το προσωπον, To set one's face stedfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as Ezek. vi. 2. xxi. 2, & al. for the Heb. פָּנָיו נִצָּח to set the face, and Ezek. xiv. 8. xv. 7, for פָּנָיו נִתְּן.

III. To strengthen, confirm, spiritually. Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8, & al. freq.

Στίγμα, ατος, το, from στιγμαι perf. pass. of σίζω to make a puncture, also to make a mark, properly with a hot iron, to brand; and this V. may be derived from the Heb. נָצַח to set, put, and נָצַח fire, or Chald. נִצַּח to burn.

A mark or brand with a hot iron. occ. Gal. vi. 17, where the Apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) τα στίγματα το Κυρίου Ιησου, the marks of the Lord Jesus, by a beautiful allusion to the στίγματα with which servants and soldiers were sometimes marked to shew to whom they belonged. See *Raphelius*, *Wolffius* and *Wetstein* on the place, *Daubuz* and *Vitranga* on Rev. vii. 3. xiii. 16, 17. and *Bp. Lowth* on Isa. xlv. 5.

Στίμη, ης, η; from σίζω, which see under Στίσμα.

I. A point, of space, Lat. punctum, which in like manner from pungere to prick, make a puncture.

II. A point, moment, instant; of time. occ. Luke iv. 5. *Plutarch* uses the same phrase, στίμη χρόνου, for a moment of time. So *Terence*, *Cicero*, and *Cæsar*, in Latin. punctum temporis. See *Wetstein* and *Scapula*.

In the LXX of Isa. xxix. 5, στίμη answers to the Heb. רִמָּה a moment, an instant.

ΣΤΙΑΒΩ, either from the Heb. נָצַח to set, and נָצַח a flame of fire, or from נָצַח which, and נָצַח to flame (see Ezek. xx. 47.), or

from *shin* to *shine*, for which *Symmachus* uses *στῆλαι*, Ps. civ. 15.

To *shine*, *glister*. occ. Mark ix. 3.

The LXX use the particip. *στῆλασθης* for *shin*, Nab. iii. 3.

Στα, ας, ἡ, from *stao* to *stand*, which see under *ἵστημι*.

A *portico*, *cloister*, *covered walk*, which usually stood near some other building. occ. John v. 2. x. 23. Acts iii. 11. v. 12. *Josephus*, De Bel. lib. v. cap. 5, § 1, not only speaks of *Solomon's* portico as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of *Albinus*, who succeeded *Festus*, mentioned Acts ch. xxv. xxvi. xxvii. as Governor of *Judea*. See also *Doddridge's* and *Bp. Pearce's* Notes on John x. 23. Acts iii. 11.

Στοιβάς, αδος, ἡ, from *stōiba* perf. mid. of *stōibō* to *tread*, *trample upon*, which perhaps from *stao* to *stand*, i. e. *firmly*, *strongly*, and *βאו* to *go*.

I. A kind of bed composed of boughs of trees, leaves, or the like, *trampled* or *crammed together*.

II. *Στοιβάδες*, αἱ, *The boughs* or *branches* themselves. occ. Mark xi. 8.

Στοιχείων, ο, το, from *stōichō*, which see.

I. *Στοιχεῖα*, τα, *The elements*, or *first principles* of any art, whence the subsequent parts *στοιχεῖαι* proceed in order. So the Greek writers use the word for the *letters of the alphabet*, the *elements of learning*; and *Galen*, cited by *Wetstein* on Gal. iv. 3, mentions ΤΑ ΣΤΟΙΧΕΙΑ τῆς Ἱπποκράτους τέχνης, *The elements of Hippocrates' art*, which he presently afterwards styles *τα ἀρχαῖα τῆς τέχνης*, *the first beginnings* of his art.

II. *The elements* or *first principles* of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the *Mosaic law* *τα στοιχεῖα τοῦ κόσμου*, *worldly elements*, Gal. iv. 3. Comp. Col. ii. 8, 20; and *ἀσθενὴ καὶ πτωχὰ στοιχεῖα*, *weak and beggarly elements*, Gal. iv. 9.—*Elements*, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a *pedagogue*, Gal. iii. 24, was intended by means of those ordinances to bring the Jews—*Worldly*, as consisting in outward worldly institutions, Heb. ix. 1.—*Weak and beggarly*, when considered merely in them-

selves, and set up in opposition to the great realities to which they were designed to lead. See *Doddridge's* Note on Gal. iv. 9.

But in Col. ii. 8, *the elements*, or *rudiments*, of the world are so closely connected with *philosophy* and *vain deceit*, or “an empty and deceitful philosophy,” (*Macknight*) that they must there be understood to include, at least, the dogmas of *Pagan philosophy*; to which, no doubt, many of the *Colossians* were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the *Colossian* converts from the purity of the Gospel, and from their true Head, Christ. And from the general tenour of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas against which the Apostle cautioned his converts were partly *Platonic*, and partly *Pythagorean*; the former teaching the worship of demons or angels, as mediators between man and God, (comp. under *Δαιμονιον* I.) the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to *Macknight's* Commentary and Notes on Col. ii. 8, 20, and to his Preface to the *Colossians*, § 2. See also *Doddridge* on Col. ii. 8, 18, and the *Pythagorean* doctrine of abstinence from animal food elegantly represented by *Ovid*, *Metam.* lib. xv. line 75, &c.

IV. *Τα Στοιχεῖα*, *The heavenly bodies*, i. e. *the sun*, *moon*, and *stars*. occ. 2 Pet. iii. 10, 12. In the former of which verses, as *τα στοιχεῖα* are expressly distinguished both from *the heavens* and *the earth*, and correspond to *the earth's* furniture, so the learned *Jos. Mede** interprets them to mean the *host of heaven*, called in Greek *στοιχεῖα* from *στοιχῶ* to proceed or march in military order, as in Heb. צבא השמים, from the V. צבא of like import as *στοιχῶ*. He further observes that *Justin Martyr*, towards the beginning of his 1st Apology

* Works, fol. p. 613—617, which see.

[p. 44, edit. *Colon.*] uses *στοιχεία* in the same sense. Ὁ Θεὸς τὸν πᾶντα κόσμον ποιήσας, καὶ τὰ ἐπίτεια ἀνθρώποις ὑποτάξας, καὶ βράνια ΣΤΟΙΧΕΙΑ εἰς αὐξήσιν καρπῶν, καὶ ὥρων μεταβολαῖς (read μετεβολαῖς) κοσμήσας κ. τ. λ. God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons, &c." To which I add from *Thirlby's Note*, that *Justin*, in his Dialogue, p. 241, uses *στοιχεία* in the same sense without βράνια. ΤΑ ΣΤΟΙΧΕΙΑ ἐκ ἀρπεί, The (heavenly) bodies are not idle," i. e. as he expresses it p. 311, —τὸν ἥλιον, καὶ τὴν σελήην, καὶ τὰ ἀστρα τὴν αὐτὴν ὁδὸν αἰεὶ καὶ τὰς τροπὰς τῶν ὥρων ποιεῖσθαι—that the sun, and the moon, and the stars keep always the same course, and cause the changes of seasons." See also *Wolfius*.

Στοιχεῶ, ω, from *στοιχα* perf. mid. of *σειχω* to go, proceed in order, which perhaps from the Heb. *pnw* to be still, calm, as the sea after a storm.

To walk, proceed in order. But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16.

Στολή, ης, ῆ, from *στολα* perf. mid. of *σελλω* to send or let down, demitto.

A robe, properly such an one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See *Wolfius* and *Wetstein* on Mark xii. 38, the latter of whom cites from *Arrian* Epictet. iii. 22, p. 309. EN ΚΟΚΚΙΝΟΥΣ ΠΕΡΙΠΛΑΤΕΙΝ; and from *M. Antoninus*, EN ΣΤΟΛΗ ΠΕΡΙΠΛΑΤΕΙΝ. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46, & al.

ΣΤΟΜΑ, ατος, το, from the Heb. כָּחַם to shut close.

I. The mouth of a man, Mat. xv. 17, 18. Acts xxiii. 2, & al. freq.—or other animal, Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac Translator appears to have read, Ὁ δια πνευματος ἁλίου δια στοματος Δαβὶδ παῖδος σε εἰπων. So Coptic version and Cambridge MS (nearly.) But the Vulg. Quis spiritus sancto per os patris nostri David, pueri tui, dixisti. And from these several authorities we

may rectify the confused and unintelligible reading of the *Alexandrian* and seven other MSS, ὁ τοῦ πατρὸς ἡμῶν δια πνευματος ἁλίου στοματος Δαβὶδ παῖδος σε εἰπων. See *Wetstein* and *Griesbach*, both of whom however embrace the common reading.

Στομα is in condescension to our capacities ascribed to God, Mat. iv. 4.

On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when *Sadac Aga*, one of the chiefs of the Persian rebels at *Astrabad*, in the year 1744, was brought before *Nadir Shah's* General, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the General ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth." *Hanway's Travels*, vol. i. p. 299.

II. *Speech*, or *speaking*. Mat. xv. 8. Hence used for testimony, Mat. xviii. 16;—for force or eloquence in speaking, Luke xxi. 15.

III. *Ανοῖσιν το στομα*, To open the mouth, denotes speaking in general, Acts viii. 32. xviii. 14.—speaking with freedom, 2 Cor. vi. 11, Eph. vi. 19.—speaking aloud or plainly, Mat. v. 2. xiii. 35. Acts viii. 35.—restoration of speech, Luke i. 64. To the instances *Wetstein* has produced of the Greek writers using this phrase, I add, from *Lucian Rhet. Præcept. tom. ii. p. 448*. Το ὑμητιον εἰπεvo ΑΝΟΙΞΑΣ ΣΤΟΜΑ, Opening that honey-dropping mouth."

IV. The earth is said *ανοῖσιν το στομα* to open its mouth, i. e. to be cleft or disrupted. Rev. xii. 16. This is an *hellenistical* expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פָּתַח פִּיהָ, and פָּתַח פִּיהָ, to open her mouth."

V. *Στομα μαχαίρας*, The edge of a sword, Luke xxi. 24. Heb. xi. 34. This is an *hellenistical* phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15, & al. for the Heb. פִּי חֶרֶב the mouth or edge of the sword. *Lucian*, however, cited by *Wetstein* on Luke xxi. 24, whom see, uses the expression αὐτο ΣΤΟΜΑΤΟΣ εἰδατος, from

from the mouth of the iron," i. e. of the sword. Tragopod. lin. 114. Comp. Δι-
σματος.

VI. Στομα προς στομα λαλειν, To speak mouth to mouth, i. e. face to face. 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה, which is used, Num. xii. 8, to express Jehovah's familiarity with Moses, and which the LXX there render by στομα κατα στομα λαλειν.

Στομαχος, σ, δ, either from στοματος ερχομενος adjoining to the mouth, or from στομα a mouth, and εχω to have.

I. It denotes in general that pipe or canal in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See Scapula.

II. Homer uses it for the upper part of this canal, i. e. for the throat or gullet, II. iii. lin 292. II. xix. lin. 266.

III. The stomach, or ventricle in the human body, which is furnished with an upper and lower orifice, which occasionally open and shut like the mouth. occ. 1 Tim. γ. 23; where the Apostle's expression may be illustrated by what Scapula cites from Athenæus, Ουκ οικειως διαλθεσθαι τον στομαχον, to be badly affected at the stomach, or to have a bad stomach. See also Wolfius and Wetstein on the place.

Στρατεια, ας, η, from στρατευω. Warfare, military service. In the N. T. it is spoken only of the Christian warfare. occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe, that the phrase ΣΤΡΑΤΕΥΕΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for performing military service. See Wetstein and Kypke.

Στρατευμα, αλος, το, from στρατευω. An army, an armed or military force. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for an army; and on Luke xxiii. 11, observe that in the Treatise Of the Maccabees ascribed to Josephus, § 5, we have in like manner των ΣΤΡΑΤΕΤΜΑΤΩΝ αυτω παρεστηκοτων κυκλοθεν, His soldiers or guards standing around him."

Στρατευω, from στρατος.

I. To lead an army, also to war, wage war. The V. occurs not in the active voice in the N. T. But hence

II. Στρατευομαι, Mid. To perform military duty, serve as a soldier, militare stipen-

dium facere. occ. 1 Cor. ix. 7. Στρατευομενοι, οι, particip. Men performing military service, soldiers on duty. occ. Luke iii. 14. Comp. 2 Tim. ii. 4.—"The expression used by St. Luke is not soldiers (στρατιωται), but the participle στρατευομενοι, i. e. men under arms, or men going to battle—Whence these persons came, and on what particular account, may be found at large in the History of Josephus, Ant. lib. xviii. cap. 6, § 1, 2. Herod the Tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petraea, at the very time that John was preaching in the wilderness. Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then, in it's march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. What shall we do?" Michaelis's Introduct. to N. T. vol. i. p. 51, edit. Marsh. Wetstein cites Thucydides, Aristotle and Plutarch using the participle στρατευομενοι in the same sense.

III. It is applied figuratively to the Christian soldier. occ. 2 Cor. x. 3. 1 Tim. i. 18, where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. To war, wage war, spoken figuratively of carnal lusts, which war against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατησος, σ, δ, from στρατος an army, and ηγεομαι or αγω to lead.

I. Properly, A leader or commander of an army. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. A civil magistrate or ruler. occ. Acts xvi. 20, 22, 35, 36, 38. Doddridge observes on ver. 20, that "the Greeks used to denote the Roman Prætors by the title of Στρατηγοι; and if, says he, it were applied to the Duumviri, who were the Governours of Colonies, it was by way of compliment: But Biscoe has well proved that there are examples of such an application, Boyle's Lect. ch. ix. § 3, p. 346. See also Wolfius and Wetstein on Acts xvi. 20.

III. O

III. Ὁ Στρατηγός τοῦ Ἱεροῦ, *The Captain of the Temple*. This appears to have been not a Roman but a Jewish officer: And as the service of the Temple is in the O. T. expressed by a military term, στρατ., Num. viii. 24, 25, so the *Captain of the Temple* was the person who commanded in chief the numerous Priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, Στρατηγός, who was evidently a Jew, being the High Priest's son. See his Ant. lib. xx. cap. 5, § 2. Comp. De Bel. lib. ii. cap. 12, § 6, and cap. 17, § 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, δραμυνίτες δ' οἱ τοῦ Ἱεροῦ φύλακες ἡγήσαντο τῷ ΣΤΡΑΤΗΓΩ, those who kept watch in the Temple ran and told the Captain." De Bel. lib. vi. cap. 5. § 3. See also Whitby's Note on Luke xxii. 52, and Lardner's Credibility of Gospel History, book i. ch. 2, § 15. occ. Acts iv. 1. v. 24. Comp. ver. 26. In Luke xxii. 52, (comp. ver. 4.) mention is made of the Στρατηγοὶ Captains of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of Priests and Levites under THE Στρατηγός, or Commander in Chief.

Στρατιά, ας, ἡ, from στρατός an army.

I. An army, a host, a multitude of soldiers.

II. Στρατία τοῦ οὐρανοῦ, *The army or host of heaven*. By this phrase the LXX frequently render the Heb. צבא השמים, for which see under Σαβαωθ. occ. Acts vii. 42.

III. Στρατία οὐρανόθεν, *The heavenly host*, denotes the spiritual created Angels, who attend upon the Lord, serve him, and execute his commands. occ. Luke ii. 13; see ver. 15, where they are called ἄγγελοι Angels, and comp. Rev. xiv. 14. The Heb. צבא השמים seems to be used in the same sense 1 K. xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it ἡ στρατία τοῦ οὐρανοῦ.

Στρατιώτης, ε, δ, from στρατία.

A soldier. Mat. viii. 9. xxvii. 27, & al. freq. Comp. 2 Tim. ii. 3.

Στρατολόγιον, ω, from στρατός an army, and

λελογα perf. mid. of λογίζω to collect, choose, which in this sense is from Heb. לקח to take.

To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4.

Στρατοπεδάρχης, ε, δ, from στρατοπεδον αρχων. It signifies properly the commander of a camp, but in the N. T. particularly denotes the Praefect, or Commander of the Praetorian cohorts, i. e. of the Roman Emperor's guards. Tacitus, Annal. lib. iv. cap. 2, informs us, that, in the reign of Tiberius, Sejanus who was then Praefect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. cap. 37.); so that their Commander is, with peculiar propriety, styled in Greek Στρατοπεδάρχης the Commander of the Camp in the History of St. Paul, Acts xxviii. 16. For the arrival of this Apostle at Rome happened in the 7th year of Nero; and it is certain from Suetonius, that the custom of keeping the Praetorian soldiers in a camp near the city was retained by the Emperours succeeding Tiberius: For that Historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the Praetorian cohorts, "in castra delatus est." See Sueton. Claud. cap. 10, and Neron. cap. 8. So Tacitus of Nero on the same occasion, Annal. lib. xii. cap. 69, "Illatusque castris Nero." Comp. Josephus, Ant. lib. xx. cap. 7, § 2.

"It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was taken into custody by * Macro, the Praetorian Praefect, who succeeded Sejanus (Joseph Ant.

* The words of Josephus, speaking of Macro, are, Ὁ Συναὺς διαδοχὸς ἡν, Who was the successor of Sejanus;" and of Sejanus he had before said, ἀνταμείνεν τῷ ποτὶ μεγίστῳ ἐχθρῷ διὰ τοῦτον στρατηματώτην ἡμετέριον ἵναμι αὐτῷ, that he had very great power, because he had the command of the guards, Praetorianorum militum, of the Praetorian soldiers," says Hudson.

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lib. xviii. cap. 7, § 6.); and from * *Trajan's* order to *Pliny*, when two were in commission, (*Plin.* lib. x. *Epist.* 65.) See *Lardner's* *Credibility*, book i. ch. 40, § 11, and *Biscoe* at *Boyle's* *Lecture*, ch. ix. § 9, p. 360.—The person who had now this office, was the noted *Burrhus Afranius*, but both before and after him it was held by two. *Tacit.* *Annal.* lib. xii. § 42, and lib. xiv. § 51." *Doddridge.* occ. *Acts* xxviii. 16.

Στρατοπεδον, *σ, το*, from *σπαλος* an army, and *πεδον* a ground, field.

I. Properly, *An encampment, a camp.*

II. *An army.* In this latter sense it is used likewise by the Greek writers. See *Wetstein.* occ. *Lukexxi.* 20, where *Raphaelius* understands *σπαλοπεδος* to mean the *legions* of the Roman army, in which sense he shews that *Polybius* has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what *Josephus* calls a *τειχος*, or *wall*. *De Bel.* lib. v. cap. xii. § 2. *Comp.* § 1.

ΣΤΡΑΤΟΣ, *σ, δ*. It seems very naturally and fairly deducible from the Heb. *צוה*, which denotes an *ingenuous kind of service*.

An army, a number of men engaged for military service. This word, though very common in the profane writers, occurs not in the N. T. but is inserted here on account of its derivatives.

Στρέλλω, *ω*, from *στρελος* distorted, crooked, which from *σρεφω* to turn, distort.

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this it's proper sense it is used in the heathen writers (see *Wetstein*), and by *Josephus*, *De Bel.* lib. iv. cap. 5, § 3, and lib. vii. cap. 8, § 7.

II. *To rack, wrest, or torture*, as the scriptures, to make them speak an unnatural sense which was never intended. occ. 2 *Pet.* iii. 16.

Στρέφω, from *στρεπω* to turn.

I. *To turn, turn towards, obvert.* *Mat.* v. 39. vii. 6. xvi. 23, & al. freq.

II. *To turn, change.* occ. *Rev.* xi. 6. *Στρέφονται*, pass. *To be changed in mind.* *Mat.* xviii. 3, where see *Campbell*.

III. *To turn back, return.* occ. *Acts* vii. 39.

• "Vinctus mihi ad Præfectos Prætorii mei dedit."

IV. *To turn away*, as it were in *aversion* and *disgust*. occ. *Acts* vii. 42, where *εαυτον* himself is understood.

For similar expressions both in the Greek and in the Latin writers, see *Vigerus* *De Idiotism.* cap. v. sect. 1, reg. 9, and *Hoogveen's* *Note*.

Στρηγναι, *ω*, from *σρηγος*, which see, or immediately from *σρεψιν ηνιαν*, taking away the rein, according to that of the Etymologist: *Στρηγναι, παρα το ΣΤΕΠΕΙΝ και αποσταν ΤΑΣ 'ΗΝΙΑΣ, απο μεταφοράς αλολων ζωνων.* *Στρηγναι* is from taking or plucking away the reins, by a metaphor borrowed from brute beasts."

To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolenter & effrenate luxuriari, γαυρις, for it implies insolence as well as luxury. See *Wulfius.* occ. *Rev.* xviii. 7, 9.

The learned *Daubuz* on *Rev.* xviii. 7, observes, that the Poet *Antiphanes*, apud *Athenæum*, lib. iii. sub fin. has used this word, and evidently in a similar view;

Απλουστα πολλων και καλων ιδιματων,
Πινω τε ποσοσσι; εμες, ισως η τιτληρας,
ΕΣΤΡΗΝΙΩΝ πως, καλαδιβρωκος σιτιω
Ισως ελεφαντων τιτληρων.

Many and dainty meats have I enjoy'd;
And drunk three or four cups before my meals;
I have indulg'd in swallowing as much food
As might suffice four elephants.

See more in *Wetstein* on 1 *Tim.* v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without controul: As *Homer*, *Il.* vi. lin. 506, &c.

Ὡς δ' ὅτε τις εἰς ἄρκον ἀνέστης ἐπὶ φάτῃ,
ΔΕΣΜΟΝ ΑἰΠΟΡΡΗΕΑΣ θύει πιδίοιο κροσσόν,
Εὐθὺς λυθεὶς ὑπὸ μὸς ποταμῶν,
ΚΤΑΔΙΩΝ· ὃς δὲ κατὰ ἰχθὺς, αἰμαρὶ δὲ χαιτῶν
Ὠμῶς αἰσσομένη δ' ὅτ' ἀΓΑΛΗΦΙ ΠΕΠΟΙΘΩΣ,
Ἴριμαρ ἰγνα φέρι μῖτα τ' ἠδὲ καὶ νεμεν ἵππων.

The wanton courser thus, with reins unbound,
Breaks from his stall, and beats the trembling ground;

Pamper'd and proud, he seeks the wonted tides,
And laves in height of blood his shining sides;
His head now freed he tosses to the skies;
His mane dishevel'd o'er his shoulders flies;
He snuffs the females in the distant plain,
And springs exulting to his fields again.

POPE.

See the like comparison in *Virgil*, *Æn.* xi. line 492, &c.

Στρηγες,

Στρεψος, σος, σς, το, from *στρεψιν* to remove, and *στρια* a rein, as under *σρηνια*.

Profligate luxury, such as men abandon themselves to, when they have shaken off the reins of religion and reason. occ. Rev. xviii. 3.

Στρεπιδιον, σ, το, from *σρεβος* a sparrow, which may not improbably be derived from *σπρως* *σειν*, running vehemently. This derivation is confirmed by observing that *σρεβος* is used not only for a sparrow, but also (as *Bockart* has proved, vol. iii. 221.) for an ostrich, which is very remarkable for its swift running. Comp. Heb. and Eng. Lexicon under *עלף* II. A little vile sparrow, *passerculus*. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

ΣΤΡΩΩ, ω, from the Heb. *צר* to sow, i. e. to strow seed on the ground.

To strow or strew. An obsolete V. whence in the N. T. we have 1 aor. *στρωσα*, imperat. *στρωσον*, particip. pass. perf. neut. *στρωμενον*. See under *Στρωννυω*.

Στρωννυω, or *Στρωννυμι*, from the obsolete V. *σρωω*, which see.

I. To strow or strew. occ. Mat. xxi. 8. Mark xi. 8.

II. To smooth, or, as we say, to make, a bed. occ. Acts ix. 34, where *κατῴσαν* is understood. Comp. ver. 33, and Mat. ix. 6.

III. *Στρωννυμαι*, Pass. To be furnished, or more strictly to be strowed with carpets over the couches, on which they reclined in eating, as a room for celebrating the Passover. Comp. *Ανακειμα* II. and *Ανακλινω* II. occ. Mark xiv. 15. Luke xxii. 12. *Herodotus*, lib. vi. cap. 139. lib. ix. cap. 81. *Xenophon*, *Cyropæd.* lib. viii. and other Greek writers, cited by *Wetstein* on Mark, apply the verb in like manner.

Στυγλος, γ, ον, from *συσσω* to shudder with horror, to hate, which see under *Αποσυσσω*.

Hateful, odious, to be abhorred. occ. Tit. iii. 3.

Στυφαλω, from *συλος* odious, hateful, also sorrowful, which from *συλος* hate, hated, and this from *συσσω* to hate, which see under *Αποσυσσω*.

I. To be of a disgusted, sad, or sorrowful countenance. occ. Mark x. 22, where

Wetstein cites from *Eustathius* *στυφαλεις* το προσωπον; and *Kypke* produces a number of instances of the Greek writers using the adj. *συλος* for sad, sorrowful.

II. To lower, lowre, or be lowring, i. e. dark, or gloomy, as the sky or heaven with clouds or vapours.

"The sky doth frown, and lowre upon our army," says Richard III. in *Shakespeare*.

occ. Mat. xvi. 3; where *Raphelius* observes that *Polybius* applies the V. *συσωλης* to the air of a country; and that *Pliny* speaks of *cœli tristitiam*, the sadness of the sky. So *Anacreon*, Ode xvii. lin. 9, calls the constellation of Orion, τον ΣΤΥΓΓΟΝ Ωριωνα, low'ring Orion." But *Wetstein* cites the Scholiast on *Aristophanes*, Nub. lin. 562, applying the V. *συσφαλω* itself to the low'ring of the clouds.

ΣΤΥΛΟΣ, σ, δ. *Mintert* proposes the derivation of it from *στω* to stand; but may it not be better derived from the Heb. *לָטַח* to plant, found? See Hos. ix. 13, where the Vulg. renders *לָטַח* by *fundata* founded.

I. Properly, A pillar, or column, such as stands by itself, or supports a building.

II. In the N. T. Somewhat in shape resembling a pillar, a pillar, or column, as of fire. occ. Rev. x. 1.

III. A pillar, in a figurative sense. occ. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12. See *Wolfius*, and *Suicer* *Thesaur.* in *Στυλος*, on the several texts, and particularly the latter author on 1 Tim. iii. 15, who seems to have exhausted the subject. Comp. *Vitringa* on Rev. iii. 12.

Στωικος, σ, δ.

A Stoic. occ. Acts xvii. 18. The Stoics were a sect of Philosophers, so called, according to *Laertius*, from a *στω* or portico at Athens, where their founder *Zeno* walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these Philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from *Leland's* excellent work, entitled *The Advantage and Necessity of the Christian Revelation*, &c.

And 1st. With regard to God—They were

were materialists and idolaters. "*Arins Didymus*, quoted by *Eusebius*, saith, concerning the *Stoics*, that they call the whole world, with all it's parts, *God*; and that this is *One only*. 'Ολον του κοσμου συν τοις ἐξουσι μερεσι προσολορευσι Θεον, τολο δὲ Ἐνα μονον ειναι. Sometimes they make *God* an *anima mundi*, or *soul of the world*."

"*Zeno* said that the *Ether* was *God*. *Cicero*, *De Nat. Deor.* lib. i. cap. 14."

"*Chrysippus*, according to *Laertius**, varied, making it (*the Essence of God*) the *Ether*, sometimes the *Heavens*: But *Cleanthes*, according to the same author, held it to be the *Sun*. *Laertius* in *Zeno*. *Comp. Cicero*, *Academ.* lib. ii. cap. 41."

"*Plutarch* represents the opinion of the *Stoics* thus: That they defined the *Essence of God* to be a *fiery Spirit* endued with intelligence, or, as he elsewhere calls it, a *technical fire*, πυρ τεχνηνον, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things;—That it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the world is *God*, and so are the stars, but especially the † *intellect which is in the highest Ether*."

"*Balbus* the *Stoic*, in *Cicero*, argues, that the world is an animal, and hath intelligence; that it is happy, and reasonable, and wise; and that therefore the world is *God*. *De Nat. Deor.* lib. ii. cap. 8, and 13, & seqt. He argues from the divinity of the world to that of the stars, and that they are animals, and have sense and intelligence; from whence he concludes that they are to be reckoned in the number of the *Gods*, cap. 15." *Leland's Advantage and Necessity*, &c. Pt. i. ch. 13. p. 290—292, 8vo.

"One great defect, says the same able writer, which runs through their (*the Stoics*) precepts of piety is, that the duties

they prescribe, of devotion, submission, absolute resignation, trust and dependance, prayer, praise and thanksgiving, are promiscuously rendered to *God* and to the *Gods*—Thus their precepts of piety are so managed as to uphold the people in their polytheism. This holds true even of † *Epictetus* and *Antonine*. And it must be observed, that those which are eminent acts of piety, when rendered to the one true *God*, are very culpable acts of idolatry, when directed to false and fictitious deities." *Leland*, Pt. ii. ch. 9. p. 143.

2dly. With respect to the human soul, and a future state of rewards and punishments: They taught that our souls were parts or portions of the *Divine Essence*, and in the most extravagant (not to say impious) strains, || proposed to raise men to an independency on *God*, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to self sufficiency, which naturally led to self-confidence and self-dependance. See *Leland*, Pt. ii. ch. 9. p. 148—152.

"As to the existence of the soul after death: *Cicero* expressly ascribeth to the *Stoics* the opinion that the soul surviveth the body and subsisteth in a separate state for some time after death, but not always. *Tusculan. Quæst.* lib. i. cap. 32.—Agreeable to this is that which *Laertius* saith, that the *Stoics* held that the soul remaineth after death, but that it is corruptible, ψυχην μελα θανατον επιμενειν, φθαρτον δε ειναι. *Laert.* lib. viii. § 156. *Cleanthes* maintained that all souls shall continue to the conflagration; *Chrysippus*, that only the souls of the wise shall continue so long. From the variety of the *Stoical* doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." *Leland*, Pt. iii. ch. 3. p. 283, 4. "The *Stoics*, indeed,

† In *Epictetus*, *Enchir.* cap. 38, at the end, it is expressly said, παντα και εαυτον και ατα: χωρας ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ινατος προσκει. Every one ought to offer libations, sacrifices, and first-fruits, according to the custom of his country," i. e. to conform to the prevailing idolatry, whatever it be.

|| See *Grotius* and *Heinsius* in *Pole Synops.* on *Acts* xvii. 18. *Jenkin's* Reasonableness and Certainty of the Christian Religion, vol. i. part 2. chap. 5. § 4. p. 367, 3d edit.

acknow-

* See *Cicero*, *De Nat. Deor.* lib. i. cap. 15, where *Chrysippus* is charged with making the world, *God*, and teaching that *God* is the soul of the world, and that the fire, the ether, water, earth, air, sun, moon, stars, and the universe, containing all these, is *God*. See also *Bayle's* Dictionary, Article *CHRYSIPPUS*, Note (H).

† Was not this last tenet a refinement of the old *Stoical* doctrine after the propagation of Christianity?

acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in *Epictetus* to this purpose. See *Arrian*, *Epictet*, book i. ch. 12. § 2. book iii. ch. 7, at the end, *Ibid*, ch. 24. § 2. book iv. ch. 9. § 2." *Leland*, Pt. ii. ch. 9. p. 145, 6.

On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*

I conclude the account of these Philosophers with the judicious summary of their principles by the learned *Mosheim*. " * The God of the *Stoics*, says he, has somewhat more of majesty [than that of the *Aristotelians* namely], nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate:—Whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal no learned man is ignorant: But these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and shewy body, but *is destitute both of sinews and limbs.*" †

One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the Gospel; and how admirable *St. Paul's* discourse, *Acts xvii. 22,*

* "Stoicorum Deus paullò plus habet majestatis, nec otiosus supra cælum & sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, salo denique subjectus: Ex quo efficitur, neque premia neque penas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendidum quidem & illustre corpus est, verum nervis & artubus caret." *Mosheim*. Institut. Histor. Ecclesiast. Sæc. I. pars i. cap. 1. § 23.

† It may be both entertaining and improving for the reader to consult *Mrs. E. Carter's* excellent Introduction to her Translation of *Arrian's Epictetus*, concerning the Principles of the *Stoical Philosophy*.

&c. is levelled at the *idolatry* and *principal errors* of that haughty, self-sufficient sect.

Συ, Gen. σς, &c.

The pronoun of the second person, *Thou*. *Mat. iii. 14*, & al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus συ appears to be used for the old word τυ, which is retained in the Doric (whence the Latin tu) and in the Attic τυς: And τυ is an evident corruption of the Heb. תוּךְ thou; whence also the Saxon ڈу, þe, and Eng. thou, thee, &c. As for the plural ὑμεῖς you, ye, it seems to be formed in imitation of ἡμεῖς, we, the plural of εἰμι I, q. d. συμεῖς, the aspirate breathing being substituted for the sibilant letter σ, as in ὤς (which see) from σὺς.

Συγγενεῖα, ας, ἡ, from συγγενής.

Kindred, a number of kinsfolk or relations. occ. *Luke i. 61. Acts viii. 3, 14.*

Συγγενής, εος, ες, ὁ, ἡ, from συν with, denoting fellowship, and γένος a race, family.

A kinsman, or kinswoman, a relation.

Mark vi. 4. *Luke i. 36, 58*, & al. freq.

Συγγωμῆ, ης, ἡ, from συν with, and γωμῆ opinion, sentiment, will.

Concession, permission, leave. occ. *1 Cor. vii. 6.*

Συκαθῆναι, ας, from συν with, together with, and καθῆναι to sit down, sit, which see.

To sit with. occ. *Mark xiv. 54. Acts xxvii. 30.*

Συκαθίζω, from συν with, and καθίζω to set or sit down, which see.

I. Transitive, To set or cause to sit down with. occ. *Eph. ii. 6.*

II. Intransitive, To sit or sit down with. occ. *Luke xxii. 55.*

Συκακοπαθεῖν, ω, from συν together with, and κακοπαθεῖν to suffer evil or affliction, which see.

To suffer evil or affliction together with. occ. *2 Tim. i. 8.*

Συκακχεῖν, ω, from συν together with, and κακχεῖν to treat ill, which see.

To treat ill or afflict together with. Συκακχεῖσθαι, εμαι, pass. To be treated ill or afflicted together with. occ. *Heb. xi. 25.*

Συκαλεῖν, ω, from συν together, and καλεῖν to call.

With an accusative following, To call together, convoke. *Mark xv. 16. Acts v. 21.*

& al.

- & al. *Συγκαλεσμαι*, εμαι, mid. The same. Luke ix. 1. xv. 9, & al.
- Συγκαλυπῶ*, from *συν* intensive, and *καλυπῶ* to cover.
To cover or conceal closely, contego, cooperio. occ. Luke xii. 2.
- Συκαμπῶ*, from *συν* together, and *καμπῶ* to bend, bow.
With an accusative following, *To bend or bow together or down*. occ. Rom. xi. 10, where see *Macknight*.
- Συκαλαζανῶ*, from *συν* together with, and *καλαζανῶ* to go down.
To go down together with. occ. Acts xxv. 5.
- Συκαλαθεσις*, ιος, att. *ως*, ἡ, from *συκαλιθεμαι*, which see under *Συκαλιθῆμι*.
Consent, agreement. occ. 2 Cor. vi. 16. Polybius and Arrian, cited by Elsner, use the N. in the same sense.
- Συκαλιθῆμι*, from *συν* together with, and *καλιθῆμι*, to put down.
To put down together with. * “*Συκαλιθεμαι*, The same. Metaph. *Συκαλιθεσθαι τὴν δόξαν*, To come into the same opinion, to be of the same opinion; the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (calculum) together into the urn. However, *συκαλιθεμαι* is often used in this sense without an accusative following;” so it denotes *To vote with, consent, assent*. occ. Luke xiii. 51, where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epictet. lib. i. cap. 28. p. 154. Ὅταν ἐν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩΙ ΨΕΥΔΕΙ, ἰσθὶ ὅτι ἐκ ἡβελς ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ. When any one therefore assents to a lye, know that he did not mean to assent to it as a lye.” Comp. p. 313, and see *Wetstein*.
- Συκαλαψιγίζω*, from *συν* together with, *καλα* according to, and *ψιγρος* a vote, which see.
To be reckoned or numbered with, or to be received into the number of. occ. Acts i. 26. So Vulg. annumeratus est cum undecim Apostolis. Comp. ver. 17, and see *Wolfius*.
- Συσκεραω*, or *Συσκεραννυμι*, from *συν* together, or together with, and *κεραω* or *κεραννυμι* to mix.
- I. With a dative following, *To mix with*. occ. Heb. iv. 2, *The word heard did not*

* *Scapula*.

profit them, μη συσκευραμένος τῇ ψεφῇ τοῖς ἀκούσαι, being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it. Thus Wolfius. It may be doubted however whether συσκευρανοῦνθαι is ever applied in this peculiar sense by the Greek writers; but Kypke has shewn that they use it for being mixed, joined, attempered with, and accordingly renders the Greek as in our Translation.

II. With an accusative, *To temper, attemper, compound together*. occ. 1 Cor. xii. 24.

Συκινῶ, ω, from *συν* together, or intensive, and *κινῶ* to move.

To move exceedingly or together, to put into commotion, stir up. occ. Acts vi. 12.

Συκλειω, from *συν* together, and *κλειω* to shut up, inclose, include. It is followed by an accusative.

I. *To inclose together*. occ. Luke v. 6.

II. *To shut up, conclude*, as in unbelief and disobedience, i. e. *to permit to be so concluded*. occ. Rom. xi. 32.

III. *To conclude, shut up*, i. e. *to pronounce, evince, or prove to be shut up, or concluded*. occ. Gal. iii. 22.

IV. In Gal. iii. 23, *Raphelius* interprets *Συκλειειν* εἰς τῆςιν, *To drive or compel to faith, to reduce any one to such straits that he is forced to fly or have recourse to faith, as to his last refuge*. He supports this explanation of the phrase *συκλειειν* εἰς by several quotations from *Polybius*, where it is plainly used in this view. But since St. Paul is not, as *Polybius* in the passages referred to, speaking of hostile force, but of a *Παιδαγωγός* who is diligently and constantly attendant upon children, the learned *Elsner* would place a stop after *συσκευλισμένοι*, and translate the sentence, *We were kept shut up under the law, unto (or until) the faith which was to be revealed*. This interpretation he confirms from ver. 25, where, *when faith is come, we are no longer under a Παιδαγωγός*; and from ch. iv. 2, where they are said to be under governors till the time appointed by the Father. See more in *Elsner* and *Wolfius*. To what they have adduced I add, that *Clemens Alexand.* Strom. lib. i. explains *συσκευλισμένοι* by *συσκευλισμένοι φόβῳ, δηλαδὴ ἀπὸ ἀμαρτιῶν, confined by fear, namely, from sins*.” Comp. Rom. viii. 15.

Σοφολη-

Συκληρονομος, σ, ὁ, from *συν* together with, and *κληρονομος* an heir, which see.

A joint heir. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last cited text it is used as an adjective, in the neut. plur.

Συκοινωνω, ω, from *συκοινωνος*.

With a dative, To be a joint partaker in. occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.

Συκοινωνος, σ, ὁ, ἡ, from *συν* together with, and *κοινωνος* a partaker.

A partaker together with others, a fellow—or joint-partaker, a sharer with. occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συκομιζω, from *συν* together, and *κομιζω* to carry. Governing an accusative, To carry together, particularly a dead man to his burial. But, "it may be observed, says Archbp. Potter, Antiq. of Greece, book iv. ch. 3, p. 204, 1st edit. that the whole ceremony of laying out and clothing the dead, and sometimes the interment itself, was called *συκομιδη*. In the same sense ancient writers use *συκομιζειν* with it's derivatives. Thus Sophocles, Ajac. ver. 1067,

Ὅυτος σι φωνη τινος του νεκρου χριση
μη ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐν ὅπως ἔχει.

Do not presume th' accursed corpse t' inter,
But let it lie exposed to open view."

Comp. ver. 1083, &c. and see also Wolfius and Wetstein. occ. Acts viii. 2.

Συκρινω, from *συν* together, and *κρινω* to judge.

To compare. occ. 1 Cor. ii. 13, 2 Cor. x. 12, twice. Chrysostom understands 1 Cor. ii. 13, of illustrating the truths of the Gospel by comparison with the types and figures of the O. T. Τί στί, says he, πνευμαλικά πνευμαλικοῖς συκρινόντες; Ὅταν πνευμαλικοὶ καὶ ἀπορον ἢ, ἀπο τῶν πνευμαλικῶν τὰς μαρτυρίας ἀφομεν διὸν λαβῶν, ἀνεστῇ ὁ Χριστός, ὅς ἐστι ἀπο παρθένου ἐγέννηθη, παρὰ τὰς μαρτυρίας, καὶ τύπος καὶ ἀποδείξεις, τὸ ἰσχυρὸν ἐν τῷ κηλὶ διακριθεὶν καὶ τὴν μέγα ταύτα ἀπαλλαγὴν, τῶν σφαιρῶν τὰς τοκετός, κ. τ. λ. What is the meaning of πνευμαλικά πνευμαλικοῖς συκρινόντες? (It is this) When any spiritual truth is in question, we bring testimonies of it from spiritual things; as for instance, I say that Christ rose from the dead, that he was born of a virgin: To confirm

which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under Πνευμαλίκος l. 3. Doddridge, however, (after Beza and Etzner, see Wolfius) translates the words in question, explaining spiritual things by spiritual (words); and observes, in his Note, that this sense of *συκρινόντες* occurs Gen. xl. 8, and Num. xv. 34, in the LXX," which is indeed true; but the construction in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. It is manifest that in 2 Cor. x. 12, *συκρινω* joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul, for comparing one with another. There is the same construction in Arrian, lib. iii. cap. 22, p. 316, edit. Cantab. Πῶς ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΤΔΑΙΜΟΝΙΑΝ τὴν αὐτῆς τῇ τῷ μεγάλῳ βασιλεὺς; How did he (Diongenes) compare his happiness with that of the great (Persian) king?"

Συκνῆλω, from *συν* together, and *κνῆλω* to bend, bow.

To bend or bow together, or to be bent or bowed together. occ. Luke xiii. 11.

Συκυρια, ας, ἡ, from *συκυρω* or *συκυρῶω* to coincide, happen, (used by Dionysius Halicarn. Polybius, and Herodotus, lib. ix. cap. 89, see Wetstein) which from *συν* together, and *κυρω* or *κυρῶω* to meet with, happen, incido, contingo, and this from the Heb. *הקרה* to meet with, occur, befall, happen.

An accident, a concurrence, or coincidence of circumstances: Καλὰ συκυριαν, As it happened or fell out, "par rencontre." Steph. Thesaur. occ. Luke x. 31.

Symmachus uses *συκυρημα* in the same sense for the Heb. *הקרה*, 1 Sam. xx. 26, for which word the LXX in that passage and 1 Sam. vi. 9, have *συμπλῆρωμα* an accident or concurrence of circumstances, from *συν* together, and *πλῆρω* to fall.

Συλχαίρω, from *συν* together, and *χαίρω* to rejoice.

To rejoice together with, congratulate. Luke

Luke i. 58. xv. 6, 9, & al. In the two latter texts *συλχαρῆς* is 2d pers. plur. 2 aor. pass. imperat.

Συλχῶω, from *συν together*, and *χῶω to pour*.

I. Properly, *to pour together*, confound.

II. *To put or throw into confusion, to disturb*. occ. Acts xxi. 27. Comp. under *Συλχῶω* II.

Συλχρασμαι, *ωμαι*, from *συν together with*, and *χρασμαι to use*, also *to borrow*. Comp. under *Χρᾶω*.

I. Governing a dative. Properly, *To use any thing together with another or others, or else to borrow*. Hence

II. "*To have friendly intercourse with*." occ. John iv. 9. "This, says Doddridge, must be the import of *συλχῶμαι* here, for it is evident from ver. 8, that the Jews had some dealings with them. "Lightfoot, however, I think more justly, interprets *συλχῶμαι* by "being obliged, or laying themselves under any obligation to, by accepting of favours from, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only *to have dealings with*, but also *to receive in borrowing, to request for one's own use, commodatū accipio, utendum rogo*. See also *Whitby, Campbell, and Kypke*.

Συλχῶω, or *Συλχῶω*, from *συν together*, and *χῶω or χύω to pour*.

I. Properly, *To pour together, confounded by mixing*.

II. *Συλχυνομαι*, or *Συλχυνομαι*, Pass. *To be confused, or be in confusion*, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. *Συλχῶω*.

III. *To confound*, i. e. *to make either ashamed or astonished, by arguments or discourse*. occ. Acts ix. 22.

IV. *Συλχυνομαι*, or *Συλχυνομαι*, Pass. *To be confounded with astonishment, to be amazed*. occ. Acts ii. 6. Homer applies the V. active *συλχῶω* to disturbing a person's mind with grief, Il. ix. lin. 608;—*with fear*, Il. xiii. line 608; and the passive *συλχυομαι* to being confounded with fear or amazement, Il. xxiv. lin. 358. The 1st. aor. pass. is likewise used by *Achilles Tatius* and *Aristenetus* in the same sense as by St. Luke. See *Wetstein*. Thus in *Josephus* the participle *συλχυθεῖς* means *confounded through fear, grief, anxiety, or astonishment*, see *Ant. lib. xii. cap. 7, § 5*,

and 6, and cap. 8, § 1; so in *Arrian*, *Epictet. lib. iii. cap. 22, p. 311*, it denotes *being confounded in any manner*.

Συλχυσις, *ισ*, att. *εως*, *η*, from *συλχῶω*.

Confusion, uproar. occ. Acts xix. 29.

Συλῶω, *ω*, from *συν together with*, and *ζᾶω to live*.

To live together with, whether naturally, occ. 2 Cor. vii. 3.—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

Συζεύσω, An obsolete V. from *συν together*, and *obsolet. ζεύσω to join*, or *ζεύσος a yoke*, which see.

To join together, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the marriage-union, or yoke by *Aristotle*, *Herodian*, and *Josephus*. See *Wetstein* and *Kypke*.

Συζητῶω, *ω*, from *συν together*, or *together with*, and *ζητῶω to seek, enquire*.

I. *To enquire together or with one another*. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *To question, or dispute with*. See Mark viii. 11. ix. 10. Acts vi. 9. So with *πρός* and unaccusative, *To dispute with or against*. Acts ix. 29.

Συζητήσις, *ισ*, att. *εως*, *η*, from *συζητῶω*. *A disputing*. occ. Acts xv. 2, 7. xxviii. 29.

Συζητήτης, *ς*, *θ*, from *συζητῶω*.

A disputer, disputant. occ. 1 Cor. i. 20.

Συζύσος, *ς*, *θ*, *η*, from *συν together with*, and *ζύσος a yoke*.

A yoke-fellow, an associate or companion in labour. So *Aristophanes*, *Plut. lin. 945*, "Εαν δε ΣΥΖΥΤΩΝ λαβῶ τινα, If I can get any assistant." occ. *Phil. iv. 3*, where it denotes *an assistant in the ministerial labour*. See *Elsner* and *Wolfius*.

Συζωοποιῶω, *ω*, from *συν together with*, and *ζωοποιῶω to make alive, quicken*, which see.

To make alive, quicken, enliven together with. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see *Macknight* on Col.

ΣΤΚΑΜΙΝΟΣ, *ς*, *η*, from the Heb. עֲמֹנִי, which the LXX render by this word in all the passages of the O. T. wherein it occurs.

A species of tree, a *sycamine-tree*. occ. Luke xvii. 6. "Christ certainly meant the *sycamore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there are now in *Judea* and *Galilee*, where Christ

Christ then was (see ver. 11.)—*Luther*, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." *Hasselquist's Voyages and Travels in the Levant*, p. 286.

ΣΤΚΕΗ, η; εης, ης; η̃.

A fig-tree. freq. occ. It seems to be so called from the Heb. כפר or כפר to cover, *overspread, overshadow*, on account of its *thick-spreading branches and broad leaves*, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling or sitting* כפר *securely, every man under his fig-tree*, 1 K. iv. 25, or v. 5, (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find *Nathanael under a fig-tree*, probably for the purposes of devotional retirement. John i. 49, 51. *Hasselquist*, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the *shade of a fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*, p. 157. Comp. p. 161. So *Moryson*, *Itinerary*, fol. p. 243, "Coming to a little *shade of fig-trees* [near Tripoli in Syria] we rested there the heat of the day, and fed upon such victuals as we had."

On Luke xiii. 6, see *Wetstein*.

Συκομωσαία, or Συκομοραία, ας, η̃.

A sycamore-tree. occ. Luke xix. 4. The word is derived from the masc. Συκομωρος or Συκομορος the same, which signifies a species of trees "called the *Egyptian fig-tree*—and is composed of συκος a *fig-tree*, and μωρος a *mulberry-tree*. It partakes of the nature of each of these trees; of the *mulberry-tree* in its leaves, and of the *fig-tree* in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild fig." *Calmet*.

Συκον, ο, το, from συκη.

A fig, a fruit of the fig-tree. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam. iii. 12.

Συκοφανίσω, ω, from συκοφανίης.

I. Properly, *To inform against those who exported figs*, from the N. συκοφανίης, which strictly denotes such an informer, from συκον a *fig*, and φανίσω to *shew, declare*; * "for amongst the primitive *Athenians*, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of *Attica*; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all *busy informers* have ever since been branded with the name of † *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation; or to oppress him, especially under pretence of law.* occ. Luke iii. 14.

III. With an accusative of the thing; and a genitive of the person, Τίνας τι συκοφανίησαι, *To take any thing from any one by false or frivolous accusation, to extort, especially under pretence of law.* occ. Luke xix. 8. See *Doddridge's Note*, and comp. the LXX of Ps. lxxii. 4. cxix. 134, and Eccles. v. 8. See *Campbell's Prelim. Dissert.* p. 610, &c.

In the LXX this V. generally answers to the Heb. שָׁחַץ to *oppress*. See Eccles. iv. 1. So the N. Συκοφανίης to *press an oppressor*, Ps. lxxii. 4, and Συκοφανία to *press oppression*, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

Συλαίσσω, ω, from συλον a *prey*, and αἶω to *carry away*.

With an Accus. "To make a prey of." occ. Col. ii. 8, where the word συλαγώσω properly signifies, *one who carries any thing off as spoil*.—Here not the goods of the Colossians but their persons are said to be carried off as spoil." *Macknight*.

Συλαω, or Συλεω, ω, from συλη a *prey, spoil*, which from the Heb. לָבַח or לָבַח the same.

To *spoil, rob, plunder.* occ. 2 Cor. xi. 8.

Συλλαλέω, ω, from συν with, and λαλέω to *talk, speak*.

* *Potter's Antiquities of Greece*, book i. ch. 12. at the end.

† *Suidas, Aristoph. Schol. Plut. Equit. &c.*"

Το

To talk or speak with. Mat. xvii. 3. Mark ix. 4, & al.

Συλλαμβανω, from συν intens. or together with, and λαμβανω to take, receive.

I. With an accusative, To take, seize, apprehend, as a criminal, Mat. xxvi. 55. Mark xiv. 48. & al. The Greek writers apply it in the same sense. See Wetstein on Mat.

II. To take, catch, as fishes. occ. Luke v. 9; where Kypke cites the same phrase from Euripides, Orest. lin. 1346.—οχι ΣΤΑΛΗΨΕΘ' ΑΓΡΑΝ; will ye not make a capture?"

III. To conceive, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36.

IV. Συλλαμβανομαι, Mid. with a dative. To help, assist, q. d. to take a burden, or the like, together with. So the Etymologist says it is spoken properly of those who carry a burden, and are assisted by each other. occ. Luke v. 7. Phil. iv. 3. See Wetstein on Luke i. 24, 31.

Συλλεγω, from συν together, and λεγω to gather.

To gather together, to collect, gather. See Mat. vii. 16. xiii. 28, 29, 30.

Συλλεγω, from συν intens. or together with, and absol. λεγω to take.

To take, conceive. An obsolete V. whence in the N. T. we have perf. particip. act. Attic. fem. συνεληθυια; 2 aor. συνελαβον, infin. συλλαβεin, particip. συλλαβων; mid. συλλαβομενος; 1 fut. mid. συλληψομαι; 1 aor. pass. infin. συλληφθηναι, particip. masc. sing. accus. συλληφθεντα. See under Συλλαμβανω.

Συλλογιζομαι, from συν together, and λογος a reason.

To reason, discourse, q. d. to lay reasons together. occ. Luke xx. 5. So Plutarch, Pomp. p. 651. C. ΠΡΟΣ 'ΕΑΥΤΟΝ ΣΤΑΛΟΓΙΖΟΜΕΝΟΣ το μεσος τε τοιμηματος Reasoning with himself concerning the greatness of the enterprize." See more in Wetstein.

Συλλυπομαι, ημαι, from συν intens. and λυπομαι to be grieved.

To be greatly grieved. occ. Mark iii. 5.

Συμβαινω, from συν together, and βαινω to come.

I. To come together, to meet.

II. To happen, befall, either absolutely, as Luke xxiv. 14. Acts xxi. 35; or with a

dative following, Mark x. 32. Acts iii. 10, & al.

Raphelius on Acts xxi. 35, remarks that Polybius often uses the similar pleonastical expression ΣΤΝΕΒΗ ΓΕΝΕΣΘΑΙ for εσεvelo.

Συμβαλλω, from συν together, or together with, and βαλλω to cast.

I. With an accusative, Properly, To cast or throw together.

II. To conjecture, to understand or apprehend by conjecture, or by laying together various circumstances, conjicere, conjectura assequi. occ. Luke ii. 19; on which text Alberti has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also Elmer and Wetstein, the former of whom explains it somewhat differently from Alberti, Fully to attain to the meaning of, "mentem (verborum scil.) probe assequi," and is therefore censured by Campbell, whom see, as also Kypke.

III. With a dative following, To come to, come up with. occ. Acts xx. 14. Arrian, Arrian, and Josephus, use the V. in this sense. See Wetstein and Kypke.

IV. With a dative, To encounter, engage with, in war: thus Polybius in Elmer, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, To engage in battle with the enemy; and Josephus, De Bel. lib. i. cap. 9, § 4. ΣΤΝΕΒΑΛΛΕ ΤΟΙΣ ΛΟΙΠΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ; so Ant. lib. vi. cap. 7, § 2. Herodotus also uses συμβαλλειν with a dative in the same sense. occ. Luke xiv. 31, where see Wetstein and Kypke.

V. With a dative, To confer with controversially. occ. Acts xvii. 18, where Kypke shews that in the Greek writers it is used for conferring or conversing with, and particularly applied to familiar conferences with philosophers: but, by the context in Acts, it appears that the conversation of the Epicureans and Stoics with St. Paul was not of a very friendly cast.

VI. With a dative of the person, and an accusative of the thing, Συμβαλλομαι, Mid. To contribute, confer, conferre, conducere, in the sense of helping, assisting, profiting. occ. Acts xviii. 27. So Arrian, Epictet. lib. iii. cap. 22, cited by Raphelius, ΠΑΛΕΙΟΝΑ ΤΗ ΚΟΙΝΩΝΙΑ ΣΥΝΕΒΑΛΕΤΟ, hath contributed more to the community,

community, or more profited it." See also *Wetstein*.

VII. With *προς* and an accusative, *To confer, consult together*, occ. Acts iv. 15, where the expression is elliptical, for *συνεβάνον προς αλλήλους* ΒΟΤΛΑΣ, conferebant inter se consilia, literally, they conferred counsels among themselves. So *Euripides*, *Phæniss*. lin. 700. ΠΡΟΣ ΑΤΤΟΝ ΣΤΜ-ΒΑΛΕΙΝ ΒΟΤΑΕΤΜΑΤΑ. See *Bos Ellips.* under *Βουλή*, *Wolfius* and *Kypke*.

Συμβουλίσω, from *συν* together with, and *βασιλεύω* to reign.

To reign together with. occ. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβαίω, from *συν* together, and *βιβαίω* to cause to come or go.

I. To cause to come or go together. Hence

II. To unite, join, connect, compact, knit together. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where *Wetstein* cites some of the best Greek writers using it for causing to agree, making friends, or the like.

III. To prove, evince, by laying arguments together. *Sextus Empir.* and *Aristotle*, cited by *Wetstein* on 1 Cor. ii. 16, use it in this sense, occ. Acts ix. 22, where perhaps it particularly refers to St. Paul's manner of preaching to the Jews by laying and comparing together the testimonies of the O.T. to Jesus being the Christ. Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13, and see *Wolfius* on Acts ix. 22.

IV. To conjecture, collect, conclude from laying circumstances together; so *Chrysostom*, *συναζόμενοι* conjecturing; Or rather, To consent, agree together. The learned *De Dieu* has observed that in the Greek writers it is not only used transitively, but also intransitively; thus *Plato*, *De Repub.* vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ δικαιοσύνης περί και σωφροσύνης, We agreed concerning justice and sobriety." occ. Acts xvi. 10.

V. To teach, instruct, occ. 1 Cor. ii. 16. So *Hesychius* explains *συμβιβαίνετες* by διδάσκειν, taught, and *συμβιβαίω* by διδάσχω a teaching. The LXX have constantly used the word in this view for the Heb. הורו to teach, והשיל בינה to cause to understand wisdom, והורו to cause to know, inform, and for הורו to cause to understand, for which last word they apply it, Isa. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16, refers.

See *Snicer*, *Thesaur.* on this word.

Συμβάλλω, from *συν* intens. or together, and *βάλλω* to consult.

I. With a dative following, To counsel, give counsel or advice to, or rather to counsel or exhort earnestly. occ. John xviii. 14. Rev. iii. 18.

II. Συμβάλλομαι, Mid. To consult or take counsel together. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23.

Συμβούλιον, s, τό, from *συν* together, and *βλή* counsel, or a council.

I. Joint counsel, counsel or consultation together. Hence the phrases *συμβούλιον λαβεῖν*, to take counsel, consult together. occ. Mat. xii. 14. xiii. 15. xxvii. 1, 7. xxviii. 12; and *συμβούλιον ποιεῖν*, to hold a consultation. occ. Mark iii. 6. xv. 1.

II. A council, an assembly of counsellors. occ. Acts xxv. 12, where see *Doddridge's* Note.

Συμβεβηώς, s, ὁ, from *συν* together, and *βέβη* counsel.

A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, Συμβεβώς αὐτῷ answers to the Heb. וְהָיָה הַמִּן, the man of his counsel.

Συμμαθητής, s, ὁ, from *συν* together with, and *μαθητής* a disciple.

A fellow-disciple. occ. John xi. 16.

Συμμαρτυρῶ, ω, from *συν* together, and *μαρτυρῶ* to witness.

To bear witness also, together, or at the same time, either absolutely, occ. Rom.

ii. 15; or governing, like the simple V. μαρτυρῶ, a dative of the person to whom the witness is borne. (Comp. Συμβάλλω I. Συμφέρω II.) Thus it is plainly used Rom. ix. 1, ΣΤΗΜΑΡΤΥΡΩΣΗΣ

ΜΟΙ τῆς συνειδήσεως μου, Eng. Transl. My conscience also bearing ME (i. e. TO ME) witness.—And in the same sense the V. followed by a dative case seems to be used in that famous text Rom. viii. 16,

which is the only * remaining place of the N. T. where it occurs; *Αὐτὸ τὸ πνεῦμα ΣΤΗΜΑΡΤΥΡΕΙ Τὸν ΠΝΕΥΜΑΤΙ ἡμῶν.* The Spirit itself bears witness at the same time (namely, that we

* For as to Rev. xii. 18, which in the first edition I had produced as a third example of this sense of the V. I have since found from the authority of MSS. that the true reading in that text is not Συμμαρτυροῦμαι but μαρτυρῶ ἑμῷ, which is accordingly by *Griesbach* received into the text. See also *Wetstein* Var. Lect. and *Bowyer's* preface to Conject. p. 8. The Vienna MS, published by *Aller*,

reads μαρτυροῦμαι without ἑμῷ.

T t

cry

- cry, Abba, Father*, ver. 15.) TO our Spirit, *that we are the Children of God*; not by any direct impression, or immediate testimony communicated to the soul, but, as the Apostle speaks ver. 14, by *leading us in our lives and conversation*, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of *filial love to God*; or, as he elsewhere, Rom. v. 5, expresses himself, by **THE LOVE OF GOD shed abroad in our hearts through the Holy Spirit given unto us**. Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16, but see *Mac-knight* on Rom. viii. 16.
- Συμμεσθῆναι**, from *συν* together with, and *μεσθῶ* to divide.
With a dative, *To be a partaker together with*, to partake or share together with. occ. 1 Cor. ix. 13.
- Συμμετοχος**, ε, δ, ἡ, και το—ον, from *συν* together with, and *μετοχος* a partaker.
Partaking or a partaker together with others, a joint- or fellow-partaker. occ. Eph. iii. 6. v. 7.
- Συμμιμητης**, ε, δ, from *συν* together with, and *μιμητης* an imitator.
An imitator together with others, a joint-imitator. occ. Phil. iii. 17.
- Συμμορφος**, ε, δ, ἡ, και το—ον, from *συν* together with, and *μορφη* form.
Conform, conformable. It is construed with genitive. occ. Rom. viii. 29.—with a dative. occ. Phil. iii. 21.
- Συμμορφωω**, ω, from *συμμορφος*.
With a dative, *To conform to*. occ. Phil. iii. 10.
- Συμπαθεω**, ω, from *συν* together with, and *παθον*, 2 aor. of *obsol. πηθω* to suffer.
With a dative, *To sympathize with*, compassionate, have compassion upon. occ. Heb. iv. 15. x. 34. So *Isocrates* in *Wetstein*, ΑΤΤΥΧΙΑΙΣ ΣΥΜΠΑΘΕΙΝ, to compassionate misfortunes.
- Συμπαθης**, εος, ες, δ, ἡ, from *συμπαθεω*.
Compassionate, sympathizing, fellow-feeling, i. e. *having a fellow-feeling of joy as well as of sorrow*. occ. 1 Pet. iii. 8. See *Raphelius* and *Wolfius*.
- Συμπαριστοιμαι**, from *συν* together, or together with, and *παριστοιμαι* to come, arrive, be present.
- I. *To come together, be present*. occ. Luke xxiii. 48.
- II. With a dative following, *To be present with, stand by*. occ. 2 Tim. iv. 16. It was

agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin *adesse*, *pro*, and in Greek *παρειναι συμπαρειναι παραγινεσθαι*, and as here *συμπαρεγινεσθαι*. See *Elisner*.

Συμπαράκαλεσμαι, υμαι, from *συν* together, and *παράκαλεσμαι* to be comforted.

To be comforted together. occ. Rom. i. 12.

Συμπαράλαμψανω, from *συν* together, and *παράλαμψανω*, to take with one.

To take together with one. occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1.

Συμποραμενω, from *συν* with, and *ποραμενω* to remain.

To remain, or continue with. occ. Phil. i. 25.

Συμπαρεμι, from *συν*, with and *παρεμι* to be present.

With a dative, *To be present with*. occ. Acts xxv. 24.

Συμπασχω, from *συν* together with, and *πασχω* to suffer.

To suffer together with. occ. Rom. viii. 17. 1 Cor. xii. 26.

Συμπεμνω, from *συν* together with, and *πεμνω* to send.

With the preposition *μετα*, or a dative following, *To send together with*. occ. 2 Cor. viii. 18, 22.

Συμπεριλαμψανω, from *συν* together, at the same time, and *περιλαμψανω* to embrace (thus often used by *Xenophon*, see *Wetstein*), which from *περι* about, and *λαμψανω* to take.

To embrace at the same time. occ. Acts xx. 10.

Συμπεριληψω, from *συν*, *περι*, and *obsol. ληψω* to take.

An obsolete V. whence in the N. T. we have 2 aor. particip. *συμπεριλαβων*. See under *Συμπεριλαμψανω*.

Συμπινω, or **Συμπιω**, from *συν* together with, and *πινω* or *πιω* to drink.

With a dative following, *To drink with*. occ. Acts x. 41.

Συμπληρωω, ω, from *συν* intens. and *πληρωω* to fill, fulfil.

I. *To fill full*. Hence *Συμπληρομαι*, εμαι, Pass. *To be filled full*, as with water. occ. Luke viii. 23, *συνπληροθη* they, i. e. the vessels in which they sailed, were filled (with water.) So *Kypke* cites *Demosthenes* applying the V. *γεμίζεσθαι* being laden to

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αὐτὰς πλοῖα the sailing persons, meaning however *their ships*. Comp. Mark iv. 37.

II. *Συμπληροῦμαι, εἶμαι*, Pass. Of time, *To be fulfilled, or completed*. occ. Luke ix. 51.

III. *To be fully come*. Acts ii. 1. Comp. John vii. 8, and see Doddridge's Note (b) on Acts ii. 1; where *Kypke* cites from *Josephus*, Ant. lib. vi. cap. 8. p. 175. [cap. 4. § 1. edit. *Hudson*] concerning *Samuel* to whom God had promised, that at a stated time he would send a certain Benjaminite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΑΙΡΩΘΕΝΤΟΣ δ' αὐτοῦ, but when it was arrived or fully come, he went down, and was going to supper."

Συμπνίω, from *συν* intens. or together, and *πνίω* to choke, suffocate.

I. *To choke, suffocate*, as a seed or plant. Comp. *Ἀποπνίγω*. occ. Mark iv. 7. Hence applied to the word of God. occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it, occ. Luke vii. 14.

II. *To throng, suffocate*, as it were, by thronging. occ. Luke viii. 42.

Συμπολίτης, ε, δ, from *συν* together with, and *πολίτης* a citizen.

A fellow citizen. occ. Eph. ii. 19, where see *Wolffius* and *Wetstein*.

Συμπενοῦμαι, from *συν* together, or together with, and *πεννοῦμαι* to go, or come.

I. Absolutely, *To come together, assemble*. occ. Mark x. 1.

II. With a dative following, *To go together with, accompany*. occ. Luke vii. 11. xiv. 25. xxiv. 15.

Συμποσιον, ε, ρο, from *συν* together, and *ποσις* a drinking, which see.

I. Properly, *A drinking together*; hence a feast. Thus it is used not only in the profane writers, but also by the LXX, Esth. vii. 7, for the Heb. *תָּרַח*, which in like manner denotes a drinking comotation, and thence a feast, from the V. *תָּרַח* to drink.

II. *A company of persons eating together*. occ. Mark vi. 39, where *συνποσία* is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer for *συνποσία, συμπόσια*, would have said *κατὰ συμπόσια*.

Συμπρεσβύτερος, ε, δ, from *συν* together with, and *πρεσβύτερος* an Elder.

A Fellow-Elder, or -Presbyter. occ. 1 Pet. v. 1.

Συμψαῶ, from *συν* together with, and *ψαγω* to eat.

With a dative following, *To eat with*. occ. Acts x. 41. xi. 3.

Συμφερω, from *συν* together, and *φερω* to bring.

I. Properly, *To bring together*. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19, and *Συνεγγνω*.

II. Absolutely, or with a dative following, *To be profitable, advantageous, to, q. d. to conduce, or bring together for (the benefit of) another, conduco, confero*. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10, or impersonally, *συμφερεῖ* it is advantageous, or &c. Mat. v. 29. xix. 10; whence the particip. neut. *Συμφερον* το, used as a N. *Advantage, profit, benefit*. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. See *Wetstein* on 1 Cor. x. 33.

Συμφημι, from *συν* together with, and *φημι* to speak.

With a dative following, *To assent, consent to, q. d. to speak any thing together with*. occ. Rom. vii. 16.

Συμφυλῆις, ε, δ, from *συν* together with, and *φυλῆις* one of the same tribe, which from *φυλῆ* a tribe.

Properly, *One who is of the same tribe with another person*, hence, *One of the same country or state, a countryman, or fellow-citizen*. occ. 1 Thess. ii. 14. *Isocrates*, cited by *Wetstein*, uses the same word.

Συμφυομαι, from *συν* together, and *φυομαι* to spring up, which see under *Φυω*.

To spring up together, or rather to spring up or grow thick or close together. So *Virgil*, *Æn.* ix. lin. 382, has *densi sentes*. See *Wetstein* and *Wolffius*. occ. Luke viii. 7.

Συμφυλος, ε, δ, η, from *συν* together, and *φυλος* planted, which see under *Εμφυλος*. Planted together, or else growing together, coalescing, as the V. *συμφυvai* is used by *M. Antoninus*, and the participle *συμψυχός* by *Lucian*, whom see in *Wolffius* and *Wetstein*. occ. Rom. vi. 5.

Συμφωνεω, ω, from *συν* together, or together with, and *φωνεω* to speak.

I. Properly, *To speak a thing together with another*; soused absolutely, *To agree, concur in speaking or asking*. occ. Mat. xviii. 19.

II. With a dative following, *To agree, accord with in speaking or declaring*. occ. Acts xv. 15.

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III. With

III. With a dative, or the preposition *μετα* following, *To agree with in bargaining.* occ. Mat. xx. 2, 13.

IV. *To agree together.* occ. Acts v. 9, *Τι ἔστι συνφωνηθὴ ὑμῖν;*—How is it that it has been agreed by you?

V. With a dative, *To agree, suit.* occ. Luke v. 36. *Raphael* on 2 Cor. vi. 15, cites from *Arrian*, *Χυῖρα καὶ πέτρα ὁ ΣΤΜ-ΦΩΝΕΙ*, An earthen pot and a stone do not agree."

Συνφωνησις, *ιος*, att. *ως*, ἡ, from *συνφωνεω*. *Agreement, concord.* occ. 2 Cor. vi. 15.

Συνφωνία, *ας*, ἡ, from *συν* together, and *φωνή* a sound, voice.

Agreement or harmony of sounds, a concert of musick. occ. Luke xv. 25. Hence Eng. *symphony*.

Συνφωνος, *ος*, ὁ, ἡ, καὶ *το*—*ον*, from *συν* together, and *φωνος* a sound, voice.

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. *Συνφωνον*, *ος*, *το*, used as a N. *Agreement, consent.* occ. 1 Cor. vii. 5.

Συνψηφίζω, from *συν* together, and *ψηφίζω* to calculate.

To calculate or compute together, to cast up. occ. Acts xix. 19.

Συνψυχος, *ος*, ὁ, ἡ, from *συν* together, and *ψυχή* a soul.

Joined together in soul or sentiment, unanimous. occ. Phil. ii. 2.

ΣΤΝ, A Preposition, derived perhaps from Heb. *טו* to place in order.

I. Governing a dative,

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38, & al. freq.

2. *With, at the house of, apud.* Luke i. 56, *Συν αὐτῇ*, *With her, at her house*; so the Latins say *apud illam*, and the French *chez elle*.

3. *With, besides.* Luke xxiv. 21.

4. *Συν τινι εἶναι*, *To be on one's side, to take his part, cum aliquo esse.* occ. Acts xiv. 4. Thus *Xenophon*, *Cyropæd.* lib. vii. p. 423. edit. *Hutchinson*, 8vo. *Τὴς μὲν ἐν Θεοῖς οἰεσθαι χρη ΣΤΝ ἩΜΙΝ ΕΞΕΣΘΑΙ*. We ought to think, therefore, that the Gods will be on our side, nobiscum futuros." *Hutchinson*.

II. In composition, *Συν*, *εὐφωνίας* *gratia*, for the sake of a more agreeable sound, drops its final *ν* before *ζ*, and before *σ* followed by a consonant, as in *συζηλέω*, *συσελλω*, &c.—before *γ*, *κ*, *χ*, it changes

the final *ν* into *γ*, as in *συζητης*, *συκαλέω*, *συγχαίρω*;—before *λ* into *λ*, as in *συλλαλέω*;—before *ζ*, *μ*, *π*, *φ*, and *ψ*, (i. e. *πς*) into *μ*, as in *συμβαίνω*, *συμμορφος*, *συμπαλέω*, *συμπερω*, *συμψυχος*;—before *σ* followed by a vowel, into *σ*, as in *συσσώσμος*;—before *ρ* into *ρ*, as in *συνραπτειν*, *to sew together*, Ezek. xiii. 18, in LXX. But in verbs the *ν* is restored before the augment, as in *συνεξηλεί* from *συζηλέω*, *συνεκαλέσαν* from *συκαλέω*, &c. &c.

Συν in composition denotes,

1. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: But it seems proper to observe, that when words compounded with *συν* govern an accusative, the preposition denotes *together*, as Mark xv. 16, *Συκαλάσαι ὅλην τὴν σπειραν*, *They call together the whole band*; but when such verbs govern a dative, *συν* generally signifies *with, together with*, as Luke i. 53, *Συνεχαίρειν αὐτῇ*, *They rejoiced with or together with her*: But this latter observation does not always hold, as may be seen under *συναθλέω*, *συκοινωνεω*, *συμβάλλω*, *συμμερίζω*, *συμπερω*.
2. Intenseness, as in *συκαλυπτω* to cover closely, *συλλαμβάνω* to seize, *take by force or violence*. It may not be improper just to mention that the Latin preposition *cum* or *con*, which answers to the Greek *συν*, has very often this emphatic import in compounded words of that language.

Συναλῶ, from *συν* together, and *ἀλῶ* to bring.

I. *To bring together, to gather together*, as men, Mat. ii. 4. xxvi. 3. xxviii. 12. Rev. xvi. 14, & al.—or other things, Mat. iii. 12. vi. 26. xiii. 47.

Συναλῆν εἰς, ἐν, *To gather together into one concordant body*, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in *Wetstein* and *Kypke*.

II. *To take in, or receive with hospitality and kindness.* occ. Mat. xxv. 35, 43.

The LXX use the word in the same view, Jud. xi. 15, 18, for the Heb. *הקם* to gather.

Συναλῶς, ἡ, ἡ, from *συνήλalon*, 2 aor. of *συναλῶ* to gather together.

I. *A publick or large assembly of men, or the place*

place where men publicly assemble. See Mat. vi. 2, where it seems to include public assemblies, or places of public course, civil as well as religious. In John vi. 59, *Ev συναγωγῇ* does not signify in the synagogue, or place of religious worship, but in a meeting or company of people. See ver. 25. In the synagogue would have been *ev τῇ συναγωγῇ*: especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more.

II. And most generally, *A synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these synagogues greatly resembled that in our parish churches; and for more particular information concerning them I with pleasure refer the reader to the large and accurate account Prideaux has given in his *Connection*, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp. also Lardner's *Credibility of Gospel Hist.* book i. ch. 9. § 6.

Our Blessed Lord in vision, Rev. ii. 9. iii. 9. has been supposed to call the unbelieving Jews of Asia Minor the synagogue of Satan, not only as they joined with him in opposing the progress of the gospel, and in accusing and persecuting the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very worship itself was now, after they had rejected Christ, an affront and opposition to the will of God. See the learned Daubuz on Rev. ii. 9. But comp. under *Ισδαίος*.

Josephus, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses *Συναγωγή* for a Jewish synagogue.

III. It seems to be once used for a place of Christian worship, Jam. ij. 2. See Wolfius and Vitringa, De Synag. Vet. Lib. I. Pars i. cap. 9. p. 192, and Pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held courts of judicature, in their synagogues, (see Vitringa, De Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19.

xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (Jam. ii. 2.) *your synagogue*. For that the Apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place of the synagogue." (Macknight.) And it is plain from ver. 4, that judges and judicial causes were here the subjects of the Apostle's thoughts.

Συνασυνίζομαι, from *συν* together, and *αλυνίζομαι* to strive.

With a dative, *To strive together with, to join one's utmost strength to that of another, to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see Doddridge, Eläner, and Heststein.

Συναδῆσω, *ω*, from *συν* together, or together with, and *αδῆσω* to strive.

I. With a dative of the thing following, *To strive together for.* occ. Phil. i. 27.

II. With a dative of the person following, *To strive or labour together with.* occ. Phil. iv. 3.

Συναθροίζω, from *συν* together, and *αθροίζω* to gather, which see under *Επαθροίζω*.

To gather, assemble together. occ. Luke xxiv. 33. Acts xii. 12. xix. 25.

Συναίρω, from *συν* together with, and *αίρω* to take,

Properly, *To take or take up together with.* Hence in the N. T. *Συναίρειν λογον μετὰ*, *To take an account with.* I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase *cremāscere* *sy*, which see), rationes conferre, occ. Mat. xviii. 23, 24. xxv. 19.

Συναίχμαλωτος, *ς*, *δ*, *ῆ*, from *συν* together with, and *αίχμαλωτος* a prisoner, which see.

A prisoner with another, a fellow-prisoner. occ. Rom. xvi. 7. Col. iv. 10. Philem. ver. 23.

Συνακολουθεῖν, *ω*, from *συν* together, and *ακολουθεῖν* to follow.

With a dative, *To follow, accompany.* occ. Mark v. 37. Luke xxiii. 49.

Συναλίζω, from *συν* together, and *αλίζω* to collect, gather (used by Herodotus, lib. i. cap. 63, and lib. v. cap. 15), which either

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from

from ἀλῆς abundantly, in great numbers (*Homer*, II. ii. lin. 90, & al.), or from ἀλή an assembly (in *Herodotus*, lib. i. cap. 125), and these from Heb. הָא or הָא to, unto, denoting accession, or addition.

To gather together, assemble. Thus the V. active is used in *Herodotus*, lib. i. cap. 125, and 126. Hence συναλίζομαι, pass. *To be assembled, met, gathered together with.* Particip. συναλίζομενος, *Meeting with them*, "conveniens cum illis, congregans se cum illis," *Welstein*. *Herodotus* applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. Or if we consider συναλίζομενος in Acts as a particip. mid. it may be rendered *assembling or gathering them together*, αὐλῆς being understood, occ. Acts i. 4. Comp. ver. 6, and see *Raphelius, Alberti, Wolfius, Welstein*, and *Kypke* on ver. 4, and *Swicer Thesaur.* in συναλίζω.

Συναναβαίνω, from συν together with, and αναβαίνω to go up.

With a dative, *To go up with.* occ. Mark xv. 41. Acts xiii. 31.

Συνανακείμαι, from συν together with, and ανακείμαι to recline, as at meat.

With a dative, *To recline or (speaking agreeably to our custom) to sit, together with at meat.* Mat. ix. 10. Mark ii. 15, & al. freq.

Συναμιμνύμι, from συν together with, and αμιμνύμι to mix, commix, which from ανα emphatic, and μιμνύμι to mix.

To mix together or together with. Hence Συναμιμνύμαι, pass. with a dative following, *To be mixed with*, i. e. *to mix in company with, to associate, converse, or keep company with.* occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14.

Συναναπαυομαι, from συν together with, and αναπαυομαι to be refreshed.

With a dative, *To be refreshed together with.* occ. Rom. xv. 32.

Συνανῶ, ω, from συν with, and ανῶ to meet.

I. With a dative, *To meet with, meet.* Luke ix. 37, & al.

II. With a dative, *To happen to, befall.* occ. Acts xx. 22.

Συνανήσις, ἡ, att. αὐς, ἡ, from συνανῶ. *A meeting.* occ. Mat. viii. 34, Εἰς συνανήσιν τῷ Ἰησοῦ, *To the meeting with Jesus*, i. e. *To meet Jesus*, In occursum Jesu.

Συνανήλαμδανομαι, from συν together, and ανήλαμδανομαι to support, help, which see.

With a dative, *To support or help together, to assist jointly*, "una sublevo, conjuncta opera juvo." *Mintert and Stockius*. occ. Luke x. 40. Rom. viii. 26.

Συναπαῖω, from συν together, and αἰω to lead or carry away.

I. *To lead or carry away together.* Hence Συναπαῖομαι, pass. with a dative, *To be led, or carried away together with.* occ. Rom. xii. 16; where *Welstein* shews that the Greek writers use it in like manner with a dative, for being carried or dragged away to prison with another. Τῶς ταπεινοῖς συναπαῖομενοι, *Led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised*; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. Jam. ii. 5, and see *Wolfius* and *Doddridge*. After all, it should be observed that *Chrysostom* explains the Apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐτελειαν. *Condescending to the poor fare of the mean.*

II. Pass. *To be led or carried away*, in a mental sense. occ. Gal. ii. 13. 2 Pet. iii. 17.

Συναποθνήσκω, from συν together with, and αποθνήσκω, which see.

An obsolete V. whence in the N. T. we have 2 aor. συναπεθανον, infin. συναπεθανειν. See under Αποθνήσκω.

Συναποθνήσκω, from συν together with, and αποθνήσκω to die.

With a dative expressed or understood, *To die together with.* occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See *Welstein* on Mark.

Συναπολλύμι, or abol. Συναπολλω (whence 2 aor. mid. συναπολωμην), from συν together with, and απολλύμι or απολλω to destroy.

To destroy together with. Hence 2 aor. mid. *To perish together with.* occ. Heb. xi. 31.

Συναπεσάλλω, from συν together with, and αποσάλλω to send.

To send together with. occ. 2 Cor. xii. 18.

Συναρμολοῶ, ω, from συν together, and αρμολοῶ, to compact fitly or properly, which from αρμος a neat compace, or system

system of many parts adapted to each other (from *αρω* to adapt, fit), and *λελολα* perf. mid. of *λελω* to collect.

To frame fitly together, to compact harmoniously together. occ. Eph. ii. 21. iv. 16. The V. *ἀρμολοῖω* is used in the *Anthologia*, 'ΗΡΜΟΛΟΓΗΣΕ ταφον, He constructed a neat sepulchre;' and 'ΑΡΜΟΛΟΓΟΤΜΕΝΗ 'ΟΙΚΟΔΟΜΗ is a building neatly compacted. See *Scapula's* Lexicon, and *Wetstein* on Eph.

• *Συναρπαζω*, from *συν* intens. or together with, and *ἀρπαζω* to take, seize.

I. To seize with force or violence. occ. Luke viii. 29.

II. To take or drag by force or violence. occ. Acts vi. 12. xix. 29. So *Demosthenes* De Coronâ, Τῆρας δὲ ΣΤΗΝΗΡΙΑΣΑΝ. They took some by force." See *Elmer* and *Wolffius* on Acts xxvii. 15.

III. *Συναρπαζομαι*, Pass. To be hurried away, as a ship by the violence of the wind. occ. Acts xxvii. 15. The Greek writers, cited by *Wetstein* on the text, apply this V. as also *απαρπαζομαι* and the simple *ἀρπαζομαι*, in the like view, to persons sailing; and *Kypke* cites from *Plutarch*, De Garrul. p. 607, Α. ΝΕΩΣ μὲν γὰρ ἈΡΠΑΓΕΙΣΗΣ ὑπὸ πνεύματος ἐπιλαμβάνονται—For a ship seized by the wind they confine—"

Συναυξανομαι, from *συν* together, and *αυξανομαι* to grow.

To grow together. occ. Mat. xiii. 30.

Συνδεσμος, s, δ, from *συνδω*.

A bond, band, or ligament, that binds things together. In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see *Doddridge* and *Wetstein*.) Eph. iv. 3. Col. ii. 19. iii. 14. *Wetstein* on Col. ii. 19, cites *Galen* using it for a tendon or ligament for the bones.

Συνδω, from *συν* together, or together with, and *δω* to bind.

To bind together or together with. occ. Heb. xiii. 3.

Συνδοξαζω, from *συν* together, and *δοξαζω* to glorify.

To glorify together. occ. Rom. viii. 17.

Συνδoulos, s, δ, ῥ, from *συν* together with, and *δoulos*; a servant.

A servant together with another, a fellow-servant. Mat. xviii. 28. Rev. xix. 10, & al. freq. *Aristophanes* uses this word. See *Wetstein* on Mat.

Συνδρεμω, from *συν* together, and absol. *δρεμω* to run.

To run together. An obsolete V. whence in the N. T. we have 2 aor. *συνεδραμον*. occ. Mark vi. 33. Acts iii. 11.

Συνδρομη, ῆς, ῥ, from *συνδρεμω* perf. mid. of absol. *συνδρεμω* to run together.

A running together, concourse. occ. Acts xxi. 30. So *Athenaus* in *Wetstein* (whom see), Τὸ οἶχλος ΣΤΝΔΡΟΜΗ.

Συρραίσω, from *συν* together, and *ραίσω* to raise.

To raise together or together with. occ. Eph. ii. 6. Col. ii. 12. iii. 1.

Συνεδριον, s, το, from *συνεδρος* a consessor, or assessor, which from *συν* together and *ιδρα* a seat.

An assembly of counsellors or judges, or the place where they assemble (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of The Great * Sanhedrin, or Council of the Jewish nation, consisting of seventy or seventy-two men of the Elders of the People and of the Priests; whence it is called by St. Luke, ch. xxii. 66, Πρεσβυτεριον τε λαο, The Elders of the people; Acts xxii. 5. Το Πρεσβυτεριον; and Acts v. 21, Γερουσια των Ἰων Ισραηλ, the Senate of the Children of Israel: Which latter phrase in the LXX answers to the Heb. זְקֵנֵי בְנֵי יִשְׂרָאֵל, the Elders of the children of Israel, Exod. iv. 29; and this is exactly synonymous with זְקֵנֵי יִשְׂרָאֵל, the Elders of Israel (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by Γερουσια Ισραηλ, or Γερουσια των Ἰων Ισραηλ. The *Συνεδριον* then or *Sanhedrin* of the Jews, mentioned in the N. T. is equivalent to the זְקֵנֵי יִשְׂרָאֵל, Elders of Israel, in the Old; and the learned † *Grotius* is of opinion, that this great Council took it's rise in Egypt, and that seventy Elders of the Israelites were there appointed to manage and regulate

* This name *Sanhedrin*, סנהדרין, is taken from the Talmudical Writers, who apply it not only to the Great Council of the Jews, but also to their inferior Courts of Justice. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek *Συνδριον*. See *Castell's* Lexicon under סנה, and *Raymund Martin*, *Pugio Fidei*, Part ii. cap. 4, § 4, &c. and *Voisin's* Notes.

† See his Note on Mat. v. 23, to which I refer the reader for further satisfaction.

the affairs of the people, so far as the *Egyptian* Kings permitted, in memory of the seventy Heads of *Jacob's* family who first came into *Egypt* (see Gen. xlvii. 27. Exod. iii. 16. iv. 29.); that these seventy *Elders* were afterwards ordained by God to bear the burden of judging the people together with *Moses* (Num. xi. 14—17, comp. Exod. xviii. 18.); and that when no *Judge* was commissioned by immediate divine authority, as *Joshua*, *Gideon*, *Jephthah*, &c. were, recourse was to be had to this *supreme Council*, in causes of the greatest consequence and difficulty, Deut. xvii. 8—13*. He adds, that this *Court* was restored to its ancient dignity by *Jehoshaphat*, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity* (see *History of Susanna*, ver. 41, 50.); was invested with judicial authority by *Artaserxes*, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from *Antiochus Epiphanes*, the supreme authority resided in this *Council* or *Senate*. See 1 Mac. xii. 6, where the High Priest *Jonathan* writes to the *Spartans* in the name of himself and the *Senate*, comp. ver. 35, and ch. xiv. 20. And though † *Gabinus*, the Roman President of *Syria*, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at *Gadara*, *Amathus*, *Jericho*, and *Sephoris*; yet it seems to have recovered it's authority by ‡ *Julius Caesar's* reinstating the High Priest *Hyrcanus* in the sovereignty: And it is evident, from the account we have in the Gospels of our Saviour's last trial, and in the Acts, of the persecution of his Apostles, that the *Sanhedrin* retained a very considerable authority, and even in some cases, a power of judging in causes of life and death, subject however to the control of the Roman governors||. See Mat. v. 22. Acts vi. 8.

* But see the passage, and Qu?

† See *Josephus*, Ant. lib. xiv. cap. 5. § 4. and De Bel. lib. i. cap. 8. § 5. and *Prideaux*, Connect. pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

‡ See *Josephus*, Ant. lib. xiv. cap. 8. § 5, and cap. 10. § 2. and De Bel. lib. i. cap. 10. § 3, and *Prideaux*, Connect. ut sup. An. 47. p. 484.

|| See *Doddridge's* Notes on Mat. xxvii. 2. John xix. 10, (and additional Note to 1st edit.) and on

&c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. *Josephus*, Ant. lib. xx. cap. viii. § 1. and *Universal History*, vol. x. p. 593, Note (P) 8vo edit. It is necessary to observe that the learned writers last cited maintain § “that the Council of Seventy appointed by *Moses* lasted only during the lives of those *Elders*; and that the *Sanhedrin* was a new institution of a much later date.” Their principal argument in support of this opinion is, that ¶ “we do not find one word of such an *high court* either in the times of *Joshua*, of the Judges, or of the Kings, nor even after the *Babylonish captivity*, till the time of the *Maccabees*.” And true it is, that we do not find them mentioned by the name of a *Council*, or *Court of Justice*, before the era just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6, and in *Josephus*, Ant. lib. xiii. cap. 5, § 8, is *Pepera* the *Assembly of Elders* (so 2 Mac. i. 10. iv. 44. xi. 27.); and we have already shewn that this name is equivalent to the Heb. זקני *Elders*; and these זקני are often mentioned, and that as concerned in affairs of the greatest consequence, under *Joshua*, the Judges, and the Kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Jud. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 K. viii. 3. xx. 7, 8. 2 K. xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrins*, or *Courts of twenty-three men* (comp. under *Kap. V.*), but could alone take cognisance in the first instance of the highest crimes, and alone inflict the punishment of *stoning*. This account is confirmed by Mat. v. 22, and illustrates that text.

Ευαγγελια, τα, seems to refer to the successive *Sanhedrins* at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's pro-

Acts vii. 58. ix. 1, and Bp. *Pearce's* Note on John xvii. 31.

§ See Univ. Hist. vol. iii. p. 123, Note (R) 8vo.

¶ See Univ. Hist. vol. iii. p. 418, Note (H.)

phrases

phesies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.

Josephus often uses Συνοδριον for the Grand Sanhedrin at Jerusalem, in which the High Priest presided, Ant. lib. xiv. cap. 9. § 3, 4, and 5, where he is giving an account of Herod's (then a young man) being summoned before that Court.

Συνειδω, or Συνειδω, from συν together with, or intensa. and ειδω or ειδω to know.

I. To know together with another, to be conscious, privy to. occ. Acts v. 2.

II. Συνοιδα, Perf. Mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to oneself, or to one's own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4, Ουδαν γαρ εμαυτω συνοιδα, I am not conscious to myself of any thing (evil). So Libanius, ΕΜΑΤΤΩΙ ΣΤΝΟΙΔΑ ΟΤΑΕΝ; and Horace, in Latin, Nil concire sibi. Καλον, φαυλον, or the like, are sometimes expressed as by Libanius, ΚΑΚΟΝ ΜΕΝ ΕΜΑΤΤΩΙ ΣΤΝΕΙΔΩΣ ΟΤΑΕΝ; by Heliodorus, ΤΟ ΜΗΔΕΝ ΕΑΤΤΩΙ ΣΤΝΕΙΔΟΤΑ ΦΑΤΑΟΝ. See more in Wetstein.

III. To be informed of, made acquainted with, occ. Acts xiv. 6.

IV. Συνιδαν, Particip. 2 aor. Considering, or having considered. occ. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνειδησις, ιος, Att. εως, η, from συνειδω. In general, Conscience.

I. The conscience, or mind itself considered as privy to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience, or mind considered as passing a judgement on a man's own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (απροσκοπων) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. viii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15; comp. 1 Cor. viii. 7; an evil, i. e. an accusing, conscience, Heb. x. 22. On 1 Tim. iv. 2, see under Καυχηριζω.

III. Conscientiousness. Heb. x. 2. 1 Cor. viii. 7,

Τη συνειδησει το ειδωλε, "With conscientiousness of some religious regard to the Idol." Doddridge. Comp. 1 Cor. x. 28, 29.

IV. Conscientiousness, knowledge. 1 Cor. x. 25, Δια την συνειδησιν, "On account of your knowledge, that an idol is nothing." Ver. 27. "On account of your knowledge that the earth is the Lord's." Macknight, whom see.

This N. is once used by the LXX, Eccles. x. 20, for the Heb. נדע thought, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus, * Philo Judæus, and † Eusebius use the particip. perf. neut. συνειδος; instead of it. Michaelis, however, Introduct. to N. T. vol. i. p. 433, edit. Marsh, produces from Josephus, Ant. lib. xvi. cap. 4, § 2, ΣΤΝΕΙΔΗΕΙΝ αλοπωτησαν a guilty conscience; and from Philo, Fragment. 'Η το φαυλα ΣΤΝΕΙΔΗΕΙΣ a conscientiousness of evil." It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305, where Philip, king of Macedon, is said to have been disturbed δια ΤΗΝ ΣΤΝΕΙΔΗΕΙΝ της εις τον ευσεβεστατον υιον αρεσκειας, by the conscientiousness of his unnatural treatment of a most noble-minded son; and in Herodian, lib. vii. cap. 1, who also has the phrase Εκ της ΑΓΑΘΗΣ ΣΤΝΕΙΔΗΕΩΣ, lib. vi. cap. 9, edit. Oxon.

Συνειμι, from συν together with, and ειμι to be.

With a dative, To be with. occ. Luke ix. 18. Acts xxii. 11. But Raphetus observes on Luke ix. 18, that συνησαν may be interpreted approached, came to; and cites Arrian using the particip. fut. συνσομενον with a dative in this sense. Comp. Col. i. 6, and Παρειμι III.

Συνειμι, from συν together, and ειμι to come. To come together, assemble. occ. Luke viii. 4.

Συνεισελθω, from συν together with, and εισελθω to enter in, which see.

With a dative, To enter in together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνεισελθον. occ. John vi. 22. xviii. 15.

Συνεισερχομαι. See under Συνεισελθω. Συνεκδημος, ο, ο, η, from συν together with,

* See Wetstein on John viii. 9.

† Hist. Eccles. p. 204, lin. 49, edit. Reading. and

and *αὐθιμος* one who is absent or hath travelled from his own people or country. Comp. *Εὐθιμω*.

Α fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. viii. 19.

Συναλεκτός, η, ον, from *συν* together, or together with, and *αλεκτός* elected, chosen. Chosen or elected together with, namely to the privileges and blessings of the Gospel. Comp. *Εκλεκτός* III. and *Εκλεκτός* III. occ. 1 Pet. v. 13, where it is applied to the Church of Babylon in respect of other Churches.

Συνελαυνω, from *συν* together, and *ελαυνω* to drive.

To drive together, compel. See under *Συνελαω*.

Συνελαω, ω, from *συν* together, and obsol. *ελαω* to drive.

I. Properly, To drive together, compel.

II. To persuade, urge earnestly. occ. Acts vii. 26, *Συνήλασεν αὐτὸς εἰς αἴτην*, He urged them to peace; where *Wetstein* cites from *Plutarch*, Cæs. p. 728. A. ΣΤΝΕΛΑΤΝΟΜΕΝΟΣ ἀκων Εἰς μάχην—Compelled against his will to fight.

Συνελευθω, from *συν* together, or together with, and obsol. *ελευθω* to come.

To come together or together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) *συνήλθεν*, infin. *συνελθαι*, particip. *συνελθών*, plu-perfect. mid. Attic *συνεληλυθαι*, particip. *συνεληλυθώς*. See under *Συνερχομαι*.

Συνεναίχω, from *συν* together, and obsol. *εναίχω* to bring.

To bring together. An obsolete V. whence in the N. T. we have 1 aor. particip. plur. masc. *συνεναίχοντες*. occ. Acts xix. 19: Comp. *Συμμερω*.

Συνεπιμαρτυρω, ω, from *συν* together with, or at the same time, and *επιμαρτυρω* to testify, or bear witness to, which from *επι* to, and *μαρτυρω* to testify.

To testify, bear witness together or at the same time with. occ. Heb. ii. 4. On which text *Wetstein* cites *Galen* using this decompounded verb; *Clement* also, 1 Cor. § 23, and 43, applies it in the same sense as the Apostle.

Συνεργομαι, from *συν* with, and *εργομαι* to follow, accompany, which from *εργω* to follow, attend, be busy, employed about (see *Homer*, II. vi. lin. 321. II. xv. lin. 555, and *Dammi Lexicon*, col. 691.),

and this perhaps from Heb. עָמַד to work, serve, dropping the 7, which appears in *σπαδός* and *εργός*, an attendant.

With a dative, To attend, accompany. occ. Acts xx. 4.

Συνεργω, ω, from *συνεργός*.

To work together, or construed with a dative, together with, to co-operate with. occ. Mark xvi. 20. Rom. viii. 28, (where see *Wolffius* and *Wetstein*.) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see *Macknight*), Jam. ii. 22.

Συνεργός, υ, ό, η, from *συν* together with, and *εργός* a work.

I. A worker with another, a fellow-worker or labourer. Rom. xvi. 3, 9, 21, & al.

II. A joint-helper or promoter, with a genitive, 2 Cor. i. 24; with a dative, 3 John ver. 8.

Συνερχομαι, from *συν* together with, or together, and *ερχομαι* to come.

I. With a dative, To come together with. Luke xxiii. 55. John xi. 33.

II. With a dative, To come together to, to assemble with. Mark xiv. 53. Absolutely, To come together, meet, assemble. Mark iii. 20. Luke v. 15. John xviii. 20, & al. freq.

III. With a dative, To keep company, converse intimately, with. Acts i. 21.

IV. To come, cohabit, or live together, as man and wife. occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies to have matrimonial commerce together, is clearly proved by the passages produced by *Raphelius*, *Elener*, *Wetstein*, and *Scott*. Nevertheless *Kypke* agrees with those who in Mat. do not confine it to this sense, but understand it as including also the nuptial feast, and the being solemnly brought to the husband's house. For *συνελθειν* in ver. 16, answers to *παπαλαζειν* ver. 20, and 24; and by Luke i. 26, 27, 56, at least about three months, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also *Kypke* shews it is applied by the Greek authors, particularly by *Dionysius Halicarn.* and *Plutarch*. Comp. *Wolffius* and *Wetstein*. But in 1 Cor. vii. 5, six ancient, and two later MSS. for *συνερχεσθε* read *ηρs*, which *Griesbach* has accordingly admitted into the text.

Συνερχη,

Συνεσθίω, from *συν* together with, and *εσθίω* to eat.

To eat with, with a dative. occ. Luke xv.

2. 1 Cor. v. 11.—with the preposition *μετα* and a genitive. occ. Gal. ii. 12.

Συνεσις, *σις*, att. *σις*, *ῆ*, from *συνιμι* to understand.

I. Understanding, knowledge. occ. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7.

II. The faculty of the understanding or intellect. occ. Mark xii. 33.

Συνετός, *ῆ*, *ον*, from *συνιμι* to understand. Understanding, intelligent, prudent. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19.

Συνευδοκῶ, *ω*, from *συν* together with, and *ευδοκῶ* to think well, which see.

I. To think well together with another, to consent, agree. occ. 1 Cor. vii. 12, 13.

II. Joined with a dative of the thing, To consent to, approve of, be well pleased with. occ. Luke xi. 48. Acts viii. 1. xxii. 20.

III. With a dative of the person, To be well pleased with, to agree with, and take complacency in. occ. Rom. i. 32.

Συνσυναχέσθαι, *εμαι*, from *συν* together with, and *συναχέσθαι* to feast, especially luxuriously, which from *εὖ* εἶναι *faring well*, or from *εὖ* well, and *οχη* food, which from *εχω* to sustain.

With a dative, To feast together with. occ. 2 Pet. ii. 13. Jude ver. 12.

Socrates, appealing to the etymology of the V. *συναχέσθαι*, applied it to those who ate not luxuriously, but properly, *Ελασε δε και ως το ΕΤΟΧΕΙΣΘΑΙ εν τη Αθηναίων γλωττῇ εσθιειν καλοειτο το δε ΕΤ προσκεισθαι ερη, επι τω ταυτα εσθιειν, ατινα μητε την ψυχην μητε το σωμα λυποει μητε δυσευρεια ειη. Ως και το ΕΤΟΧΕΙΣΘΑΙ τοις ΚΟΣΜΙΩΣ ΔΙΑΙΤΩΜΕΝΟΙΣ ανιθει.* He said that the word *συναχέσθαι*, in the language of the Athenians, imported eating; and that the *εὖ* well, was added that men might eat those things which hurt neither the soul nor the body, and which are easily met with. So that he attributed the term *συναχέσθαι* to those who lived moderately and properly." Xenophon, Memor. Socrat. lib. iii. cap. 14. § 7.

Συνεπισημι, from *συν* together, and *επισημι* to come upon, assault.

To come upon or assault together. occ. Acts xvi. 22.

Συνεχω, from *συν* intens. and *εχω* to have.

I. To hold, hold fast. Luke xxii. 63.

II. To straiten, confine, as the thronging of the people did Christ. occ. Luke viii. 45.—as the Roman armies were to straiten Jerusalem. occ. Luke xix. 43.

III. **Συνεχόμεαι**, Pass. To be in a mental strait, to be straitened or distressed in mind. occ. Luke xii. 50. Phil. i. 28. Comp. *Συνοχη*.

IV. To constrain, bind. occ. 2 Cor. v. 14. "constringit, strictos tenet," Scapula, whom see. So the modern Greek version, *συσφιζει*.

V. **Συνεχειν τα ωτα**, To hold, stop the ears. occ. Acts vii. 57. So Plutarch in *Wetstein*, *ΕΠΙΕΧΟΜΕΝΟΣ ΤΑ ΟΤΑ ταις χειρσιν*, Holding his ears with his hands."

VI. **Συνεχόμεαι**, Pass. To be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5, where *Diodati*, *era sospinto dallo spirito*, was impelled by the spirit: so *Martin's French Translation*, *étant poussé par l'esprit*; both evidently referring *τῷ πνεύματι* to the Holy Spirit. See *Doddridge*. Comp. also *Whitby*. But observe, that five MSS, three of which ancient, for *πνεύματι* here have *λαλῶ*, which *Griesbach* admits into the text; and the *Vulg.* renders the expression by *instabat verbo*, was earnestly employed in (preaching) the word, whence *Bp. Peuce*, (whom see) collects that the true meaning of *συνεχόμεαι* is, *unà cum illis instabat vel implicabatur, he together with them* (i. e. *Silas and Timotheus lately arrived*) was earnestly employed.

VII. **Συνεχόμεαι**, Pass. To be holden, detained, or afflicted with, i. e. To be sick of, a distemper, *detineri morbo*, occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in *Wetstein* on Mat. iv. 24.

VIII. **Συνεχόμεαι**, Pass. To be seized with, or rather, To be under the influence of, fear. occ. Luke viii. 37. So *Menander*, of the envious man, *ΣΤΝΕΧΕΤΑΙ ΑΤΤΙΑΙΣ αει*. He is always possessed by sorrows." Edit. *Cleric*. p. 218, lin. 147.

Συνηδομαι, from *συν* with, and *ἡδομαι* to be pleased, pass. of *ἡδω* to please, delight, which see under *ἡδω*.

I. With a dative, In the Greek writers most commonly,

commonly, *To congratulate*. See *Elsner* and *Wetstein* on Rom.

- II. With a dative, *To be pleased or delighted with, to delight in*. occ. Rom. vii. 22. *Elsner* has observed that *Euripides* uses it in this sense, *Medea*, lin. 136,

Οὐδὲ ΣΤΗΝΗΘΟΜΑΙ, Γυναι,
ΔΑΓΕΞΙ θυματοσι—

Nor, Madam, with thy afflictions of this house
Am I delighted.—

Συνήθεια, ας, ἡ, from *συνήθης* accustomed, which from *συν* with, and *ἥθος* a custom.

A custom, a common custom. occ. John xviii. 39. 1 Cor. xi. 16.

Συνηλικιωτής, ε, ὁ, from *συν* together, and *ἡλικιωτής* one of the same age, which from *ἡλικία* age.

One of the same age with another. occ. Gal. i. 14. *Diodorus Siculus*, cited by *Wetstein*, uses this word.

Συνθάπτω, from *συν* together with, and *θάπτω* to bury.

Joined with a dative, *To bury together with*. occ. Rom. vi. 4. Col. ii. 12.

Συνθλάω, ω, from *συν* intens. and *θλάω* to break, a word formed from the sound, like *crash*, &c. in English.

To break, break in pieces, confringo. occ. Mat. xxi. 41, Luke xx. 18.

Συνθλίβω, from *συν* intens. and *θλίβω* to press.

To press upon very much, to throng. occ. Mark v. 24, 31.

Συνθρᾶννύω, from *συν* intens. and *θρᾶννύω* to break to pieces, enervate, which from Heb. חָרַן to tear in pieces.

To break, enfeeble, weaken. occ. Acts xxi. 13, where Vulg. affligentes, i. e. says *Wetstein*, “*animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble*.” So *Plutarch* uses *καλακχλάν*,

and *συνθρίψειν τὴν διανοίαν*; and *καλακχλάν τὴν ψυχὴν*; and the Latins frangere and infringere animum (see *Elsner*); and *Plato* in *Wetstein* has τὰς ψυχὰς ΑΠΟΤΕΘΡΥΜΜΕΝΟΙ. Comp. *Kypke*.

Συνίστω. See *Συνίστημι* III.

Συνίστημι, from *συν* together, or together with, and *ίστημι* to send or put.

I. Properly, *To send or put together*.

II. *To attend to, to mind*; q. d. *to put with, or to, one's mind*. Mat. xiii. 19. The V. is used in the like sense not only by the LXX, Ps. v. 1. xxviii. 5. xli. 1. l. 22;

but also by *Homer*, II. ii. lin. 26. *Νῦν δ' ἐμὲθεν ἔτνες ὤκα*, But now mind, or attend to, me immediately;” so *Didymus*’s Scholium, *ἀκούον, νοήσον, hearken, mind*. Comp. Schol. on *Odys.* i. lin. 271. Hence

III. *To understand*. Mat. xiii. 13, 14, & al. freq. Observe that *συνίστημι* in the former text is properly the 3d pers. plur. from *συνίστω*; and it is not unusual (as *Stockius* well observes) for verbs in *μι* to borrow forms from the correspondent verbs in *ω*, *εω*, and *οω*, preserving the reduplication in the present and imperfect. In 2 Cor. x. 12, three ancient Greek MSS, and three Latin ones, together with the printed Vulg. omit the words *α συνίστημι*, which are also rejected by *Mill*, and marked by *Griesbach* (whom see) as probably to be omitted. But on this very difficult text comp. *Wolffius* and *Kypke*.

Συνίσταω, from *συν* together with, and *ίσταω* to set, place.

Properly, *To place together with*, thence *to commend, recommend*. It is construed either absolutely or with a dative following. occ. 2 Cor. iii. 1. v. 12. x. 12. Comp. under *Συνίστημι* IV.

Συνίστημι, and *Συνίσταω*, ω, from *συν* together with, and *ίστημι* or *ίσταω* to set, place.

I. *To set or place together with*; hence in the perf. act. joined with a dative, *to stand together with*; whence the particip. perf. act. plur. masc. *συνεστῶτας*, by contraction for *συνεσταστας*, which, by the Ionic dialect, for *συνεστηστας*, or *συνεσταστας*. occ. Luke ix. 32.

II. *To stand together, stand*. occ. 2 Pet. iii. 5, Eng. Translat. *And the earth & ὕδατες καὶ δι’ ὕδατος συνεστῶσα*, standing out of the water and in the water, namely, at the * first formation, Gen. i. 6, and at the height of the flood, Gen. viii. 2, when things were reduced to the same circumstances as at the formation, i. e. when the inward and outward expansion had formed a solid shell of earth between two spheres of water; *Δι’ ὧν*, By which waters thus situated, the world which then was, i. e. the earth with its inhabitants (comp. Gen. vi. 13. 2 Pet. ii. 5.) being overflowed with water, *αὐτὸ αἶθερ* was destroyed.

* See *Pike’s Philosophia Sacra*, p. 112, 113, and *Catcott’s Treatise on the Deluge*, p. 48, 49, 1st edit. and p. 87, 88, 2d.

On the above passage of St. Peter observe that *συνεωσα* is the particip. perf. fem. according to the Attic dialect, which, from *εσηα* or *εσαα*, the perf. of *εσημι*, forms the particip. *εσως*, contract. for *εσaws*, and declines *εσως*; thus: Sing. nom. *εσως*, *εσωσα*, *εσως*; Gen. *εσωτος*, *εσωσης*, *εσωτος*, &c. &c. Instances of this kind are very common in the Attic writers. Thus in *Isocrates*, Ad Demon. cap. 1, we have particip. perf. plur. fem. accus. *διεσωσας*; cap. 2. sing. nom. *καθεσωσα*. Comp. *Ενεσωσας*, 1 Cor. vii. 26.

III. To consist, subsist. occ. Col. i. 17. On which text *Raphelius* cites a very remarkable passage from *Aristotle*, De Mundo, where the V. *συνεσχηκεν* is applied in a like sense, as by the Apostle, to the formation and preservation of all things by God. Λοιπον δη περι της των όλων συνεκτικης αιτιας κεφαλαιωδες ειπεν. Αρχαιος μεν εν τις λοδος και παλιος εστι πασιν ανθρωποις, ως εκ Θεου τα παντα και δια Θεου ημιν ΣΤΝΕΣΤΗΚΕΝ. εδεμια δε φυσικη αυτη καθ' εαυτην αυταρχης, ερημωθεισα της εκ τριβης σωτηριας. It now remains that we speak briefly concerning that cause which preserves all things. There is then a certain ancient tradition common to all mankind, that all things subsist or consist from and by God; and that no kind of Being is self sufficient, when alone, and destitute of his preserving aid." See also *Wolfius*.

IV. To commend, recommend, i. e. make acceptable or illustrious. occ. Rom. iii. 5. v. 8. 2 Cor. iv. 2. x. 18. xii. 11. So *Longinus*, De Sublim. sect. xxxiv. "But if *Demosthenes* had attempted to write a little oration about *Phryne* or *Athenogene*, εις μαλλον αν υπερειδην ΣΤΝΕΣΤΗΘΕΝ, he would have recommended *Hyperides* still more." See *Wetstein* on Rom.

V. To commend, recommend, commit to the care or kindness of another. Rom. xvi. 1. *Plutarch* and *Aristides*, cited by *Wetstein*, apply it in the same sense.

VI. To shew, prove, approve, manifest. occ. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. *Wetstein* on Rom. iii. 5, shews it is used in this sense by *Demosthenes* and others of the Greek writers.

Συνοδοεω, from *συν* together with, and *οδεω* to journey, which from *οδος* a way.

With a dative, To journey or travel together with. occ. Acts ix. 7.

Συνοδια, ας, η, from *συν* together, and *οδος* a way.

A company of persons journeying or travelling together. occ. Luke ii. 44. In the Greek writers it frequently signifies, a travelling together, and also the companions of a journey. See *Wetstein* and *Kypke*. *Συνοιδα*, Perf. Mid. of *συνειδω*, which see.

Συνοικεω, ω, from *συν* together with, and *οικεω* to dwell.

To dwell or cohabit with. occ. 1 Pet. iii. 7.

On which passage *Wetstein* produces a great number of instances where the Greek writers apply it in like manner to matrimonial cohabitation or dwelling together.

Συνοικοδομεω, ω, from *συν* together, and *οικοδομεω* to build.

To build or build up together. occ. Eph. ii. 22.

Συνομιλεω, ω, from *συν* together with, and *ομιλεω* to talk, converse.

With a dative, To talk or converse with. occ. Acts x. 27.

Συνομορεω, from *συν* together, and *ομορος* bordering together, from *συν* together, and *ομορος* bordering, adjoining, which from *ομς* together, and *ορος* border, bound.

With a dative, To adjoin, or be adjoining to. occ. Acts xviii. 7.

Συνορχη, ης, η, from *συνερχω* to straiten, distress, which see.

Distress. occ. Luke xxi. 25. 2 Cor. ii. 4.

Συντατρω, from *συν* intens. and *τατρω* to order.

To charge, command, order. occ. Mat. xxvi. 19. xxvii. 10.

Συντελεια, ας, η, from *συντελεω*.

A finishing, consummation, end. Mat. xiii.

39. Heb. ix. 26, & al. On Mat. xxiv.

3. xxviii. 20, see under *Αιω* VI.

Συντελεω, ω, from *συν* intens. and *τελεω* to finish.

I. To finish entirely, end, make an end of. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27.

II. To accomplish, perform. occ. Mark xiii. 4. Rom. ix. 28; where *Elder* observes that *λολον συντελειν* is to perform what was determined, which *Diodorus Siculus* expresses in like manner by ΣΤΝΤΕΛΕΞΑΙ το δοξαν.

III. To complete, perfect, make, perficio. occ. Heb. viii. 8.

Συνιμνω,

Συλίσσω, from *συν* intens. and *λίσσω* to cut. To cut short, i. e. execute speedily. occ. Rom. ix. 28, twice; where see *Elsner* and *Wolfius*.

Συλίσσω, from *συν* together with, and *λίσσω* to be.

With a dative, To be or meet with, so to get to or at. An obsolete V. whence in the N. T. we have 2 aor. infin. *συνλίσσιν*. occ. Luke viii. 19, *Συνλίσσιν αὐτῷ*, "Cum eo congregari." *Castalio*. So *Herodotus*, lib. iv. cap. 14. *ΣΥΝΤΙΤΧΕΙΝ*—"ΟΙ, To have met him, occurrisse," *Steph.* For more instances from the Greek writers see *Kypke*.

Συλίσσω, *ω*, from *συν* intens. and *λίσσω* to observe, preserve.

I. To preserve safely. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat eum, *Worsley* and *Campbell*, protected him. See *Campbell's* Note, and *Wolfius*.

II. To keep carefully, in mind. occ. Luke ii. 19. Comp. ver. 51, and *Διαλίσσω*.

Συνίστημι, from *συν* together, and *τίθημι* to put.

I. Properly, To put together.

II. *Συνίσταμαι*, 2 aor. mid. To agree together. occ. Acts xxiii. 20. So *συνοσθίζω*, pass. indic. pluperf. 3 pers. plur. had agreed together. occ. John ix. 22.

III. *Συνίσταμαι*, To agree, bargain. occ. Luke xxii. 5.

IV. *Συνίσταμαι*, To agree, assent to. occ. Acts xxiv. 9.

Συνομιος, Adv. from *συν* and *ομιος*; concise, brief, which from *συντομία* perf. mid. of *σύντημι*, which see.

Concisely, briefly. occ. Acts xxiv. 4. So *Scapula* observes that *Demosthenes* and *Isocrates* often use the phrase *συντομῶς αὐτῷ* to speak briefly. See also *Wetstein*.

Συρίζω, from *συν* together, and *ρίζω* to run.

To run together. occ. 1 Pet. iv. 4. Comp. *Συνδραμῶ*.

Συνρίπτω, from *συν* intens. and *ρίπτω* to break.

I. To break, break in pieces, contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27.

II. To bruise. occ. Luke ix. 39, (where see *Kypke*.) Rom. xvi. 20. Mat. xii. 20. which is a citation from Isa. xlii. 3, where the Heb. word answering to *συν-*

λεττούμενος is *דָּחַס* dashed, bruised; Rom. xvi. 20, refers to Gen. iii. 15, where the correspondent Heb. word is *דָּחַס* to overwhelm*.

III. In the passive, To be broken or contrite in heart. occ. Luke ix. 18, which is a citation of Isa. lxi. 1, where the LXX use the same word *συνλεττούμενος* for the Heb. *דָּחַס* broken, or to be broken. So *Polybius*, *Τὰ μὲν πλεονέκτη* ΣΤΝΕΤΙΒΗ ΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, The common people were broken or dejected in mind." See more instances of the like application of the V. by the Greek writers in *Raphelius*, *Wetstein*, and *Kypke*.

IV. To shake, agitate, rub together. Thus several eminent Commentators explain it Mark xiv. 3, alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquefy and improve the perfume it contained. "Shaking of liquids of that nature, says † *Blackwall*, does break and separate their parts; and *συνρίπτω* is an excellent word for this purpose. To this sense we have the following passages.

|| *Et flos excusso cinama fusa vitro*—

§ *—quod fracta magis redolere videntur Omnia, quod contrita,*"——

The simple V. *ρίπτω* signifies to rub, as well as to break. Thus *Æschines*, cited by *Scapula*, uses *τρίψαι τὴν κεφαλὴν* for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound *προσρίπτω* to rub, as gold against a touch-stone. I must, however, confess that I have not yet found any undoubted instance of *συνρίπτω* signifying to shake, or rub together; though I would not be positive that it is not applied, Luke ix. 39, to the evil spirit's shaking or convulsing the demoniac. Comp. also Bp. *Pearce* and *Campbell* on Mark.

Συνρίμμα, *αἶος*, *το*, from *συν* and *ρίμμα* perf. pass. of *συνρίπτω*, which see.

* See Heb. and Eng. Lexicon, under *דָּחַס*, and Note.

† *Knatchbull, Hammond, Whitby.*

‡ *Sacred Classics*, vol. ii. p. 166.

|| *Martial*, Epigram. 3, 4. p. 128, in *Us. Depl.*

§ *Lucret.* lib. iv. ver. 700, 701.

A breaking

A breaking to pieces, destruction. occ. Rom. iii. 16.

Συλποφος, α, δ, from *συντερπεσθαι* perf. mid. of *συντερπεω* to *breed up together*, which from *συν* together with, and *τερπεω* to *breed up*.

Bred up or educated together with. occ. Acts xiii. 1. On which text *Raphelius* and *Wetstein* produce several passages from *Polybius* where that historian applies the phrase *Τὸ βασιλεως ΣΥΝΤΡΟΦΟΣ*, to persons who had been *bred up with Kings*, as their companions and playfellows in their youth. So in Mac. ix. 29, mention is made of one *Philip*, as the *ΣΥΝΤΡΟΦΟΣ* of King *Antiochus Epiphanes*.

Συνδύχασι. See under *Συνδύχω*.

Συνυποκρινομαι, from *συν* together with, and *υποκρινομαι* to *feign, dissemble*.

With a dative, *To dissemble*, or rather to *feign together with*, unā simulo. occ. Gal. ii. 13. This decompounded V. is used in the same sense by *Polybius*. See *Raphelius* and *Wetstein*.

Συνυπερσῶ, ω, from *συν* together, and *υπερσῶ* to *help*, q. d. to *work under* another, from *υπο* under, and *απερ* a work.

To help together. occ. 2 Cor. i. 11. *Lucian*, Bis. Accusat. tom. ii. p. 322, applies the Attic *Συνυπερσι* in the same sense.

Συνωδιω, from *συν* together, and *ωδιον* to *be in pain*, properly as a woman in travail or labour, which see.

To be in the pains of travail or parturition together, to travail in pain together. occ. Rom. viii. 22. This V. is used both by *Euripides* and *Porphyry*. See *Wetstein*.

Συνωμοσια, ας, η, from *συνωμω* (obsol.) to *swear together, conspire by oath*, which from *συν* together, and *ομω* to *swear*.

A conspiracy confirmed by oath, conjuration. occ. Acts xxiii. 13, where see *Wetstein*.

Συροφονισσα, ας, η, from *Συροφονιξ*, *μος*, δ, a *Syrophenician*, an appellation used by *Lucian*, Deor. Concil. tom. ii. p. 951, as *Syrophenia* likewise is by *Juvenal*, sat. viii. lin. 159, 160. It is a compound of *Συρος* a *Syrian*, and *φονιξ* a *Phenician*. Comp. under *φονιξ*.

A Syrophenician woman. occ. Mark vii. 26. *Phenicia* was in these days reckoned a part of *Syria*; see *Strabo*, lib. xvi. p. 1986, cited by *Wetstein*, who observes that the

Evangelist calls the woman a *Syrophenician*, to distinguish her from the *Libo-phenicians*, or *Carthaginians*, who were better known to the *Romans*. Very many MSS cited by *Wetstein* and *Griesbach* (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have *Συραφονισσα* or *Συροφονισσα*, which latter reading they prefer to the common one: but by the passages *Wetstein* himself cites, *Συροφονισσα* seems more agreeable to the analogy of the Greek language: thus *Homer*, *Odys.* xv. lin. 416, *Τυρη φονισσ'* i. e. *φονισσα*; and *Herodotus*, lib. viii. cap. 118, *Εστ' ητος φονισσῆς*, On board a *Phenician ship*. To which I add *Herodian*, lib. v. cap. 4. edit. *Oxon.* ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, a *Phenician by nation*; nor do I recollect to have ever read in any Greek writer *φονισσα*, *φονισσης*, or *Συροφονισσα*, &c. The numerous MSS above mentioned, however, certainly ought to have their proper weight; and it may be justly said that *Συροφονισσα* might be more easily corrupted into *Συροφονισσα*, a word of a more usual termination, than vice versâ.

Συρτις, ιος, att. *σως*, η, from *συρῶ* to *draw*. *A quick-sand, or sand-bank, a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most Interpreters understand either the *Greater* or the *Lesser Syrtis* on the *African shore*, well known, both in ancient and modern times, for the destruction of mariners and vessels. But the learned Mr. *Bryant*, in his *Observations and Enquiries*, &c. page 48, Note (8), remarks, that "in our best charts of the *Mediterranean* there is laid down a *shelf* or *sand* not far from the *Island Clauda*; and that this may possibly be the *Syrtis*, they were in fear of. It lies to the south a small matter out of their course, which must have been to the north of it."

ΣΤΡΩ, from the Heb. *סר* or *סור* to *turn aside, decline*, and in *Hiph.* to *remove*.

To draw, drag, whether of things, occ. John xxi. 8. Comp. Rev. xii. 4,—or of persons, occ. Acts viii. 8. xiv. 19. xvii. 6. *Wetstein* on Acts viii. 3, cites from *Arrian*,

rian, Epictet. lib. i. cap. 29, ΣΤΡΗ: es vo δεσμωτηριον, You shall be dragged to prison;" and on Acts xvii. 6, from Lucian, Lexiph. tom. i. p. 962, ΣΤΡΟΥ-ΣΙΝ—ΕΠΙ την αρχην, They dragged before the magistrate."

Συσταρασσω from συν iutens. and σπαρασσω to convulse.

To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20, is σπαραξεν. See under Σπαρασσω II.

Συσσημον, υ, το, from συν together with, and σσημα a sign.

A sign or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See Elsner, Wetstein, and Kypke. So in the LXX, Jud. xx. 38, 40, it answers to the Heb. מִנְיָן and מִנְיָן an elevation or pillar of smoke; and Isa. v. 26, & al. to מִנְיָן an ensign.

Συσσωμος, υ, δ, η, και το—ον, from συν together with, and σωμα a body.

Of the same body, united in the same body. occ. Eph. iii. 6.

Συσσασιας, υ, δ, from συσασιαζω, to join in a sedition with, to raise a sedition or insurrection together with, which from συν together with, and σασιαζω to raise or excite a sedition, and this from the N. σασις a sedition, which see.

A partner or companion in sedition or insurrection, a fellow-insurgent or -seditious. occ. Mark xv. 7.

Συσταλικος, η, ον, from συνιστημι to commend.

Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. lib. ii. cap. 3, has Γραμματα ΕΤΕΤΑΤΙΚΑ, commendatory letters."

Συσταυρω, ω, from συν together with, and ταυρω to crucify.

To crucify together with, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ. occ. Rom. vi. 6. Gal. ii. 20.

Συστello, from συν together, and σello to send, or, as it sometimes signifies, to contract.

I. To swathe or wind up a dead body for burial. occ. Acts v. 6. So the Syriac

version, שָׁרָן * swathed up; and on this passage Grotius observes that not only περιεβαλειν is used for wrapping up a dead body in burial-swathes, mortuum fasciis involvere, in Tobit xii. 14, or 13; and by Euripides, Plutarch, and Homer (see Odyss. xxiv. lin. 292.); but that συσβαλειν likewise is thus applied by Euripides, Troad. lin. 378. See also Ecclus. xxxviii. 16, Wetstein and Suicer Thesaur. on the word.

II. Συσελλομαι, Pass. To be contracted, be short of time. occ. 1 Cor. vii. 29.

Συσεναζω, from συν together, and σεναζω to groan.

To groan together. occ. Rom. viii. 22.

Συσειχω, ω, from συν together, and σειχω to proceed in order, or σειχος an order, or series.

To go together, "i. e. in the same order or file, suppose it in this manner:

These are all in one file.	Old Covenant	Opposed to	New Covenant	These in the other file.
	by Moses		by Christ	
	Bondage		Liberty	
	Hagar		Sarah	
	Ishmael		Isaac	
	Law in Sinai		Gospel from heaven	
	Jerusalem that now is		Jerusalem above	
	Jews that embrace circumcision		Christians baptized	

Now the Apostle placeth Sinai and Jerusalem in the same file under Bondage." Bp. Fell's Note, where see more. Raphaelius remarks, that συσειχω is properly a military term, and shews that Polybius uses it for soldiers being in the same file, as he does συζυγω for their being in the same rank. See also Scapula in συσυχης, & seqt.

Otherwise συσειχω may be rendered to answer to, to agree with, to be like, i. e. in respect of servitude or bondage. So Raphaelius observes that Polybius uses συσειχα and ὁμοια, as synonymous words. occ. Gal. iv. 25, where see Wolfius and Stanhope on the Epistle for the fourth Sunday in Lent; and observe that if a comma be placed after the first Αἰσα, and the sentence Το γαρ Αἰσα Σιναι οὐκ εἰσιν εν τη Αἰατια, For this word Agar

* See Fuller, Miscell. lib. vi. cap. 18, and comp. Heb. and Eng. Lexicon in שָׁרָן, whence Syriac means

means *mont Sina in Arabia*, be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word *هجر* (softened into *هجر* or *Ayag*) signifies *a rock*; and *Harantius*, cited by *Eusching*, says, Hagar was still the Arabic name for *Sina*, when he travelled into Palestine*.

Συσπαιώνης, *u, δ*, from *συν* together with, and *σπαιώνης* a soldier.

A fellow-soldier. occ. Phil. ii. 25. Phil. iem. ver. 2.

Συσπαω, from *συν* together, and *σπαω* to turn.

To turn, roll or gather together into a bundle. occ. Acts xxviii. 3, where *Chrysostom* explains *συσπείωντος* by *συνλίσσας*, collecting; and *Wetstein* cites from *Hezychius*, *ἀναθύνων σπινθον* ΣΥΣΤΡΕΨΑΝΤΕΣ, gathering up a bundle of thorns.

Συσπρόβη, *ης, η*, from *συν* together, particularly a mob, or tumultuous concourse, as the verb is applied by *Aristotle*. See *Scapula*.

I. A tumultuous concourse, an uproar. occ. Act. xix. 40. The N. is used in the same sense in *Polybius*, cited by *Wetstein*, who shews that the passive V. *συσπρόβηται* is frequently applied by the purest Greek writers both to a regular and to an irregular assembly of men.

II. A conspiracy. occ. Acts xiii. 12. The LXX use it in the same sense, 2 K. xv. 15, for the Heb. *קשר*.

Σσχημαλίζω, from *συν* together with, and *σχημαλίζω* to form, fashion, from *σχημα* a form, fashion.

With a dative following, To conform to. occ. Rom. xii. 2. 1 Pet. i. 14. *Plutarch* uses this V. in the same sense with the preposition *προς* following. See *Wetstein*.

Σφαγή, *ης, η*, from *σφαλά* perf. mid. of *σφαζω*. Slaughter. occ. Acts viii. 32. Rom. viii. 36. Jam. v. 5, where see *Wetstein*.

Σφασιον, *u, το*, from *σφαλά* perf. mid. of *σφαζω*.

A victim which is slaughtered. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. *זבח* a victim; but also by *Thucydides*, lib. vi. cap. 69. ΣΦΑΓΙΑ *πρωτοφρον*

τα νομιζόμενα. They offered the customary victims." See more in *Wetstein*.

ΣΦΑΖΩ, or ΣΦΑΤΤΩ. Most of the derivative tenses, and especially all those that are used in the N. T. may be deduced indifferently from the one or the other of these two verbs. The former V. however, may be best derived from the Heb. *זבח* to slay for sacrifice or food, to which it answers in the LXX, Ezek. xxxiv. 3; the latter from *שפך* to shed or drain off the blood of men or animals in sacrifice or otherwise, for which the tenses of *σφαζω* or *σφαττω* are often used in the LXX.

I. To kill by violence, slay, as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. To slay, slaughter, as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. To smite or wound mortally. occ. Rev. xiii. 3.

ΣΦΟΔΡΟΣ, *α, εν*, from the Heb. *עזר* to move quickly, rush hastily.

I. Moving impetuously, vehement, violent, "vehemens, qui impetu fertur, validus, vegetus." *Scapula*. It seems properly to import motion, and is thus applied by the LXX to the wind for the Heb. *קור* strong, violent; to the waters of the Red Sea for the Heb. *יָם סוּף* strong, mighty, Exod. xv. 10; so for the Heb. *עוֹץ* strong, forcible, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. Σφοδρά, Neut. Plur. used adverbially, Vehemently, exceedingly, very much. Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the positive degree, to express the superlative, as Mat. ii. 10, *μᾶλλον σφοδρά*, very or exceeding great; so Mark xvi. 4, *μᾶλλον σφοδρά*; and Luke xviii. 23, *πλεσιος σφοδρά* very rich. The expressions of this kind seem *hellenistical*, and are very common in the LXX, where they answer to adjectives with the Heb. *מאד* very, very much, placed in like manner after them; as in Exod. ix. 3, *מאד מר*, LXX *μᾶλλον σφοδρά*; Gen. xiii. 2, *מאד כבד*, LXX *πλεσιος σφοδρά*; but as in one passage of the N. T. Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1.

Σφοδρως, Adv. from σφοδρος.

Vehemently, violently. occ. Acts xxvii. 18, U u Σφραγίζω,

* See *Kopp's* Greek Testament (cited in *Maty's* Review for May 1783, p. 356.), and *Michælis* Suppl. ad Lexic. Heb. p. 498.

Σφραγίσκω, from σφραγίς.

I. To seal, set a seal upon, for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. Hence

II. To secure. occ. Rom. xv. 28.

III. To seal, or set a seal, for confirmation or attestation. It is applied spiritually, John iii. 39, "voucheth [or attesteth] the veracity of God," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. For him hath God the Father sealed σφραγίσκω, i. e. authorized with sufficient evidence, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 K. xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under Σφραγίσκω III. and comp. below under Σφραγίς IV.

IV. To seal, or set a mark upon; as it was usual to do on the bodies of servants and soldiers, particularly on their foreheads and hands, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4, and see Vitringa on Rev. vii. 2, 3, and his Observ. Sac. lib. ii. cap. 15, § 8, &c. and Heb. and Eng. Lexic. in mñ I. occ. Rev. vii. 3, 4; 5; 6, 7; 8.

V. In the two last mentioned senses it is applied to the sealing of Christians with the Holy Spirit. occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "sealing was used not only as a mark of distinction of what belongs to us from what is others, but also for confirmation." See more in his Note.

VI. To seal a book imports the secrecy and distant futurity of the events therein foretold. See Dan. xii. 4, 9. So on the other hand St. John is ordered, Rev. xxii. 10, not to seal the words of the prophecy of this book, because the time (in which they shall begin to be accomplished namely) is nigh. See Daubuz and Vitringa on the place. So Rev. x. 4, to seal is to keep secret. Comp. under Σφραγίς I.

The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ἰδος, ἡ, q. σφραγίς, from σφραγίσκω perf. mid. of σφραγίσκω to fence, guard, secure, as a seal does a letter; or &c.

I. Properly, A seal, i. e. a piece of wax or the like impressed with a certain mark,

and affixed to somewhat else. Thucydides, cited by Wetstein on Rev. v. 1, uses it in this sense; and thus it is applied to the seven seals of that mystical book, mentioned Rev. ch. v. and vi. of which, says Bp. Newton *, "we should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly a volume consisting of seven volumes, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because a book, i. e. a roll or scroll (comp. under Ἀναγνώσκω), whilst sealed, cannot be read (comp. Is. xxix. 11.), hence the seals of this prophetic book denote the secrecy and indeed the difficulty of accomplishing the events therein described (see Rev. v. 3, 4, 6.); and the successive opening of the seals imports the successive accomplishment of those events.

II. A seal, the instrument with which the impression is made. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes that "the bearing of a seal is a token of an high office, either by succession or deputation. Thus in Gen. xli. 42, Pharaoh, making Joseph his steward, gives him his ring, that is, his seal, as Josephus the historian explains it, † ΣΦΡΑΓΙΔΑ τῆς χρυσοῦς τῆς αὐτοῦ. The like example we have in the book of Esther, ch. viii. 2, [comp. ver. 10. ch. iii. 10.] and in Josephus, lib. xi. cap. 6. [§ 12, edit. Hudson]: Antiochus, declaring his son successor in his kingdom, sends him his ring or seal likewise, 2 Mac. vi. 14, 15. Josephus, lib. xii. cap. 14. [or cap. 8; § 2, edit. Hudson.] Another example may be seen in the same author, lib. xx. cap. 2. [§ 3; edit. Hudson].—Thus in Aristophanes the taking away of the ring signifies the discharging of a chief magistrate.

|| Καὶ τὴν ἀποδοῦναι τῇ βασιλείᾳ, ὡς καὶ τὴν
Μετὰ ταῦτα.

And a little after the giving of a ring to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἡμῶν δὲ τὴν αὐτὴν ἀποδοῦναι μετὰ.

* Dissertations on the Prophecies, vol. iii. p. 49.

† "Archæol. lib. ii. cap. 3." [cap. 5, § 7, edit. Hudson.]

|| "Aristoph. Equit."

But

But to give no more examples, which are obvious, this makes the *Onirocritics* decide in general, ch. 260. Το δακτυλίδιον εις κυρσιν βασιλειας κρινεται, A ring is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by *Drubuz*, it may not be amiss to add, that the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Privy Seal, and the Secretaries of State, among us, are appointed by the King's delivering to them the seals of their respective offices.

III. An impression made by a seal, a mark. occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγιζω IV.

IV. Since seals were used for confirmation or attestation (comp. Σφραγιζω III.), hence St. Paul, Rom. iv. 11, calls circumcision Σφραγίδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his Apostleship, 1 Cor. ix. 2.

V. An inscription, as on a seal. occ. 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no figure nor image, but only an inscription; so the Persians "in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the *Khoran*." *Hanway's Travels*, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using Σφραγίς for an inscription. See *Wolffius* on 2 Tim. ii. 19, and *Harmer's Observations*, vol. ii. 461, 2. "The expression, says *Doddridge* on 2 Tim. ii. 19, is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons of whom, and the purposes for which, the structure is raised: And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription."

Σφυρον, α, το.

The ancle-bone, and Σφυρα, τα, The ancle-bones of the human body. There are, as every one knows, two of these in each leg.

The internal one is a process or protuberance of the lower part of the tibia, or larger bone of the leg; the external one a protuberance of its fibula, or smaller bone. And as each of these is called in Latin malleolus a little hammer, from malleus a hammer; so the Greek name σφυρον is a derivative of σφυρα a hammer, the head of which instrument this bone, in some measure, resembles. And σφυρα may be deduced from Heb. שפץ to move quickly, on account of the quick motion with which a hammer is usually employed: And thus our Eng. hammer and its northern relatives may be derived from the oriental דמר to impel or דמר to put into a turbid motion. occ. Acts iii. 7, where see *Wetstein* and *Kypke*.

Σχεδον, Adv. from the obsol. σχεω, i. e. εχομαι, to be near.

Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22.

ΣΧΕΩ, ω; from the Heb. שח (in Hiph.) to hold fast, retain, or from שח to restrain. To hold, have. An obsolete V. whence in the N. T. we have perf. act. σχημα; particip. σχηκώς, 2 aor. σχόν, subj. σχω.

Σχημα, ατος, το, from σχημαι perf. pass. of εχω, or obsol. σχω, to have, be.

I. Fashion, form, appearance. occ. 1 Cor. vii. 31. In which passages *Grotius* says the Apostle's expression is borrowed from the theatre, where ΤΟ ΣΚΗΜΑ της σκηνης ΠΑΡΑΤΕΙ means that the scene changes, and presents an appearance entirely new. See also *Wolffius* and *Wetstein*, and comp. 1 John ii. 17.

II. State, manner, condition, or appearance, in life. occ. Phil. ii. 8, where *Raphelius* shews that both *Xenophon* and *Polybius* apply the word in the same view. See also *Wetstein*.

ΣΧΙΖΩ, from the Heb. שצ to split, rend.

I. To rend, tear, findo, diffundo, scindo, as a garment. occ. Luke v. 36 John xix. 24. Σχιζουαι, Pass: To be rent, as the veil of the Temple. occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45.—as a net. occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see *Doddridge's* Note, and *Maunder's Journey* at March 26, towards the end.—as the heavens were at Christ's baptism. occ. Mark i. 10. No doubt this renting, or, as it is called Mat. iii. 16, U 2 and

and Luke iii. 21, *opening of the heavens*, was miraculous. *Liby*, however, mentions a like appearance among the prodigies which preceded *Hannibal's* entrance into *Italy* in the second *Punic* war, lib. xxii. cap. 1. "It was reported, says he, *Faleris* cælum findi velut magno hiatus visum; quaque patuerit, ingens lumen effulsisse: that at *Faleris* the heaven seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth." Such phenomena the Roman Naturalists called *chasmata*, chasms, as we learn from * *Pliny* and † *Seneca*. See *Daubuz* on Rev. xix. 11, and *Wetstein* on Mark, who cites from *Phlegon* the phrase ΕΞΙΣΘΗ 'Ο ΟΥΡΑΝΟΣ.

- II. Σχιζομαι, Pass. To be divided in mind or sentiment, and so into parties, dissideo. occ. Acts xiv. 4. xxiii. 7; on the former of which texts *Wetstein* shews that the V. is thus used in the Greek writers, as *scindor* likewise sometimes is in Latin, as by *Virgil*, Æn. ii. lin. 39, *Schollat* insertum studia in contraria vulgus. The fickle vulgar's into parties rent.

ΣΧΙΣΜΑ, αρος, το, from σχιζομαι perf. pass. of σκίζω.

In general, A being divided.

- I. A rent, as in a garment. occ. Mat. ix. 16. Mark ii. 21.
II. A division in mind or sentiment, a dissension. occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. ver. 11, 12.) xi. 18. comp. ch. xii. 25.

Σχοινιον, υ, το, from σχοινιος a bulrush, which may not improbably be derived from the Heb. שָׁכַח to sink, because this plant naturally grows in water, according to that of Job viii. 11. *Martinus*, however, derives it from σχην to hold, hold fast. A rope, or cord, properly such as is made of bulrushes twisted together. So the Heb. מֶנֶס signifies both a bulrush and a rope made of bulrushes; and juncus, the Latin name of a bulrush, is from jungo to join, as it's German name bindz is from binden to bind †. occ. John ii. 15. Acts xxvii. 32.

* "Fit & oculi ipsius hiatus, quod vocant chasma." Nat. Hist. lib. ii. cap. 26.

† "Sunt chasmata, cum aliquando oculi spatium discedit, & flammam dehiscens velut in abdito ostentat." Nat. Quast. lib. i. cap. 14.

‡ See *Martinii* Lexie. Philol. and *Fossii* Etymol. Latin. in *Juncus*.

Σχολαζω, from σχολη.

I. To be unemployed, or at leisure.

II. With a dative following, To be at leisure for, to give oneself to, rei alicui vaco. occ. 1 Cor. vii. 5, where *Wetstein* shews that the Greek writers, particularly *Herodian*, use it in the same manner.

III. To be empty, unoccupied, as a house or habitation. occ. Mat. xii. 44. So *Plutarch* in *Wetstein*. ΣΧΟΛΑΖΟΝΤΑ τὸν, a place empty or clear."

ΣΧΟΛΗ, ης, η, from the Heb. שָׁלוֹם to be at ease, or free from care or labour.

I. Ease, leisure, freedom from labour.

II. A school, a place or building where persons, being at leisure from bodily labour and business, attend to the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the schools of the philosophers. *Wetstein* cites several instances of this from *Plutarch*, to which others might easily be added, particularly from *Arrian* *Epicet*.

ΣΩΖΩ, or ΣΩΩ, either from σως or σω; safe, or immediately from the Heb. שָׁו, which in *Hiph.* signifies to save, deliver, and to which this V. often answers in the LXX.

- I. To save, deliver, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 21. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 31.

Σωζων εις, To bring safe to a place, 2 Tim. iv. 18. This expression is thus applied by the best Greek authors, as *Epictet* has largely shewn. Comp. also *Kypke*.

Σωζων εκ θανάτου, To save from death, Heb. v. 7. This likewise is a pure Greek phrase, several times used by *Aristides*, cited by *Wetstein*, who also produces from *Homer*, *Odyss.* iv. lin. 753, ΕΚ ΘΑΝΑΤΟΙΟ ΣΩΣΣΕΙ.

Εν τινη σωζεσθαι, To be saved by any person or thing, Acts iv. 9. The best Greek writers apply this expression in the same manner, as may be seen in *Wetstein*.

Την ψυχην—σωσαι, To save the life, either of oneself or of another, Mat. xvi. 25. Mark iii. 4. On both which texts see *Wetstein*, who cites from *Lysias* pro Call. ΣΩΣΑΣ ΤΗΝ ΑΤΤΟΤ ΨΥΧΗΝ; and from *Herodotus*, lib. viii. cap. 118. ΕΣΩΣΕ ΒΑΣΙΛΕΥΣ ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in *Kypke* on Luke ix. 24.

II. To

II. *To make whole, or heal of some bodily distemper.* In this view it is applied to the *miraculous cures* wrought by Christ and his Apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9. And as these were emblems and pledges (comp. Acts iv. 10, with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the V. signifies

III. *To save from sins, i. e. from the guilt* (comp. Luke vii. 48, with ver. 50), *dominion*, and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into a *state of salvation*, in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called *ὁ σωζόμενος*, those that were *saved*, that is, who followed Peter's advice, ver. 40, and in this sense *saved themselves* by being baptized, and joining themselves to the Believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 10, comp. Prov. xi. 31, in LXX.

ΣΩΜΑ, *σῶς, το.* Mintert proposes the derivation of it from *σωζω* to preserve, i. e. either the soul or the blood; or thinks it may be so called q. *σῆμα* the sepulchre of the soul. But may it not be better deduced from the Heb. *צו* to place, as being the *place of the soul?

I. Properly, *An animal body*, whether of a man, Mat. vi. 25. x. 28, & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 8; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11.

On 2 Cor. v. 10, Wolfius and Wetstein cite from Xenophon, *τας ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ῥῆσας*, pleasures received by the body; and from Ælian, *τα ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ παρὰ τοῦ σώματος*, Things done by the body. But comp. Kypke.

On 2 Cor. xii. 2, Kypke remarks, that a man is said to be in the body, so far as the soul is united with the body. Thus in Xenophon, Cyropæd. lib. viii. [p. 506, edit. Hutchinson, 8vo.] Cyrus says "he never could believe, *ὡς ἂν ψυχῇ, ἔως μὲν ἂν* EN ΣΩΜΑΤΙ Hi, *ἔν*, that the

* Comp. under ΣΩΜΑ; V. and Heb. and Eng. Lexicon in *צו*, under *צו* VII. IX.

soul, as long as it is in a mortal body, lives; but when it departs from that, it dies." On Heb. x. 5, see Heb. and Eng. Lexicon under *צו* IV.

II. Σωματά, *τα*, is often used in the Greek writers for the *bodies of men taken in war, and reduced to slavery*; so it denotes mancipia, slaves, and is thus applied Rev. xviii. 13, where see Elsner and Wetstein. To the passages they have produced I add from Josephus, Ant. lib. xiv. cap. 12, § 4. *Και ὅσα ἐπράθη Ἰσθαίων, ἡτοῖς ΣΩΜΑΤΑ ἡ κλητίς, ταῦτα ἀπεθῆναι, τα μὲν ΣΩΜΑΤΑ εὐεθῆρα, κ. τ. λ.* And whatsoever belonging to the Jews has been sold, whether captives or goods, let them be dismissed, the captives free," &c. Comp. Tobit x. 10.

III. Σωμα denotes the Church,

1. In respect of Christ, who is the Head of this body, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of Believers, whether Jews or Gentiles, who are mystical members of one body. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16.

IV. *An organized body*, as of vegetables. 1 Cor. xv. 37, 38.

V. *A body, a material substance.* 1 Cor. xv. 40.

VI. *A body, substance, or reality*, as opposed to shadows or types. occ. Col. ii. 17, where see Wetstein, who shews, that in Josephus, De Bel. lib. ii. cap. 2, § 5, and in Lucian, Hermotim. 79. [tom. i. p. 613. A. edit. Bened.] Σῶμα and Σωμα are in like manner opposed to each other.

Consult Suicer Thesaur. in Σωμα, on the several senses of this word.

Σωματικῶς, *η, ον*, from σωμα.

I. *Bodily, of or belonging to the body.* occ. 1 Tim. iv. 8.

II. *Bodily, corporeal, material.* occ. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16.

Σωματικῶς, Adv. from σωματικῶς.

Bodily, i. e. in the body of Christ, as opposed to the Jewish Tabernacle or Temple; truly and really, in opposition to types and figures; not only effectually, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that "God and Man is one Christ." occ. Col.

U u 3

ii. 9.

ii. 9. Comp. John ii. 21. xiv. 9, 10, 11. and see *Wolffius* on Col. ii. 9, and *Suicer* Thesaur. in Σωαλίω.

Σωπεύω, from σωπος a heap, which may be either from the Heb. עמד to stand erect, or from נחש to compress.

I. To heap, heap up. occ. Rom. xii. 20, where see *Whitby* and *Wetstein*.

II. Pass. To be laden or loaded, to be, as it were, heaped up with. occ. 2 Tim. iii. 6. The V. is used in both senses by the Greek writers.

Σωτηρ, ηρος, ο, from σωω to save.

A saviour, deliverer, preserver. Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in *Blackwall's Sacred Classics*, vol. i. p. 242, &c.

Σωτηρία, ας, η, from σωτηρ.

I. A saving, preservation, safety. Heb. xi. 7. Acts xxvii. 34, Τελο γαρ προς της ψυλης σωτηριας υπαρχει, "For this is a thing which concerns your safety. These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because if they did not eat, they could not have strength to work, and so to save themselves." *Markland* in *Bowyer's Conjectures*.

On Acts iv. 12, *Kypke* shews that the phrase εν τρι σωτηριας ειςαι, is used by *Aristophanes*, *Demosthenes*, and *Josephus*, for safety's being placed, or lodged, in a person or thing; and he, rightly I think, refers σωτηρια in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. Sense III.

II. A deliverance. Acts vii. 25. Comp. Luke i. 71. Phil. i. 19, where see *Mucknight*.

III. Spiritual and eternal salvation. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10.

In 1 Pet. ii. 2, twenty-six MSS, two of which ancient, after αυξηθης add εις σωτηριας, which reading is favoured by the Vulg. the two Syriac and several

other old versions, and by *Griesbach* admitted into the text, as probable.

Σωτηριον, ο, το, from σωτηρ.

Salvation. occ. Luke ii. 30. iii. 6. Acts xxviii. 26. Eph. vi. 17. The LXX frequently use this N. as *Josephus* also does, Ant. lib. viii. cap. 10. § 3; and *Clement*, 1 Cor. § 36, calls Jesus Christ το ΣΩΤΗΡΙΟΝ ημων, our Salvation, in the abstract, as *Simeon* does Luke ii. 30.

Σωτηριος, ο, ο, η, from σωτηρ.

Saving, affording, salvation. occ. Tit. ii. 11.

Σωφροσιν, ω, from σωφρων.

I. To be of a sound mind, as opposed to distraction or madness. occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφροσιν is opposed to μαίνεται to be mad. See *Elsner* on Mark.

II. To be of a modest humble mind, in opposition to pride. occ. Rom. xii. 3.

III. To be of a sober recollected mind, as opposed to intemperance or sensuality. occ. Tit. ii. 6. 1 Pet. iv. 7.

See *Wetstein* on Rom. xii. 3.

Σωφρονιζω, from σωφρων.

To instruct, or teach, in almost any manner; for *Elsner* shews from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4.

Σωφρονισμος, ο, ο, from σωφρονιζω.

A sound recollected mind. occ. 2 Tim. i. 7.

Σωφρωνως, Adv. from σωφρων.

Soberly "in the government of our appetites and passions." *Doddridge*. occ. Tit. ii. 12.

Σωφροσυνη, ης, η, from σωφρων.

I. Soundness of mind, as opposed to madness. occ. Acts xxvi. 25. Comp. Σωφροσιν I.

II. Sobriety, as opposed to levity and irregularity of behaviour. occ. 1 Tim. ii. 9, 15.

Σωφρων, ωος, ο, η, from σοος, ους sound, and φρον the mind.

I. Properly, Of a sound mind, as opposed to folly or madness, mentis compos, sana mente praeditus.

II. Sober, modest, recollected, regular, discreet, as opposed to intemperate, indecent, light, irregular, or foolish in behaviour. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5.

ΣΩΩ. See Σωζω.

T.

TAB

T, τ , I , *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In its forms τ , r , (of which I seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes* is, in the form of a cross, $+$, than to the Heb. τ .

TABEPNA, $\alpha\varsigma, \eta$. Latin.

This word is plainly in Greek letters the Latin *taberna*, which *Ainsworth* interprets a *house made of boards*, and thence a *tavern*, an *inn*; and derives it, à *tabulis*, from the *boards*, of which it was constructed; and *tabula* may, I think, be probably deduced from the Heb. טבל to connect, adjust. The word occurs only Acts xxviii. 15, in the name of a place or town called $\tau\epsilon\iota\varsigma \tau\alpha\beta\epsilon\rho\alpha\iota$, *Tres Tabernæ*, or *The Three Taverns* or *Inns*. That this place was nearer to Rome than *Appii Forum* appears from the conclusion of one of *Cicero's* letters to *Atticus*, lib. ii. epist. 10, which, when he is travelling † south-east-wards from † *Antium* to his seat near *Formiæ*, he dates "Ab *Appii Foro*, hora quarta, *From Appii Forum*, at the fourth hour;" and adds, "*Dederam aliam paulo ante Tribus Tabernis*, I wrote you another a little while ago from the *Three Taverns*." *Grotius*, to whom I am indebted for the above-cited passage from

* See *Montfaucon's Palæograph. Græc.* p. 122, and *Beyly's Introduction to Languages*, pt. iii. p. 46.

† See *Cellarius's map of Latium*.

‡ It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the *Formian* territory, and that he had lately been at *Antium*; and at the beginning of his twelfth he says, "*Emererem commodi ex Antiat in Appiam ad Tris Tabernas*, I had opportunely got clear of the *Antian* territory, and had reached the *Appian way* at the *Three Taverns*."

TAB

Cicero, observes further, that there were many places in the Roman Empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from *buying markets* for all kind of commodities, the latter from *furnishing wine and eatables*.

TABIOA, γ . Syr.

Tabitha, the name of a female disciple at *Joppa*, which, being interpreted, says *St. Luke*, is $\Delta\omicron\phi\eta\alpha\varsigma$, i. e. an *antelope*. The Chaldee and Syriac טביתא (whence the fem. טביתא) is used in the *Targum*, and in the Syriac version of the Old Testament, for the Heb. צב a *gazel*, or *antelope*; and is, no doubt, a corruption of that word, צ being, as usual, changed into ט . *Boehart*, vol. ii. 924, 5, shews that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agrestial animals*; and that, according to the *Talmud*, *Gamaliel*, *St. Paul's* master, had a maid named טביתא *Tabitha*. I add that *Josephus*, *De Bel. lib. iv. cap. 3, § 5*, mentions one *John*, who, in some copies, is called **TABHΘA** $\omega\alpha\varsigma$, the son of *Tabetha*, in others $\Delta\omicron\omicron\phi\kappa\alpha\Delta\omicron\varsigma$ $\omega\alpha\varsigma$, the son of *Dorcas*. See *Hudson's Note l. occ. Acts ix. 36, 40*. The Syriac version not only retains טביתא in both these passages, but uses it for $\Delta\omicron\phi\eta\alpha\varsigma$, ver. 39, and omits

¶ The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has *like el gazel, the eyes of an antelope*. — But let us hear *La Roque*, *Voyage en Palestine*, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a les yeux d'une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, & des yeux de gazelle: & c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joly que ces gazelles: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur & à la timidité d'une jeune fille."

St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Ταγμα, ατος, το, from *τατταμαι* perf. pass. of *ταττω* to order.

An order, or rather a band. occ. 1 Cor. xv. 23, "but every one in his proper band,"—for *ταγμα* denotes a band of soldiers, a cohort, a legion. See *Scapula*. Macknight, whom consult; comp. also *Wetstein*.

Ταχης, η, ον, from *ταχισαι* 3 pers. perf. pass. of *ταττω* to order, appoint.

Appointed, set. occ. Acts xii. 21; *Ταχης ημερα*, On a set day, says St. Luke; *Δουτερα των θωριων ημερα*, On the second day of the shows, celebrated in honour of *Claudius Cæsar*, says *Josephus*, relating the same story, Ant. lib. xix. cap. 8, § 2. *Ταχης ημερα* is a phrase used by *Polybius*. See *Wetstein*.

Ταλαιπωρεω, ω, from *ταλαιπωρος*.

To be afflicted, touched, or affected with a sense of misery. occ. Jam. iv. 9.

Ταλαιπωρια, ας, η, from *ταλαιπωρος*.

Misery, grievous affliction; or calamity. occ. Rom. iii. 16. Jam. v. 1.

Ταλαιπωρος, υ, ο, η, from *ταλαιω* to sustain, suffer (which from the Heb. *לָבַד* * to bear, support, the *δ* being dropt, as usual), and *πωρος* a stone, a hard substance, and thence grief; calamity; see *Πωρος*.

Miserable, afflicted with grievous calamities. *Mintert* says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also *Stockius* and *Alberti*, whom see. occ. Rom. vii. 24. Rev. iii. 17.

Ταλανταριος, α, ον, from *ταλαντον*, which see.

Weighing a talent, of a talent weight. occ. Rev. xvi. 21, where see *Vitrina*.

This word is used not only by *Josephus*, *De Bel.* lib. v. cap. 6, § 3, but by *Alcaeus*, cited in *Pollux*, and by *Polybius* and *Plutarch*. See in *Wetstein*.

Ταλαντον, υ, το, from *ταλαν* or *εταλναι* sustaining or supporting a weight.

I. The scale in a balance. Thus *Homer* uses the word, Il. xii. lin. 433,

—ὧς τι τὰ ἀντὰ γυνὴ χρίσσας ἀλφειῆς,
ἢ τι καθύπερθε γυνὴ καὶ πρὸς ἀμφὶς ἀνδρῶν
ἰσχυρῶς.

* See *Heb.* and *Eng.* Lexicon in *βηθ ΠΙ*.

As when two scales are charg'd with doubtful loads,

From side to side the trembling balance nods,
While some laborious matron just and poor
With nice exactness weighs her woolly store.

Pope.

Comp. Il. viii. lin. 69. Il. xxii. lin. 209.

II. A weight equal, according to Bp. Cumberland, to 93½ pounds *avoir-du-pois*, but according to *Michaelis*, to no more than about 32½.

III. It denotes a certain quantity or sum of money, so called because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24, and ch. xxv. freq. A Jewish talent of silver, according to Bp. Cumberland's calculation, was equal to 353l. 11s. 10d.; a talent of gold, of the same weight, to about 5075l. 15s. 7d.; but according to *Michaelis* the talent of silver was not more than 137l. 16s. nor the talent of gold than 2033l. 16s. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy*; but remark, that *Homer* uses the word *ταλαντον* for some certain quantity or weight of gold only, Il. ix. lin. 122†, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the *Iliad* here cited, and especially from the two last, that *Homer's* *ταλαντον* did not amount to any great weight or sum. See *Dammi Lexic.* Nov. Græc. col. 2297, and *Goguet's* Origin of Laws, vol. ii. p. 303—312, edit. Edinburgh.

ΤΑΛΙΘΑ. Syr.

Talitha. A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, *κορασιον* a damsel. The Chaldee and Syriac *ܡܝܬܐ* is used for a boy, a youth, and the fem. *ܡܝܬܐ* for a girl, a damsel, in

* See more in *Heb.* and *Eng.* Lexicon under *ω*

3.

† Where in *Didymus's* Scholion we read, *Επειτα εν ταλαντω του Έλληνα, βραχυ τι το ταλαντον τι χρυσος παρ' αυτους, ως τι αλφεια βραχυ τι το ταλαντον παρ' αυτους, ως και διφίλος τι αλφεια βραχυ τι το ταλαντον φησι*. But if (the *P. v.* meant) the talent of the Hellenes (i. e. as distinguished from the Athenians), the talent of gold is with them a small matter, as *Diphilus* also calls it in *sic*. the

the Chaldee Targums of the Old, and in the Syriac version of the New Testament*. In Heb. למך and למך signify a young lamb, or kid; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call *children lambs* and *lambkins*. Comp. also under Ταῖδα occ. Mark v. 41, where the Syriac version retains the words למך קומ without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, *ἦ was, εἴπω*.

TAMEION and **TAMIEION**, *ε, το*, from Heb. סָתַר to hide, cover up; whence as a N. סֵתֶר hidden treasure.

I. A secret place, a private chamber or closet. So *Hesychius*, ταμια, αποκρυφα οικηματα, secret dwellings. occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see *Josephus*, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions a false Prophet, Ψευδοπροφήτης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished.

II. A store-house. occ. Luke xii. 24, where see *Wetstein*.

Ταξις, ιος, att. *εως, η*, from ταττω, or τασσω to set in order.

I. Order, regularity, regular disposition. occ. 1 Cor. xiv. 40. Col. ii. 5.

II. Order, regular succession. occ. Luke i. 8.

III. An order, as of Priests. Heb. v. 6. vii. 11. "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called an order; if by that phrase is understood a succession of persons executing that priesthood. Wherefore κατα ταξιν must mean after the similitude of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατα ταξιν is in this verse [Heb. v. 6, so ch. vii. 11.] rendered *secundum similitudinem* [כְּדִמְיוֹתָהּ] Macknight.

Ταπεινός, η, ον. The most probable derivation of this word seems to be from εδαφος the ground, q. εδαφεινός.

I. Low, not rising much above the ground. Thus sometimes used in the Greek writers, as by *Lucian*, who opposes it to ὕψιλος high. See *Scapula's Lexicon*.

II. Low, mean, despised. occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1.

III. Lowly, humble. occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52.

IV. Brought low, cast down, by affliction or distress. occ. 2 Cor. vii. 6.

On this word see *Campbell's Prelim. Dissertat.* p. 44, &c.

Ταπεινός προσὺν ἡς, η, from ταπεινός lowly, and ὁρῶν the mind.

Lowliness of mind, humility, whether real and genuine, as Acts xx. 19. Eph. iv. 2, & al. or affected and false, Col. ii. 18.

Ταπεινώνω, ω, from ταπεινός.

I. To make or bring low. occ. Luke iii. 5.

II. To humble, debase, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see *Wetstein*, as also on Mat. where he cites from *Diogenes Laertius* that saying of *Aesop*, who, on being asked what *Jupiter* was doing, answered, Τα μὲν ὕψηλα ταπεινόν, τα δὲ ταπεινά ὕψον, That he was humbling the exalted, and exalting the humble. Comp. 2 Cor. xi. 7.

III. To humble, abase, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6. Comp. Phil. ii. 8, and see *Raphelius* on that text.

IV. To bring low or humble by affliction, to afflict. occ. 2 Cor. xii. 21. Comp. Ταπεινός IV.

The above cited are all the passages of the N. T. where this word occurs.

Ταπεινώσις, ιος, att. *εως, η*, from ταπεινώνω. Humiliation, state of humiliation or abasement, low estate. occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10.

ΤΑΠΑΤΤΩ, or ΤΑΡΑΣΣΩ, either from τρίβω to impel, or from τρέπειν to turn, and τάρτην to shake, or ταράσσω from τρέπειν to turn, and τάρτην to dash.

I. To tremble, disturb, agitate, properly as water. John v. 4, 7. So *Athenæus*, cited by *Wetstein*, ἐν τοῖς χειμασμοῖς ὡς τὸν πνευματικόν, ΤΑΠΑΤΤΟΜΕΝΟΤ ΤΟΥ ὙΔΑΤΟΣ, The water in storms being agitated by the winds." The LXX likewise

* See *Castell's Heptaglott. Lexic.* in למך.

† See *Bp. Bull's English Works*, vol. i. p. 138, &c. apply

apply it to water, Ezek. xxxiv. 18, for the Heb. דָּרַס *to disturb, or make foul, as by trampling in it with the feet.*

- II. *To trouble or disturb the mind, to put it into perturbation or commotion, to alarm, and in the passive to be thus troubled or disturbed, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33.—with grief and fear, John xiii. 31. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10.—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his *Vindication of the Defence of Christianity*, p. 423, has well described the various and even contrary passions, which, on the Magians arrival, agitated Herod and his Court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than *ταρασσω*. To confirm this remark I add that Josephus in like manner uses *εταραξεν* to express the very different agitations of mind, which the report of Herod's having been put to death by Antony occasioned in his divided Court and family. Ant. lib. xv. cap. 3. § 7.*

The above cited are all the passages of the N. T. wherein this V. occurs.

Ταραχη, ης, η, from *ταρασσω* to trouble.

- I. *A troubling or stirring of water.* occ. John v. 4.

- II. *A political commotion or disturbance.* occ. Mark xiii. 8. Thus the word is applied in Herodian, cited by Welstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 4, 2, 3, 5, 7, 8, & al. in Bp. Newton's *Dissertations on the Prophecies*, vol. ii. p. 241, &c. 8va. and in Lardner's *Collection of Testimonies*, vol. i. p. 57, &c.

Ταραχος, ος, ο, from *ταρασσω*.

- I. *A disturbance, stir.* occ. Acts xii. 18.

- II. *A disturbance, tumult.* occ. Acts xix. 23.

Ταρσος, εως, ο.

Of, or belonging to, Tarsus, a city of Cilicia in Asia Minor. occ. Acts ix. 11.

xxi. 39, on both which texts see Welstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρον, ω, from *Ταρταρος*, of which below.

To cast into Tartarus. occ. 2 Pet. ii. 4.

"The Scholiast on *Æschylus* Eumen. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured *ταπλασσαι* to cast him into Tartarus. Tzetzes uses the same word *ταπλασσω* for casting or sending into Tartarus: and the compound V. *καταπλασσω* is found in *Apollodorus*, in *Didymus's* Scholia on *Homer*, in *Phurnutius*, *De Nat. Deor.* p. 11, edit. Gale, and in the book *Περί Πολέμου*, which is extant among the works of *Plutarch*. And those whom *Apollodorus* styles *καταπλασθηντας* he in the same breath calls *μεθηντας ες Ταπλαρον*, cast into Tartarus." Thus the learned *Winkel* in *Pole Synops.* We may then, I think, safely assert that *καταπλασσαι*, in St. Peter means not, as *Mede*, Works, fol. p. 23, interprets it, *to adjudge to*, but *to cast into, Tartarus*, *πρηνειν ες Ταπλαρον*, as in *Homer* cited below. And, in order to know what was the precise intention of the Apostle by this expression, we must enquire what is the accurate import of the term *Ταρταρος*. Now it appears from a passage of * *Lucian*, that by *Ταρταρος* was meant, in a physical sense, the verge or bounds of this material system; for, addressing himself to *ΕΡΩΣ*, Cupid, or Love, he says, *Συ γαρ εξ αφανος και κρυμμένης αμορφίας ΤΟ ΠΑΝ αμορφωσας ωσπερ εν ΟΛΟΤ ΚΟΣΜΟΤ ταφαν τινα κοινον αφελων το περικειμενον χαος, εκεινο μεν ες εσχατη ΤΑΡΤΑΡΟΤ μωχος εφευλαδευσας, ενθα, ως αληθως,*

Σύμφωνα τι σπυλαι και χαλκιοι υδοι
'Οπως οπ' αήτητι δέδοτ φημερς της μπυλαι
'Ολε μελ'ηλας

Thou formedst the universe from it's confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried;

* *Amores*, tom. i. p. 1049, cited by the learned Mr. Spearman, in his *Letters on the LXX and the Heathen Mythology*, p. 108.

chap

thou drovest it to the confines (or recesses) of outer *Tartarus*,

Where iron gates and bars [ground] of solid brass

Keep it in durance irrefrangible,
And it's return prohibit."

These "iron gates and ground of solid brass" are no other than what the Scriptures call *העפר* the thick darkness, and *העפר* the density at the outer circumference of the heavens. See Job xxii. 13, 14. Isa. xiv. 13, 14. Job xx. 6. So *Lucian* adds, that the *Tartarus* he describes, unlike that of *Homer* (of which presently), had in truth, *ὡς ἀληθως*, such gates. *Tartarus* then, in it's proper physical sense, is the condensed *, solid, and immoveable darkness which surrounds the material universe; and to this import of the word agrees it's derivation from the Heb *תָּרַח* to go round, and as a N. a ring, a circle, or the like, q. d. *תָּרַח* *Tartar*.

The ancient Greeks appear to have received, by tradition, an account of the punishment of the † fallen angels, and of bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against *Jupiter*, and the souls of the wicked were confined.—"Here, saith *Hesiod*, *Theogon*. lin. 720, 1, the rebellious *Titans* were bound in penal chains

Ταρσσην ἐνθ' ὕπο γῆς, ὅσον ὕψους ἐς' ἀπὸ γαίης,
Ἰσθι γὰρ τ' ἀπὸ γῆς, ὅς ΤΑΡΤΑΡΟΝ ἡρώϊστα.

As far beneath the earth as earth from heav'n,
For such the distance thence to *Tartarus*."

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads: But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their Poets speak of *Tartarus* as a vast pit or gulf in the bowels of it. Thus

* Comp. *H.b.* and *Eng. Lexic.* in *תָּרַח* V.

† Dr. *Dickinson*, in his *Physica Vetus & Vera*, p. 10, observes, that *Empedocles* certainly knew and openly spoke of these; whence *Plutarch* calls them *τῶν Διαιτῶν καὶ οὐρανιστῶν τῷ Ἐμπεδοκλῆος δαιμονας*, Those demons of *Empedocles*, who were driven from God, and fell from heaven."

Hesiod, in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ τ' ἡρώϊστα μυχῷ χθονος, ἐντροπιδης.
Black *Tartarus* within earth's spacious womb.

And *Homer*, *Il.* viii. lin. 13, &c. introduces *Jupiter* threatening any of the Gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

Ἡ μὲν ἔκωτ ῥίψω ἐς ΤΑΡΤΑΡΟΝ ἡρώϊστα,
Τίλη μάλ', ἤχι βαθίτρον ὕπο χθονος ἐς βειβρόν.
Ἐθθα σιδήρεαι τε πυλῆαι, καὶ χυλκίος ὕδρος,
Τοσσον ἐνθ' αἰδῶ, ὅσον ὕψους ἐς' ἀπὸ γαίης.

"Or far, oh far from steep *Olympus* thrown,
Low in the deep *Tartarean* gulph shall groan:"
That gulph which iron gates and brazen ground,
Within the earth inexorable bound;
"As deep beneath th' infernal centre hurl'd,
As from that centre to th' ethereal world."

POPE.

Where, according to *Homer's* description, *Il.* viii. lin. 480, 1,

—Οὐτ' αὖτις ὑπέρματος ἡλίου
Τῆποςτ', κτ' ἀνιμασι βᾶθυσ δι τι ΤΑΡΤΑΡΟΣ
ἀμφις.

"No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,"
But murky *Tartarus* extends around.

POPE.

Or in the language of the old Latin poet (cited by *Cicero*, *Tuscul.* lib. i. cap. 15.),

— Ubi rigida constat crassa caligo inferum.

On the whole then *ταρταρον* in *St. Peter* is the same as *ῥιπίσιν* *ς* *Ταρταρον*, to throw into *Tartarus*, in *Homer*, only rectifying the Poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *Spirits*, must be interpreted *spiritually*; and thus *ταρταρωσας* will import that God cast the apostate angels out of his presence into that *ζοφὸς τῷ σκοτεινῷ*, blackness of darkness, (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the light of his countenance, and from the beautifying influence of the ever blessed *Three*, as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens.

TATTΩ, or ΤΑΣΣΩ, from the Heb. *תָּרַח* to place,

place, set, appoint, and as a N. (Chald.) an appointment, statute.

- I. Mid. with a dative of the person, and an accus. of the thing, *To appoint, order.* occ. Mat. xxviii. 16. Acts xxviii. 23. Pass. *To be appointed.* occ. Acts xxii. 10.
- II. Active, *To appoint, determine.* occ. Acts xv. 2.
- III. Pass. *To be ordered, placed, or set, in order.* occ. Luke vii. 8. Rom. xiii. 1. So *Epictetus*, *Enchirid.* cap. 29, cited by *Raphelius*, ΤΗΟ ΤΟΤ ΘΕΟΤ ΤΕΤΑΓΜΕΝΟΞ, *Set by God.*"
- IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐπιστεύσαν ὅσοι ἦσαν τῆς ἀποστολῆς εἰς ζωὴν αἰώνιον, *And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * *Meade*, *Raphelius*, *Wolffus*, and *Doddridge*) have written, appears to me the true meaning of the text, and I think, with *Wolffus*, that τῆς ἀποστολῆς εἰς in this passage is equivalent to *subditus eis*, Luke ix. 62. The expression does not seem to have any reference to the divine predestination of particular men to salvation, even in the *Lutheran*, much less in the *Calvinistic*, sense of that term. The passages which the excellent *Raphelius* cites from *Herodotus*, *Arrian*, and *Zosimus*, in proof of it's relating to the *Lutheran* predestination, do not, I apprehend, come up to his point, but only shew that τῆς ἀποστολῆς εἰς, when referring to an employment or station, means appointed to it. But see an excellent Note of *Dr. Hammond*'s on this text, with *Le Clerc*'s supplement to it. The Gentiles τῆς ἀποστολῆς εἰς ζωὴν αἰώνιον, and who consequently believed, are manifestly contrasted with the Jews, ver. 46, who, by rejecting the word of God, οὐκ ἀξίως ἐκρίναν ἑαυτοὺς τῆς αἰωνίας ζωῆς, *behaved as if they judged themselves not worthy of eternal life.* See *Wetstein*'s Note; and as to the construction of τῆς ἀποστολῆς εἰς with the preposition εἰς, observe the V. τῆς ἀποστολῆς is likewise so constructed in the following text, 1 Cor. xvi. 15.
- V. *Eis diakoniam τοῖς ἀδελφοῖς τῆς ἐκκλησίας*, 1 Cor. xvi. 15, means *To set or appoint*

themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. *Raphelius* shews that *Xenophon* and *Plato* apply the phrase τῆς ἀποστολῆς εἰς in the same view; and pertinently observes that the dative ἀδελφοῖς in the above text is to be referred not to *ἀδελφαι*, but to *διακονίαν*; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from *Plato*, *Apol. Socrat.* § 17, p. 92, edit. *Forster*, Τὴν ἐμὴν τῷ θεῷ τῆς ἐπιεικείας, my subseivancy to God;" and § 18, τὴν τῷ θεῷ δόσιν ἴμιν, God's gift to you." And as to the expression τῆς ἀποστολῆς εἰς, see many other like instances from the Greek in *Wetstein* and *Kypke*. ΤΑΤΡΟΣ, *o, o*, from the Chald. תרן † a beeve, which from the Heb. תור the same, for which the LXX often use ταυρος. A bull, or beeve, *taurus*. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient Heathen used to sacrifice bulls to *Jupiter*: Thus *Ovid*. *Metam. lib. iv. lin. 756*,

— Taurus tibi, Summe Deorum.

Comp. *Virgil*, *Æn. ix. lin. 627*, and see more in *Wetstein*.

Τάφῃ, *ης, ῃ*, from ταφον, 2 aor. of *θαλάσσω* to bury, which see.

A burying, or burial. occ. Mat. xxvii. 7.

Ταφος, *o, o*, from ταφον, 2 aor. of *θαλάσσω* to bury, which see.

A sepulchre. Mat. xxvii. 61. Rom. iii. 13. & al.

TAXA. Adv.

Perhaps. The word, in this sense, may be derived from the Heb. תוך to be in the midst. So the Latins for leaving a thing in doubt or undetermined say *in medio relinquo*, I leave it in the midst, which expression I desire may be applied to the derivation just proposed. occ. Rom. v. 7. *Philem.* ver. 15.

Ταχως, Adv. from ταχως.

I. Quickly, speedily. Luke xiv. 21. xvi. 6. & al. freq.

† So the Phœnicians called a beeve, *Thor*, according to *Plutarch* in *Sylla*, p. 468. B. ΘΑΡ τὰς ἐκκλησίας, τὴν ἐκκλησίαν.

II. Easily,

* Works, Folio, pag. 21.

II. *Easily, lightly, temerely.* occ. 1 Tim. v. 22, where *Raphelius* shews that *Polybius* uses it in the same manner.

Taxivos, η, ον, from *taxus*.

I. *Swift, speedy.* occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished or happen.* occ. 2 Pet. i. 14.

Taxisos, η, ον. Superlative of *taxus*.

Most speedy. Hence **Taxisa**, neut. plur. used adverbially, *Most speedily*; *Ὡς taxisa*, with the utmost speed, quam celerissime. occ. Acts xvii. 15. This phrase is used by the best Greek writers.

Taxiuv, ον, ὁ, ἡ, καὶ το—ον. Comparat. of *taxus*.

Swifter, more swift or speedy. Hence **Taxiuv**, neut. used adverbially, *More swiftly or speedily.* occ. John xx. 4. Heb. xiii. 19. Also, applied nearly as the positive, *Speedily, soon, pretty soon.* occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under *Beiliuv*.

Taxos, εος, υς, το, from *taxus*.

Swiftness, speed. Ev *taxai*, *With swiftness or speed, speedily.* Luke xviii. 8. Acts xii. 7, & al. This is a very common phrase in the purest Greek writers, as may be seen in *Wetstein* on Luke.

TAXTE, σιζ, υ, perhaps from the Heb. *והרהר* to hasten, with the formative *η* prefixed. *Swift.* occ. Jam. i. 19. Hence **Taxyu**, neut. used adverbially, *Swiftly, speedily, quickly.* Mat. v. 25. xxviii. 7, & al.

TE, A Conjunction, derived perhaps from the Heb. *והיה* with, by transposition.

1. *And.* Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by *καὶ* it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. *Te—καὶ, whether—or.* Acts ix. 2. This particle, like the Latin *que*, never begins a sentence, but is always put after some other word in it.

TEINO, from the Heb. *והנהיג* to stretch out, by transposition.

To stretch, stretch out, extend, distend. This simple *V.* occurs not in the *N. T.* but is here inserted on account of it's compounds and derivatives.

TEIXOS, εος, υς, το. *Eustathius* and others derive it from *τενω* to build, which may be from the Heb. *והנהיג* to direct, regulate, or from *והנהיג* to direct, set in order, and in Chald. *to establish*, the final *η* being dropt,

as in *ηδω* from *והנהיג*, &c. But may we not better deduce *τειχος* immediately from the Heb. *קיר* a fort, or rather a wall of circumvallation (whence also French *digue*, and Eng. *dike*), or, with *Gusset*, from *והנהיג* to dash over, to plaster, or from the *N.* *והנהיג* plaster, mortar?

A wall. Acts ix. 25. Heb. xi. 30, & al.

Τεμνηριον, ο, το, from *τεμναρ* a sign, token, which may be from *δεδειγμα* perf. pass. of *δεινω* to shew, *τ* being substituted for *δ*. *A sign, token.* occ. Acts i. 3.

Τεχνιον, ο, το. Diminutive of *τεχνον*.

A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. "Dear children." *Campbell's Prelim. Dissertat.* p. 615.

Τεχνολογω, ω, from *τεχνον* a child, and *γλω* perf. mid. of the old verb *γαινω* or *γαινω* to make.

To bear children. occ. 1 Tim. v. 14.

Τεχνολογια, ας, ἡ, from the same as *τεχνολογω*.

Child-bearing. occ. 1 Tim. ii. 15.

Τεχνον, ο, το, from *τενω*, or obsol. *τενω*, to procreate.

I. *A child*, whether male or female. Mat. x. 21. xviii. 25. xix. 29. Eph. vi. 1; & al. It is spoken particularly of a son, Mat. xxi. 28. Luke ii. 48, & al.

II. *A remote descendant*, Luke xvi. 25, and **Τεχνα**, τα, plur. *Posterity*, posteri. John viii. 39.

III. A city being by a beautiful prosopopoeia represented as a person, the natives or inhabitants of it are called it's *τεχνα*, or children. Mat. xxiii. 87. Luke xiii. 34. xix. 44. Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and *Ουσαιη* III.

IV. It is used as * "a title of condescension and tenderness by which superiours addressed their inferiours, who were not properly their children." Mat. ix. 2. Mark ii. 5. Comp. 1 Tim. i. 2, (where see *Doddridge's Note*.) Tit. i. 4. Comp. Josh. vii. 19. Eccles. xii. 12, and *Ουσαιη* II.

V. St. Paul calls *Onesimus* his child or son, *τεχνον*, because begotten, i. e. converted to Christ, by him. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and *Παιη* V.

VI. Believers are called *τεχνα* *Θεο*, children

* *Doddridge* on Mat. ix. 2.

of God, as being *regenerated or born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See *Wolfius*, and comp. under *Τίος* VIII. But

VII. *Children of the devil* are such as act under his influence, and resemble that apostate Spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the *obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere *hebraisms*; but see under *Τίος* XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is *hebraical*. So 2 Sam. xii. 5, מוֹתָן בְּךָ, *a son of death*, is one *worthy or guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, מוֹתָן בְּךָ, *worthy of beating*. Comp. under *Τίος* XII.

Τεκνολογέω, ω, from τεκνον *a child*, and τρέφω perf. mid. of τρέφω to *nourish*, *bring up*.

To *bring up* or *educate children*. occ. 1 Tim. v. 10. *Arrian* uses this V. (which, however, is not a common one) *Epictet*. lib. i. cap. 23. Διαὶ ἀποσυμβουλευεῖς τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ; Why (*Epicurus*) do you dissuade a wise man from *bringing up children*?

ΤΕΚΤΩΝ, ονος, δ. The Greek Lexicons derive it from τεύχω to *fabricate* (which see under Τεῦχος). But perhaps it may be better deduced, like τεχνη below, immediately from the Heb. כָּנָן to *regulate*, *adjust*, or קָנָן to *set in order*.

A *workman* in wood, iron, or stone, but especially in *wood*, a *carpenter*, *faber*. occ. Mat. xiii. 55. Mark vi. 3.

ΤΕΚΩ, from the Heb. יָרַב to *multiply*, or *increase exceedingly*, changing the *media* into *tenues*.

To *bring forth*, properly as a female. It is an obsolete V. whence in the N. T. we have 2 aor. ἐτεκεν, infin. τεκεῖν, 1 fut. mid. τεξομαι, 1 aor. pass. ἐτεχθην, particip. τεχθῆναι. See under Τίχτω.

Τελειος, α, ον, from τελειω to *complete*, *perfect*.

I. *Complete, perfect*. See Mat. v. 48. xix. 21. (comp. Mark x. 21. Luke xviii. 22.) Rom. xii. 2. Jam. i. 4, 17, 25. iii. 2. 1 John iv. 18. On Mat. v. 48, Bp. *Sherlock** observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and with respect to it's objects as large as God's is. 'Comp. Luke vi. 36, and see *Bluner* and *Wetstein* on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδια *little children* or νηπιῖς *infants*. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see *Macknight*, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ΑΝΔΡΑ ΤΕΛΕΙΟΝ, so in *Epictetus*, *Enchirid.* cap. 75, we read Οὐκ ἐστὶ μεῖρακιον, ἀλλ' ΑΝΗΡ ἡδὴ ΤΕΛΕΙΟΣ, Thou art no longer a youth, but a man at full age." *Raphelius* shews that *Xenophon*, as well as *Arrian*, uses the phrase in the same sense; and that *Polybius* applies it figuratively to the mind. See also *Wetstein* on Heb. v. 14.

Τελειότης, τῆτος, ῆ, from τελειος.

I. *Perfection, perfectness*. occ. Col. iii. 14, where charity or love is called συνδεσμος τῆς τελειότητος the *bond of perfectness*, i. e. says *Whitby*, the *most perfect bond of union* among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10); and that which renders us *perfect* and *unblameable in holiness* before God, 1 Thess. iii. 12, 13."

II. *Perfection*, i. e. says *Whitby*, *doctrines which will render persons perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under Τελειος II.

Τελειωω, ω, from τελειος.

I. To *complete, finish*. John iv. 34. v. 36. xvii. 4. Acts xx. 24, & al.

II. Τελειομαι—μαι, Mid. To *finish*. occ. Luke xiii. 32, where *Kypke* renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in

* Disc. XIII. vol. iii. p. 308.

this latter view he cites from *Plutarch*, Consol. ad Apoll. tom. ii. p. 111, C. ΤΕΛΕΙΟΤΝΤΑ πο ζην ending their life. So *Wetstein* from *Josephus*, Maccab. § 7.

"O holy life! ὁν πιστη θανάτου σφραγίς ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death finished." So *Eusebius* and other ancient Christian writers often apply it to the death of the martyrs. See *Raphaelius*, Semicent. Annotat. p. 8, and *Suicer* Thesaur. under Τελειωσι II.

III. To complete, accomplish, of time, Luke ii. 43.—of prophecy, John xix. 28.

IV. To perfect, make perfect or complete. Heb. vii. 19. ix. 9. x. 1, 14. Τελειομαι, υμαι, pass. To be made perfect or complete. 2 Cor. xii. 9. Jam. ii. 21. It is spoken, Heb. xii. 23, of the spirits of just men made perfect "and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the resurrection also, Heb. xi. 40, (see *Macknight*) Phil. iii. 12. In which latter text observe that τελειωμαι is, like ελαβον, διωκω, καταλαβω, &c. in this passage an agonistic term denoting the finishing of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's complete reward. See *Whitby* and *Wolfius* on the place."

V. To make Christ perfect, Heb. ii. 10, i. e. "† to consecrate him by sufferings to his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2.

Τελειως, Adv. from τελειος.

Perfectly, constantly, to the end. occ. 1 Pet. i. 13.

Τελειωσις, ιος, att. συς, η, from τελειωσι.

I. A completion, accomplishment. occ. Luke i. 45.

II. Perfection of priesthood, both as to atonement and intercession. occ. Heb. vii. 11.

Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

Τελειωτης, υ, δ, from τελειωσι.

A finisher, a perfecter. occ. Heb. xii. 2, where Christ is called τον της πιστεως (not ημων) αρχηγον και τελειωτην, the leader in, and finisher of, faith, i. e. in his own

person, who always believed and trusted in his heavenly Father himself, and so hath left us an example that we should follow his faith. Compare the following words, and see *Wolfius* Cur. Philolog.

Τελειοφορεω, ω, from τελος an end, perfection, and φερω to bring, bear.

To bring to perfection, as seed does the fruit. occ. Luke viii. 14. *Raphaelius* cites a passage from *Arrian*, Epictet. lib. iv. cap. 8. [p. 411. edit. *Cantab.*] where seed is in like manner said τελειοφορηθηναι to be brought to perfection, i. e. by bearing perfect and ripe fruit. *Strabo* applies the V. active to a vine, and *Plutarch*, the adjective τελειοφωρα to trees in general, which bring their fruit to perfection. See more in *Wetstein* and *Kypke* on Luke.

Τελευτω, ω, from τελευτη, which see.

I. To end, finish, accomplish. Thus often used in *Homer*, as II. viii. lin. 9. II. xiv. lin. 280. II. xviii. lin. 392, & al. freq. See *Damni* Lexic. 2332, 3.

II. To end one's life, to die. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xenophon*, *Cyropæd.* lib. viii. p. 503, edit. *Hutchinson*, 8vo. 'Οταν ΤΕΛΕΤΘΗΣΩ, When I shall be dead.' But *Eustathius* has justly observed that this application of it is elliptical; and accordingly in *Herodotus*, lib. i. cap. 32, we have repeatedly ΤΕΛΕΤΘΗΣΑΙ ΤΟΝ ΒΙΟΝ, and ΤΕΛΕΤΘΗΣΑΙ ΤΟΝ ΑΙΩΝΑ, to end one's life.' Comp. under Τελευτη I.

Τελευτη, ης, η, from τελευω to end, finish.

I. An end, accomplishment. Thus used in *Homer*, II. ix. lin. 621. *Odyss.* i. lin. 249, which *Eustathius* says is it's ancient and proper sense. So ΒΙΟΤΟΙΟ ΤΕΛΕΤΘΗ, The end of life, II. vii. lin. 104. II. xvi. lin. 787. Thus likewise *Herodotus*, ΤΕΛΕΤΘΗ ΤΟΤ ΒΙΟΤ, lib. i. cap. 31. Hence

II. By an ellipsis, The end of life, death, decrease. occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See *Wetstein* on Mat.

Τελω, ω, from τελος an end, also tribute, which see.

I. To end, finish. Mat. xi. 1. xiii. 53, & al.

II. To end, fulfil, complete, accomplish, Luke ii. 39. xviii. 31. xxii. 37. John xix. 28, 30. Comp. Rom. ii. 27. Jam. ii. 8. Rev. xvii. 17.

III. To

* *Doddridge*.

† *Mr. Clark's* Note on Heb. ii. 10.

III. *To go over, obire, peragrarē.* occ. *Mat. x. 23*, where *Elsner* and *Wetstein* shew that *Thucydides*, *Aristides*, and *Lucian* apply it likewise to travelling or journeying. See also *Raphelius*, *Campbell*, and *Kypke*.

IV. *To end, finish, fulfil*, of time. *Rev. xx. 3, 5, 7.*

V. *To pay*, as tribute. occ. *Mat. xvii. 24. Rom. xiii. 6.*

ΤΕΛΟΣ, *eos, us, to*. It may not improbably be derived from the Heb. *נָתַן* to exhaust, fail, or from *בָּרַח* to cease, leave off.

I. *An end.* *Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11*, where of the Lord is the Genitive of the agent. Ye have seen in the History of that good man (*Job*) what a happy termination the Lord put to his sufferings." *Macknight*.

To τέλος, used adverbially, (the preposition *κατά* being understood), *Finally*, q.d. *At the end.* *1 Pet. iii. 8.*

Εἰς τέλος, *Luke xviii. 5*, may signify either continually, perpetually, or at length (comp. *1 Thess. ii. 16*, and *Macknight* there); or else, with *Raphelius*, we may render it quite, entirely: In which last sense he observes that *Polybius* constantly uses it; but on both these latter interpretations it is manifest that *εἰς τέλος* must be joined, not with *ἔρχομαι*, but with *ὑποπιάζω*. See *Wolfius* and *Wetstein* on *Luke. Τέλος εἶναι*, *To have an end*, i. e. either to come to an end, *Mark iii. 26*; or to be accomplished, as prophecies, &c. *Luke xxii. 37. Wetstein* shews that the Greek writers likewise use it in both these senses. *Comp. also Kypke* on *Luke*.

II. It seems particularly to refer to the end of the Jewish polity, by the destruction of Jerusalem, and the dispersion of the Jews. *Mat. xxiv. 6, 13. Comp. Mat. x. 22*, where see *Wolfius*.

III. *The end of life, death.* *Heb. iii. 6, 14. Comp. Heb. vii. 3*, and *Τελούη* I. and II.

IV. *An end, event.* *Mat. xxvi. 58.*

V. *An end, scope*; in which sense *Elsner* observes that *τέλος* is applied by *Arrian*. *Rom. x. 4. Comp. Gal. iii. 24.*

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, *1 Pet. i. 9. Comp. Rom. vi. 22*; or of punishment, *Rom. vi. 21. Phil. iii. 19.*

Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke shews that the Greek writers apply it, in like manner, to the event, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus *Raphelius*, who shews that in *Arrian*, *Epictet. lib. i. cap. 20*, it is used in the same sense. occ. *1 Tim. i. 5*, *Now the sum τῆς παραγγελίας of the charge*, &c. of that, namely, mentioned ver. 3, is charity.

VIII. *An impost, or tax*, properly on goods or merchandise, custom, vectigal. occ. *Mat. xvii. 25. Rom. xiii. 7. See Wetstein* on *Mat.* and *Kypke* on *Rom.* *Τέλος* in this last sense may, I apprehend, be best derived from the Heb. *בָּרַח* to impose, as a burden, dropping the *י*, as usual. *Τελώνης, ο, ος*, from *τέλος* *tax*, custom, and *ωνομαίω* to buy, farm.

A farmer and collector of the taxes or public revenues, a Publican. These Publicans may be distinguished into two classes, the superiour and inferiour; both of whom were sometimes called in Greek *Τελωναί*. Now it is certain that * the superiour or principal farmers and collectors of the taxes, throughout the Roman empire, were of the Equestrian order, or Roman Knights: But it appears that the *Τελωναί* mentioned in the Gospels were mostly Jews. See *Luke iii. 12. Mat. x. 3. xviii. 17*. These latter, therefore, seem in general to have been of the inferiour sort, a kind of custom-house officers, portitores (see *Mat. ix. 9*.) under the Equestrian Publicans.

Zachæus, however, though a Jew, is called *Ἀρχιτελώνης* (see *Luke xix. 2, 9*), a chief Publican, which seems to denote that he farmed some part of the public revenues for himself, and had inferiour *Τελωναί* or Collectors under him. See *Wolfius*. And indeed there is no absurdity in supposing that he might be a Roman

* Thus *Cicero*, "Certè huic homini nulla spes salutis eret, si Publicani, hoc est, si Equites Romani judicarent." In *Vet. lib. iii. cap. 72. "Florim Equitum Romanorum—Publicanorum ordine continetur."* *Pro Cn. Planc. cap. 9. "Omnes Publicanos, totum ferè Equestrem ordinem."* *De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "At fragmenta et pecunie vectigales, cætera publicorum fructuum, societatibus equitum Romanorum agitantur."* *Annot. lib. iv. cap. 6.*

Knight.

Knight, as well as those *Jews* who are expressly said by *Josephus*, De Bel. lib. ii. cap. 14. § 9, to have been *ἀνδρες ἰππικῆς τάξεως*—ὡν εἰ καὶ τὸ γένος Ἰουδαῖον, ἀλλὰ τὸ γένος ἰππικῆς Ῥωμαίων η, men of the *Equestrian order*, whose dignity was *Roman*, though their descent was *Jewish*."

No wonder that the *Jewish Τελωναῖοι*, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see *Kypke* on Mat. v. 46.), but also the great aversion which the *Jewish* people in general then had to the *Roman* government, and how natural it was for them to regard these *Jews* who assisted in collecting the *Roman* tribute, as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *Publicans*, see *Wetstein* on Mat. v. 46, *Snicer Thesaur.* in *Τελωνῆς*, *Whitby* on Mat. ix. 11, and *Lardner's Credibility* of the Gospel Hist. book i. ch. 9. § 10, 11.

Τελωνιον, ε, το, from *Τελωνῆς*.

A place for receiving custom, a custom-house. So the Syriac version in all the three following passages, בית כנסת, the house of tribute. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. *Campbell*, whom see on Mat. renders it "the toll-office."

ΤΕΜΝΩ, either from the Heb. חָתַם to finish, consume, or rather from the Chald. חָתַם to cut in pieces.

Tu cut. This simple verb occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

Τερας, αἰος, το, q. *τερας*, from *τρεω* to tremble, be terrified, which see.

A prodigy, a miracle, because it is apt to strike men with terror, or make them tremble. "*Τερας*, says *Mintert*, differs from *σημειον*; for the latter is used for any ordinary sign, even where there is nothing miraculous, but *τερας* is always taken for a portent, or prodigy, such as are called miracles." And the Etymologist, *Διαφέρει δὲ σημεῖον τερας*: *Τερας* λαλεῖται τὸ παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνηθειαν γινόμενον. *Τερας* differs from *σημειον*: *Τερας* is somewhat supernatural, σημειον what is unusual." Mat. xxiv. 24, & al. freq.

Τεσσαρακονία, δι, δι, τα, Undeclined, from *τεσσαρες*, —ρά, four, and *ακονία* or *κονία* the decimal termination. See under *Ἑξδομηκονία*.

Forty. Mat. iv. 2, & al. freq.

On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. *πλησας* strokes (see *Bos Ellips.* p. 177, and *Wetstein* on Luke xii. 47.); and that as by the Law, Deut. xxv. 3, not more than forty strokes were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the *Jews*, at least about our Saviour's time, to limit the number of strokes to thirty-nine. This is evident not only from the above text in 2 Cor. but from two passages in *Josephus*, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the Law itself as ordering *πλησας τεσσαρακονία μιας λεπτοῦς*, forty stripes save one. The modern *Jews* observe the same custom, as appears from the case of the wretched *Acosta**. See also *Wolfius* and *Wetstein* on 2 Cor.

Τεσσαρακονία εἰς, ες, δ, ἡ, from *τεσσαρακονία* forty, and *εἰς* a year.

Consisting, or consisting of, forty years. occ. Acts vii. 23. xiii. 18.

ΤΕΣΣΑΡΕΣ, Attic *TETTAPEΣ*, ων, δι, δι, καὶ τα τεσσαρα, Att. *τετταρα*. It may not improbably be derived from the Chald. תר תר two two, twice two.

Four. Mat. xxiv. 31, & al. freq.

Τεσσαρες καὶ δεκαλος, η, ον, from *τεσσαρες* four, καὶ and, and *δεκαλος* tenth.

Fourteenth. occ. Acts xxvii. 27, 33.

Τετραπαιος, α, ον, from *τεταρτος* fourth.

Being four days, or the fourth day, in a certain state. occ. John xi. 39. where *Raphael*, on comparing ver. 17, observes that the word relates to the time, not of *Lazarus'* death, but of his burial. But it may, notwithstanding, refer to the former; for the *Jews* used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in—αιος to the time of a person's death. Thus *Herodotus*, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful *Egyptian* women were not delivered to be

* See the Exemplar *Humanae Vitae* annexed to *Limborch's Amica Collatio*, p. 350, and *Bayle's Dictionary* in *Acosta*, Note (E).

embalmed immediately after their decease. ἀλλ' ἔπειτα ΤΡΙΤΑΙΑΙ ἢ ΤΕΤΑΡΤΑΙΑΙ γενώσιναι. but after they had been dead three or four days." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙΟΥ ἡδὴ κείμενα τὸ νεκρὸν, The man now lying dead three days, or on the third day." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νεκρὸς — ἡδὴ γὰρ ἦσαν ΠΕΜΠΤΑΙΟΙ, for they had now lain dead five days."

Τεταρτος, η, ον, from τετάρης four. See Τεσσαρες.

Eu. 1th. Mat. xiv. 25, & al.

Τετραπλος, ο, ὁ, ἡ, from τετράς a quaternion, four, and γωνία a corner, angle. Four cornered, quadrangular, four-square. occ. Rev. xxi. 16.

Τετραδίζω, ο, τὸ, from τετράς a quaternion, four.

A quaternion, a party consisting of four soldiers, which number, according to Polybius, cited by Raphaelius, constituted φυλακείον a guard, occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke.

Τετρακισχίλιοι, αι, α, from τετράκις four times (which from τετράς or τετάρης four, and the numeral termination—κις, which see), and χίλιοι a thousand. Four thousand. Mat. xv. 38, & al.

Τετρακοσιοι, αι, α, from τετράς or τετάρης four, and ἑκατόν a hundred. Four hundred. Acts v. 30, & al.

Τετραμηνον, ο, τὸ, or rather Τετραμηνος, ο, ὁ, (see Wetstein Var. Lect. and Griesbach) from τετράς, αδος, ἡ, four (which see), and μην a month.

Four months, q. d. a four-month, as we say a twelve-month. occ. John iv. 35.

Τετραπλος, ος; οη, η; οον. εν; from τετράς or τετάρης four, and πλος a termination denoting (like πλασιον) times or fold, which from πελω to be, or rather from Heb. וַבִּשׁ signifying accretion, or accession. Comp. Διπλος.

Four times more, four-fold. occ. Luke xix. 8.

Τετραπες, ὁ, *, και το τετραπεν, Gen. τετραποδος, from τετράς four, and πες, πεδος, a foot.

Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΤΕ τραπεζα, a four-footed table. Hence, Τετραποδα, τα,

ζωα being understood, Four-footed beasts, quadrupeds. occ. Acts x. 12. xi. 6. Rom. i. 23.

Τετραρχεω, ω, from Τετραρχης, which see. To be a Tetrarch, i. e. a Prince or King of a fourth part of a kingdom. occ. Luke xiii. 1, thrice. As to the Tetrarchies of Herod Antipas, and Philip, see under Τετραρχης; with regard to that of Lysanias I observe that Josephus mentions Λυσανιος τετραρχιαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Αβιλα, he adds expressly, ΑΥΞΑΝΙΑ ἡ αὐτὴ ἐλθόντι ΤΕΤΡΑΡΧΙΑ. This was the tetrarchy of Lysimachus." Lib. xix. cap. 5, § 1, he calls it Αβιλαν τὸ Λυσανιος, Abila which had been Lysanias's;" and mentions it as never having been under the government of Herod the Great. Now Abila was a city lying about six French leagues *, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. lib. xiv. cap. 7, § 4, and cap. 13, § 3, Lysanias succeeded his father Ptolemy, the son of Menæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. lib. xx. cap. 6, § 1. See Lardner's Credibility of Gospel History, book i. ch. i, § 5 and 6; and Wetstein's Note on Luke i. 1.

Τετραρχης, ο, ὁ, from τετράς four, and αρχη a government.

A Tetrarch. Strabo, cited by Wetstein on Mat. xiv. 1, uses it for the Prince of a fourth part of a Province, or People; but in the N. T. it denotes a Prince or King (see Mat. xiv. 9, Mark vi. 14,) who reigns over the fourth part of a former kingdom. Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Peræa; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St. Luke, ch. iii. 1, called Iturea, see Relandi Palæstina illustrata) &c. Thus Josephus, De Bel. lib. ii. cap. 6, § 3, speaking of Augustus's determina-

* See De l'Isle's Carte Particuliere de la Syrie.

tion upon *Herod's* will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8) says, Το μὲν ἡμῖν μερὸς τῆς βασιλείας Ἀρχελαῷ δίδωσιν, — το δὲ λοιπὸν ἡμῖν διελών εἰς δύο ΤΕΤΡΑΡΧΙΑΣ, δυσὶν ἑτέροις παῖσιν Ἡρώδης δίδωσι, τὴν μὲν Φιλιππῶν, τὴν δὲ Αντίπα, κ. τ. λ. One half of the kingdom he gave to *Archelaus*, and dividing the remaining half into two *Tetrarchies*, he gave them to the two other sons of *Herod*, one to *Philip*, the other to (*Herod*) *Antipas*, &c.:" and Ant. lib. xvii. cap. 13, § 4. Καίσαρ Ἀρχελαὸν τὴν ἡμισέως τῆς χώρας, ἥπερ Ἡρώδης ὑπέσχετο, ἔθναρχον καθίσταται τὴν δὲ ἑτέραν ἡμισείαν νεώμας διχῶν, δυσὶν Ἡρώδης παῖσιν ἑτέροις παρεδίδωκε, Φιλιππῶν καὶ Αντίπα καὶ τῶν ἡμετέρων Περαιᾶ καὶ τοῦ Γαλιλαίου ὑπέλελκεν. Φορὰ τὴν ἡμετέραν διακοσμία το ἐπ' εἰς Βαταναιὰ δὲ συν Τραχωνιδί, καὶ Αὐρανιδί συν τινὶ μερεὶ οἰκῶν τὴν Ζηνοδοῦρον λεγόμενον, Φιλιππῶν ταλαντὰ ἑκατὸν προσέφερε. *Cæsar* constitutes *Archelaus* *Éthnarch* or *Prince* of half the country which had been subject to *Herod*; and dividing the other half into two parts, he committed it to the two other sons of *Herod*, *Philip* and [*Herod*] *Antipas*: To the latter were subject *Peræa* and *Galilee*, producing a revenue of two hundred talents a year; and to *Philip*, *Batanea*, with *Trachonitis*, and *Auranitis*, with a part of what was called *Zenodorus's* patrimony, yielded one hundred talents." occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to *Herod Antipas*, as it is also by *Josephus*, Ant. lib. xviii. cap. 6, § 1, & al. See *Lardner's* *Credibility of Gospel History*, book i. ch. 1, § 3.

Τετράς, ἄδος, ἡ, from τετράρες. See Τεσσαρες.

Four of any thing, a quaternion, q. d. a four, as we say a dozen, a score, a hundred, &c. This word is inserted on account of it's immediate derivatives.

TETXΩ, from the Heb. תָּחַ or תָּחַ to be in the midst, between, within.

I. To be.

II. To obtain. In both these senses τεύχω is obsolete, or not used in the present tense, but hence we have in the N. T. perf. act. τετεύχα, 2 aor. ἐτεύχον, infin. τυχεῖν, particip. τυχών. See under Τύσχανω.

Τεφρω, ω, from τεφρα ashes, which from the Heb. רֶשֶׁם the same, prefixing ת; or else τεφρα may be derived from the Heb. פָּרַשׁ to break or tear in pieces, as the Heb. רֶשֶׁם from פָּרַשׁ to break, break in pieces; for what are ashes but the remains of fuel broken or torn in pieces by fire?

To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ἡς, ἡ, either from τεύχω to fabricate, q. τεύχων, or rather immediately from the Heb. יָצַח to direct, regulate, or יָצַח to direct, set in order.

I. Art. occ. Acts xvii. 29.

II. An art, craft, trade. occ. Acts xviii. 3. Rev. xviii. 22.

Τεχνίτης, ο, δ, from τεχνη.

An artificer, craftsman, workman. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνίτης the Artificer or Former of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by *Arrian*, *Epictet*. lib. i. cap. 6, not far from the beginning.

ΤΗΚΩ, from the Heb. תָּהַ to melt (dropping the ת, as usual), to which τηχομαι answer in the LXX of Ezek. xxiv. 11. Nah. i. 6.

To dissolve, melt, by fire, in a transitive sense. Hence, Τηχομαι, Pass. To be dissolved, melted, or to melt, by fire, as wax, or the like. occ. 2 Pet. iii. 12. where, according to *Griesbach*, eleven MSS, one of which ancient, read τακησεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxxviii. 2, in which passages likewise this word is applied to wax for the Heb. מָסַח to melt.

Τηλαύως, Adv. from τηλαύης shining afar or to a distance, resplendent, which from τηλε afar (from Heb. שָׁלַח to cast or send forth, and αυη splendour.)

Clearly, plainly, spoken of seeing. occ. Mark viii. 25.

Τηλικός, — αυή, — εἶς, from τηλικός so great (which from ηλικός how great), and the pronoun εἶς this, the same.

So great. occ. 2 Cor. i. 10. Heb. ii. 3. Jum. iii. 4. Rev. xvi. 18.

ΤΗΠΕΩ, ω, from the Heb. נָחַח to keep, watch, (dropping the נ, as usual), to which τηρεω answers in the LXX of Cant. viii. 11, 12.

I. To keep, watch, guard. See Mat. xxvii.

- 36, 54. xxviii. 4. Acts xii. 6. xvi. 23. xxiv. 23. xxv. 4, 21.
- II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. Τηρημενους, 2 Pet. ii. 4, *To be kept, servants.* Comp. under Εξουθενω, and Κατατινωσκω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS, with several printed editions read τημενους, which reading is embraced by *Wetstein* and *Griesbach*, the latter of whom has received it into the text.
- III. *To keep, preserve*, as opposed to *leaving*. Jude ver. 6.
- IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17, (where see *Wetstein*) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. Acts xv. 5, & al. freq. So the excellent *Raphelius* on 2 Tim. iv. 7, explains τηρησθαι την πιστιν, *I have kept, not my faith or confidence in Christ*, but my *fidelity* to him, as a soldier to his commander, and heshews that the phrase τηρειν την πιστιν is often applied in *Polybius* for *preserving one's fidelity*, or *faithfully discharging one's obligations*. See also *Wetstein* and *Kypke*. In Acts xxi. 25, the words μηδεν τοιςλοις τηρειν αυτες, εἰ μη—are wanting in the *Alexandrian*, and two later MSS, are unnoticed in the ancient *Syriac*, *Vulgate*, *Æthiopic*, *Coptic*, and (*Erpenius*'s) *Arabic* version, and are marked by *Griesbach*, as probably to be omitted.
- Τηρησις, 105, att. εως, η.
- I. *Custody, hold.* occ. Acts iv. 3. See *Sennæ* II.
- II. *A place of custody, a prison.* occ. Acts v. 18. So *Thucydides*, lib. vii. cap. 86, cited by *Blackwall* (*Sacred Classics*, vol. i. p. 32), and by *Wetstein*, uses in like manner ασφαλεσθην ΤΗΡΗΣΙΝ for the *securest hold or place of confinement for prisoners*." Thus the *Scholias*t here explains τηρησιν by φυλακην.
- III. *A keeping or observation*, of commandments. occ. 1 Cor. vii. 19.
- Τι, Neut. of τις, which see.
- Τιθημι, either from the obsolete θew the same, or immediately from Heb. רח, the infinit. of the V. רח, in the sense of *placing, putting, setting, appointing*, to which τιθημι very frequently answers in the LXX.
- I. *To place, put, lay.* See Mat. v. 15. xiv. 3. Mark vi. 29, 56. x. 16. Luke vi. 48.
- II. *To put or lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, *Kypke* observes that though the proverbial expression, Αἰσεις ὁ οὐκ εἰρηνας, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of *Solon* mentioned by *Diogenes Laert.* 'Α ΜΗ ΕΘΟΤ, ΜΗ ΑΝΕΛΗ, οὐδε μη, θανατος η ζυμια. *Take not up, what thou layedst not down; otherwise the penalty is death.*" See also *Wetstein*. Τιθεσαι τα γονατα. *To kneel down, literally to put down one's knees, genua ponere.* Mark xv. 19. Luke xxii. 41.
- III. *To put or set on*, as upon an eating-table. John ii. 10.
- IV. *To lay by, reserve, reponere.* 1 Cor. xvi. 2.
- V. *To put off, lay aside.* John xiii. 4.
- VI. *To appoint, assign.* Mat. xxiv. 51. Luke xii. 46.
- VII. *To appoint, constitute, ordain.* John xv. 16. Acts xiii. 47, xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. *Homer* uses the V. in a like sense, Il. vi. lin. 300,

Την γαρ Τρωες ΕΘΗΚΑΝ Αδωμενους 'Ιφιναν.
For her Minerva's Priestess Troy had made.

See also *Elsner* on Heb. On Acts i. 7, *Kypke* objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words—*which the Father hath appointed or determined by his own power*; and he shews that *Dionysius Halicarn.* and *Demosthenes* apply the V. τιθημι to time in the sense of *appointing*; and that *εξουσια* may signify *by*, he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says is, *that God, by his own power, hath appointed certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not please the divine wisdom to reveal to them.* Εἰς ὃ καὶ εἰσέθηναι, 1 Pet. ii. 8. In order to

- to explain this difficult expression, *Kypke* remarks that the phrase *τιθεναι τινα εις τι* signifies *to attribute or ascribe anything to one, to assert somewhat concerning him*. To prove which he cites from *Plutarch*, *De Malign. Herodoti*, p. 8:8, C. *Τὸς τὰ εσχάλα παθεῖν ἐπὶ τῷ μὴ προσεῖναι τὸ καλὸν ὑπομειναντὶς Εἰσὶν Ἀθηναῖοι Εἴθετο κακίαν τοῖς προθυμοῖσι Μηδισασι*. To those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity as to the most forward partizans of the Medes*;" and *Adv. Colot.* p. 1114, D. *Εἰς μὲν τὴν τῷ ἐνός καὶ ὄντος ἰδεῖν τιθεται τὸ νοητὸν—Εἰς δὲ τὴν ἀτακτὸν καὶ φερόμενον τὸ αἰσθητὸν*. To the intelligible he attributes the form of the One, and the Existing;—but to the sensible (*a form*) *disordered and subject to motion or change*." The meaning therefore of Peter is, that *this stumbling of Unbelievers, and particularly of the Jews at Christ the cornerstone, had been long ago declared and foretold by the prophets, Christ himself, and others*. *Comp.* *Isa.* viii. 14, 15. *Mat.* xxi. 42, 44. *Luke* ii. 34. *Rom.* ix. 32, 33. Thus *Kypke*. *Comp. Προσφατω* II.
- VIII. *To make, render*. Thus *1 Cor.* ix. 18. *Ἀδαντον τιθεμαι, To make unexpensive*. *Alberti* has shewn that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from *Homer* and *Pindar*. Thus *Il.* xvi. lin. 90, *Ἀριστερον δὲ με ὀησεις*, You will make me more inglorious." *Odyss.* v. lin. 136. *ὀησειν ἀθανατον, to make him immortal*." See *Dummi Lexic.* col. 1038, 1039, and *Kypke* on *1 Cor.*
- IX. In 2 aor. mid. *To purpose, propose, design*. *Acts* xix. 21. *Comp.* LXX in *Hag.* ii. 18, and *Theodotion* in *Dan.* i. 8.
- X. *Θεσβαι βελην, To give advice or counsel, to advise, censure*. *Acts* xxvii. 12; on which text *Raphelius* observes that in *Herodotus*, lib. iii. cap. 80, *ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ*, signifies in like manner *I give my opinion*."
- Timw*, from obsol. *τενω* the same, which see.
- I. *To bring forth young, as a female*. Thus it is spoken of women in general, *John* xvi. 21. *Comp.* *Heb.* xi. 11.—of the Blessed Virgin in particular, *Mat.* i. 21, 23, 25, & al. In 2 aor. pass. *To be brought forth, to be born*. *Mat.* ii. 2. *Luke* ii. 11.
- II. It is applied to the Church, under the character of a woman, *bringing forth spiritual children*. *occ.* *Gal.* iv. 27. *Comp.* *Rev.* xii. 2, 4, 5, 13.
- III. —To the earth *bringing forth herbage*. *occ.* *Heb.* vi. 7.
- IV. —To lust or concupiscence *bringing forth sin*. *occ.* *Jam.* i. 15.
- ΤΙΛΛΩ. It may not improbably be derived from the *Heb.* *ללה* *to draw, draw out*, or from *לל* *to loose, strip off*, *w* being changed into *T*, as usual. *To pull, pluck, pluck off*. *occ.* *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1. In the LXX it occurs only in two passages, *Ezra* ix. 3. *Isa.* xviii. 7, and in both answers to the *Heb.* *כרס* *to pluck off the hair, or to excoriate*.
- ΤΙΜΑΩ, *w*, from *τίμααι* perf. pass. of *τιω* *to honour, or rather immediately from Heb.* *תם* *perfect, complete*.
- I. *To honour, reverence, respect*. *Mat.* xv. 5, (where, if with six MSS, two of which ancient, we omit *καὶ* before *εἰ μὴ* the construction will be easier. See *Weststein* and *Griesbach*.) *Mat.* xv. 8. *John* v. 23. viii. 49. xii. 26. *Acts* xxviii. 10, where *Wolffius* cites from *Polybius*, *τοιαύταις ΕΤΙΜΗΣΑΝ ΤΙΜΑΙΣ*, and *Wetstein* from *Isocrates*, —*ἡμεῖς αὐτοῖς ΕΤΙΜΗΣΑΜΕΝ ταῖς μετρίαις ΤΙΜΑΙΣ*. On *1 Tim.* v. 3, *comp.* *Τιμῇ* IV.
- II. *To estimate, value*. *occ.* *Mat.* xxvii. 9. *Τιμῇ, ης, ἧ*, from *τιμῶω*, or immediately from *τίμααι* perf. pass. of *τιω* *to honour*.
- I. *Honour, respect, reverence*. *John* iv. 41. *Rom.* xii. 10. xiii. 7. *1 Tim.* i. 17. *Comp.* *1 Cor.* xii. 23, 24. *Col.* ii. 23. *Which things have, indeed, a shew of wisdom, ἐν—αφιδία σωμάτων, ἐκ, ἐν τιμῇ τινι, πρὸς πλεγμασμένην σαρκος, in severity to the body, not in any respect or regard (paid to the body namely) for the satisfying of the flesh*. *Δίδοναι τιμῇν, To give honour*. *1 Cor.* xii. 25, where *Kypke* shews that the phrase is used not only by *Theodotion*, *Dan.* v. 18, but also by *Euripides*, *Thucydides*, and *Josephus*. *Ἀπονεμὸντες τιμῇν*, *1 Pet.* iii. 7. *Giving or shewing honour or respect*. The phrase *ἀπονεμεῖν τιμῇν*, with a dative, is used

- in the same sense by many of the Greek writers, as may be seen in *Wetstein* and *Kypke*. See also *Clement*, 1 Cor. § 1.
- II. *Honour, dignity, honourable or glorious reward*. Rom. ii. 7, 10. Comp. Heb. ii. 7, 9.
- III. *A publick and honourable office*. Heb. v. 4. So in the profane writers, particularly in *Herodotus*, it is used for a *publick office* or *magistracy*. See *Raphelius*, *Wolfius*, and *Wetstein*.
- IV. *A reward, stipend, maintenance*. occ. 1 Tim. v. 17, where see *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*, who cites the Greek writers often using *τιμη* for a reward, and produces *Josephus*, *Polybius*, and *Demosthenes* joining TIMHΣ in this sense with ΑΞΙΩΣΑΣ, ΑΞΙΟΤΕΘΑΙ, ΗΞΙΩΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows mentioned ver. 16, were to receive (comp. ver. 3.); but he understands διπλης not in a determinate but an indeterminate sense, a greater or larger reward. See *Vitringer*, *De Synagog.* Vet. lib. ii. cap. 3, p. 498, and comp. *Macknight* on 1 Tim.
- V. *The value or price of a thing, a sum of money given for it, or which it is worth*. Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. Comp. 1 Cor. vi. 20. vii. 23.
- VI. *Preciousness*. occ. 1 Pet. ii. 7, *The preciousness, of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe this stone is precious.*
- Τιμιος, α, ov, from *τιμη* honour, price.
- I. *Honoured, respected, esteemed*. occ. Acts v. 34. So *Josephus* and *Dionysius Halicarn.* cited by *Wetstein*, ΤΩ ΔΗΜΩ—TIMIOS, *Honoured by the people.*
- II. *Honourable, respectable*. occ. Heb. xiii. 4.
- III. *Precious, of great price, valuable*. occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. 19. 2 Pet. i. 4. Jam. v. 7.
- IV. *Valuable, dear*. occ. Acts xx. 24.
- Τιμιωδης, τής, η, from *τιμιος*.
Wealth, costliness. occ. Rev. xviii. 19.
- Τιμιωτατος, η, ov. Superlat. of *τιμιος*.
Most precious or valuable. occ. Rev. xviii. 12. xxi. 11.
- Τιμιωτερος, α, ov. Comparat. of *τιμιος*.
More precious or valuable. occ. 1 Pet. i. 7.
- Τιμωρω, ω, from *τιμωρος* an avenger, a punisher, contracted from *τιμαστος* or

τιμηστος, which are used by the Greek writers in the same sense, and are derived from *τιμη* *revenge, punishment* (from *τιω*, which see), and *δραω* to see, inspect. To punish. occ. Acts xxii. 5. xxvi. 11. It is used in this sense by *Demosthenes* and *Xenophon*, cited by *Wetstein*.

Τιμωρια, ας, η, from *τιμωρος*, which see under *Τιμωρω*.

Punishment. occ. Heb. x. 29.

ΤΙΣ, Neut. ΤΙ, Gen. τινος, &c. from the Chaldee ܐܝܢ, *who, which*.

I. Interrogative, or deliberative, *Who?* Neut. *What?* Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.
On Luke i. 62, observe that *το* is in like manner redundant before *τις* in the purest Greek writers, particularly in *Aristophanes*. See *Elsner* and *Wetstein*.
Luke xi. 5—7, ΤΙΣ ΕΞ ὑμῶν, x. τ. λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.
Mat. xix. 27, Τί ἀρα εἶπα ἡμῖν; What reward therefore shall we have? as *Kypke* renders the expression (comp. ver. 21.); and shews that it is thus used in the Greek writers, as *Wetstein* also (whom see) more largely does.
Τίς, τι, like the Eng. *who* and *what?* imply

1. Negation, or denial, John viii. 46.
Τί γὰρ μοι, x. τ. λ.; 1 Cor. v. 12, What is it to, or how does it concern or belong to, me, &c.? The V. διαφρασι, προσημι, or μελεῖ being understood. The Greek writers use this elliptical expression in the same sense. See *Elsner*, *Wolfius*, *Wetstein*, *Kypke*, and *Boxer* on the place.
Τί ἐμοὶ καὶ σοὶ; John ii. 4, εἰς κοινὸν or εἰς κοινὸν πρᾶγμα being understood (see *Bos Ellips.* in κοινόν) q. d. What is there common to me and thee? or What common business is there between me and thee, i. e. What have I to do with thee? or rather What hast thou to do with me, namely, in this matter of intimating to me when it is proper to work a miracle? So Mat. viii. 29, Τί ἡμῖν καὶ σοὶ; What hast thou to do with us? Ἠλθες—; Art thou come? Comp. Mark v. 7. and Josh. xxii. 24. Jud. xi. 12. 2 Sam. xvi. 10. 1 K. xvii. 18. 2 K. iii. 13, in LXX and Heb. Thus in *Anacreon*, Ode xvii. lin. 4, Τί γὰρ μάχαισι καί μοι; means not, What have battles to do with me? but, What

What have I to do with battles?" So lin. 10, Τῇ Πλειάδεσσιν καὶ; *What have I to do with the Pleiades?*" See *Raphaelus* and *Wetstein* on Mat. viii. 29.

Τὶ πρὸς ἡμᾶς, *What is that to us?* Mat. xxvii. 4. Τὶ πρὸς σε; *What is that to thee?* John xxi. 22. So *Arrian*, *Epictet.* lib. iii. cap. 18, twice, Τὶ ἢ ΠΡΟΣ ΣΕ; *What then is that to thee?*" See *Raphaelus*, *Wetstein*, and *Kypke*. But Τῖς, *Who?* with a negative particle following, denotes an universal affirmation, as *Rev.* xv. 4, Τῖς ἢ μὴ φοβήθη; *Who should not fear?* i. e. *Every one should fear.*

2. *Admiration*, Mark i. 27. iv. 41.

3. *Murmuring*, or *disgust*, Mark ii. 7. Luke viii. 35.

4. *Fewness*, John xii. 38. *Comp. Mat.* xix. 25.

5. *Extenuation*, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See *Raphaelus* on this text, who shews that *Arrian*, *Epictet.* lib. iii. cap. 1, repeatedly applies the expression *Σὺ τίς εἶ;* *Who art thou?* in like manner. *Comp. Rom.* ix. 20.

6. *Desire*, or *wishing*, *Rom.* vii. 24.

7. *Whether*, of two? Mat. xxvii. 17, 21. Luke v. 23. John ix. 2.

8. *How great?* Gal. iv. 15. So *Luke* viii. 25. *Comp. Mat.* viii. 27.

9. *Of what manner*, or *kind?* *qualis?* See *Luke* i. 66. iv. 36. xv. 26. xxiv. 17. *John* vii. 36. *Rom.* xi. 15.

10. Τί, Neut. used adverbially or elliptically for *διὰ τί*, *Why*, *wherefore?* Mat. vi. 28. viii. 26. xx. 6, & al. freq. *How?* i. e. *κατὰ τί* as to *what?* *quid?* 1 Cor. vii. 16. *Comp. Mat.* xvi. 26.

11. Τί ὅτι—; an elliptical expression for *τί γὰρ οὕτως ὅτι*—; (see *John* xiv. 22.) *What is this that—?* *Whence comes it*, or *how is it that—?* Mark ii. 16. *Luke* ii. 49. Acts v. 4, 9. See *Bos E lipm.* in *Γινεσθαι*. Τί ὅτι is several times used in the LXX for the Heb. *מָה עָלָיו* *Why? Wherefore?* as *Gen.* xl. 7. 1 *Sam.* xx. 2. 2 *Sam.* xviii. 11.

12. Τί γὰρ; *What then?* *Phil.* i. 18, where *Kypke* observes that *Arrian*, *Epictet.* lib. iii. cap. 23, applies it as equivalent to *τί ἢ*; which he had used a little below. *Comp. Tap* 4.

II. Indefinite, *Any one*, *a certain*, *some one*, *somewhat*. In Plur. *Any*, *some*. See *Mat.* viii. 28. ix. 3. xxi. 3. xxii. 24. *Mark* v. 25. xvi. 18.

Twice repeated, *Some*—and—*others.* *Luke* ix. 7. 8. 1 *Tim.* v. 24.

III. It imports *dignity*, or *eminence*, Acts v. 36, where *τις* signifies *some great or extraordinary person*. *Comp. Acts* viii. 9. *Epictet.* applies *τις* in like manner, *Enchirid.* cap. 18. *Καν δοξῆς τις εἶναι ΤΙΣ, ἀπιστεῖ σαυτῷ*. And if you seem to any a *considerable person*, mistrust yourself." For more instances of the like application see *Wetstein* and *Kypke*. But observe that in Acts v. 36, fourteen MSS, three of which ancient, and several old additions, to *ἐαυτὸν* add *μᾶλλον*, as in Acts viii. 9; and so the Syriac translator appears to have read. The word *μᾶλλον*, however, is not necessary to the sense, nor is it adopted by *Wetstein* or *Griesbach*.

Τί, Neut. is used in a similar view, Gal. ii. 6, *Δοκῶντων εἶναι τι*, *Seeming to be somewhat*, i. e. *considerable*. *Plato* has the same phrase, *Apol. Socrat.* § 23. (p. 104 edit. *Forster.*) ΔΟΚΟΥΝΤΑΣ ΜΕΝ ΤΙ ΕΙΝΑΙ; and in the same *Treatise*, towards the end, *Socrates*, speaking of his own sons, *Καὶ ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕΙΝΑΙ ΜΗΔΕΝ ΟΝΤΕΣ, οὐκ ἐδίδξας αὐτοῖς, κ. τ. λ.* *And if they think themselves something when they are nothing*, chide them, &c." where the expressions are remarkably conformable to those of *St. Paul*, Gal. vi. 3. See more in *Wetstein* on Acts and Gal.

IV: Τίς is sometimes added to proper names, *Τυραννὸς τις*, *Of one Tyrannus*, Acts xix. 9. *Μνάσωνι τινι*, *One Mnason*, Acts xxi. 16, where *Raphaelus* observes that *τις*, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that *Xenophon* uses it in this manner. *One* in English has frequently the like application. *Comp. Acts* xxv. 19.

TITAOΣ, α, δ. Latin.

A title, a board with an inscription. So *Hesychius*, Τίτλος, *ἐπιγραφὴ μαρμαρέου* occ. *John* xix. 19, 20. Τίτλος is a word formed from the Latin *Titulus*, which denotes an *inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This *Suetonius*, in *Calig.*

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cap. 34, calls Titulus, *qui causam pœnæ indicaret*, The title, which shewed the reason of the punishment." Comp. *Suetonius* in *Domit.* cap. 10, and see more in *Bp. Pearson* on the Creed, Art. 4, Notes, and *Lardner's Credibility of Gospel History*, vol. i. book 1. ch. 7, § 10, p. 334, 5.

The Latin *titulus* may be deduced either from the Greek *τιω* to honour, as it often signifies an honourable inscription, or rather from the Heb. תלה to hang up, whence as a N. תלול pendulous, pendant.

ΤΙΩ, from the Heb. כף sufficient.

I. In general, *To pay, repay, q. d. make a sufficient return for*. Thus used in *Homer, Odys.* xiv. lin. 166,

— καὶ ἀπ' ἡμῶν ἰσχυρίσιν τοῖς ΤΙΩ.

These flatt'ring tidings I shall not repay.

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. occ. 2 *Thess.* i. 9, where we have the expression δίκην τιμῆν, to pay, i. e. to suffer punishment, luere pœnas; a phrase used by the best Greek writers. See *Wetstein* and *Kypke*.

ΤΟΙ, perhaps from the Heb. כף sufficient. An emphatic particle, often joined to others.

1. *Truly, indeed*.

2. *Illative, Therefore*.

Τοι occurs not separately in the N. T. *Τοισαυτῶν*, A Conjunction, from *τοι* truly, *καὶ* for, and *αὐτῶν* therefore.

Wherefore or therefore, truly, occ. 1 *Thess.* iv. 8. *Heb.* xii. 1.

Τοιῶν, A Conjunction, from *τοι*, and *οὖν* now.

Therefore now, therefore, occ. *Luke* xx. 25. 1 *Cor.* ix. 26. *Heb.* xiii. 13. *Jam.* ii. 24.

Τοιοῦδε, —*αἰς*, —*οὔδε*, from *τοιοῦς* such (which from *οἷος* such as), and the emphatic particle *δε*.

Such, so remarkable. It has nearly the same sense as *τοιοῦς*, but more emphatic. occ. 2 *Pet.* i. 17.

Τοιούτος, —*αὐτῆς*, *οὗτος*, and Attic —*οὗτος*, from *τοιοῦς* such, and *οὗτος* this.

I. *Such, such like*. *Mat.* xviii. 5. xix. 14. On *Philem.* ver. 9, observe that ΤΟΙΟΥΤΟΣ ΩΝ is applied in like manner by the Greek writers, particularly by *Herodotus* and *Xenophon*.

II. *Such, so great*. *Mat.* ix. 8. *Mark* vi. 2.

Τοιχός, *ς, ὁ*, from *τειχος* the same.

A wall. occ. *Acts* xxiii. 3.

Τόκος, *ς, ὁ*, from *τελοα* (*Herodot.* lib. i. cap. 190.) perf. mid. of *τικω* or *οβολ.* *τεκω* to bring forth.

I. Properly, *A bringing forth*, as of female.

II. *Offspring brought forth*.

III. In the N. T. *Usury, increase, the produce or offspring*, as it were, of money lent. occ. *Mat.* xxv. 27. *Luke* xix. 23.

The Greek writers often use it in the last as well as in the two former senses.

Τολμᾶω, *ω*, from *τολμα* courage, and this, *q. ταλασμα*, from *ταλαω* to sustain, support, dare, which from Heb. נס to bear, support, dropping the *נ*.

I. *To bear, sustain, support*. See *Rom.* v. 7, and *Wetstein* on that text. This seems the primary sense of the word; and thus it is used by *Homer, Odys.* xxiv. lin. 161, and *Odys.* viii. lin. 519, and often by *Theognis*, see his *Γνωμαι*, lin. 442, 555, 591; and comp. *Dammi Lexicon*, col. 2293, 9.

II. *To dare, be bold, have boldness or courage*, in an indifferent or good sense, *sustinere*. *Mat.* xxii. 46. *Mark* xv. 43. *Acts* vii. 32. *Rom.* v. 7. 2 *Cor.* xi. 21. *Phil.* i. 14.

III. *To venture, care, be inclined*. *Mark* xii. 34. *John* xxi. 12; on both which texts see *Bp. Pearce* and *Campbell*.

IV. *To endure, will, think proper, resolve, animus inducere*. See *Acts* v. 13. 1 *Cor.* vi. 1. *Jude* ver. 9. *Blackwall, Sacred Classics*, vol. ii. p. 193, observes that it often bears this sense in *Theognis*, an ancient writer of great purity of language, as, for instance, ver. 377,

Πῶς δὲ σὺ, Κρόνιδε, ΤΟΑΜΑΙ ποὺς ἀνδρᾶς ἀλλήλους
Ἐν ταύτῃ μοίρῃ τὸν τι δίκαιον ἔχων;

How can thy mind, O Jupiter, endure, or think proper, to have the wicked and the righteous in the same condition."

Τολμηρότερος, *α, ον*. Comparat. of *τολμηρός* bold, which from *τολμᾶω*.

More bold, bolder. *Τολμηρότερον*, Nent. used adverbially, *More boldly, more freely*, occ. *Rom.* xv. 15.

Τολμηρῆς, *ς, ὁ*, from *τολμᾶω*.

Daring, presumptuous. occ. 2 *Pet.* ii. 10.

Τομώτερος, *α, ον*. Comparat. of *τομός* cutting, sharp, which from *τελομα* perf. mid. of *τεμνω* to cut.

More cutting, sharper. occ. *Heb.* iv. 12. *Τόξον*,

Τεζον, α, το. Most of the Greek Lexicon-writers deduce it from *ταζω* or *ταω* to stretch, which from the Heb. *נָטַח* the same, dropping, as usual, the initial נ. But perhaps some may rather incline to derive it from the Heb. *קַשׁ* a bow, by transposition.

A bow, to shoot with. occ. Rev. vi. 2.

Τοπαζιον, α, το.

A kind of precious stone, the topaz of the ancients. It is called by the moderns *chrysolite*. “* It is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge.” † *Pliny* relates, from *Juba*, that the topaz was so called from *Topazus*, an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *jugs*, it was thus denominated from *topazin*, which, in the language of the *Troglodytes*, signifies *to seek*. Thus *Pliny*. But may not the Greek *τοπαζιον* and Latin *topazius* be better derived from the Heb. *פַּטְרָה* the topaz, by transposing the two first letters, and changing the *d* into *z*, thus *topad*, *topaz*? Observe the LXX constantly render the Heb. *פַּטְרָה* by *τοπαζιον*, and the Vulg. by *topazius*. Comp. *Heb.* and *Eng. Lexicon* under *פַּטְרָה*, and *New and Complete Dictionary of Arts* in *CHRY-SOLITE*. occ. Rev. xxi. 20.

ΤΟΠΟΣ, α, δ. It may not improbably be derived from the Heb. *חָזַק* to lay hold on, inclose. Thus the Latin *locus* *pluce* seems a plain derivative from Heb. *לָקַח* to take. *Schrevelius* deduces *τοπος* from the obsol. *τω* to take, receive, hold, capio, which from Heb. *חָסַם* to limit, bound.

I. A place, a particular portion of space where any thing is, or is contained. Mat. xxvi. 52. xxvii. 33. xxviii. 6. Acts i. 25. *Εἰς τὸν ἑαυτοῦ τὸν ἰδιον*, To his own place, that is, “To that miserable world which, in thy righteous judgement, is appointed for the reception of such heinous offenders, and

the due punishment of such enormous crimes.” Thus *Doddridge*, in his Paraphrase, adding in a note, “that *ἰδιον τοπον* signifies a place proper and suitable for such a wretch, and therefore by God’s righteous judgement appointed for him; many writers have shewn, and particularly *Dr. Benson*, in his *History of the first Planting of Christianity*, p. 23. (Comp. Mat. xxvii. 24. John vi. 70, 71, and xvii. 12.)” As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then *Clement*, in his 1st Epistle to the *Corinthians*, § 3, speaking of *St. Peter*, says, that “having endured not one or two, but many afflictions, *καὶ ἔσω μαρτυρήσας* ΕΠΟΥΤΕΥΘΗ ΕΙΣ ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ ΤΟΠΟΝ τῆς δόξης, and thus being a martyr he went to the place of glory that was due to him.” So *Polycarp* to the *Philippians*, § 5, says, that *St. Paul* and other martyrs are *εἰς ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ αὐτοῖς ΤΟΠΟΝ*, in the place due unto them;” and *Ignatius* to the *Magnesians*, § 5, using the very phrase of *St. Luke* in the Acts, says, *Ἐκαστος ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ μελλει χωρεῖν*. “Every one is to go to his own place,” i. e. either of happiness or misery. Comp. *Luke* xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from *Josephus*, where one *Eleazar*, who held out the fortress of *Masada* against the *Romans*, is introduced saying to his companions, that death sets our souls at liberty, and *εἰς ΤΟΝ ΟΙΚΕΙΟΝ καὶ καθαρον αἰῶνα* ΤΟΠΟΝ ΑΠΑΛΛΑΣΣΕΣΘΑΙ, permits them to depart to a place of purity which is proper to them.” De Bel. lib. vii. cap. 8. § 7. See also *Elsner*, *Wolfius*, and *Weistein* on Acts, and *Bp. Bull’s English Works*, vol. i. p. 41.

II. A place, country, region. Mat. xiv. 35. *Luke* x. 1, & al. Comp. *Mat.* xxiv. 7. But in *John* xi. 48, it seems particularly to denote either the Temple (comp. Acts vi. 13, 14. xxi. 26.), or the City of *Jerusalem*.

III. A place or passage, in a book. *Luke* iv. 17.

IV. Place,

* *Brookes’s Natural History*, vol. v. p. 143. So *Strabo*, cited by *Weistein*, of the *Topaz*, *Αἰθας* δι’ αὐτῆς διαφανής, χρυσοειδὲς ἀπολαμπνὴν φέσας.

† “*Juba* *Topazum Insulam in Rubro Mari a continēte studiis eorum obesse tradit, nebulosam & idcirco quædam sæpe navigantibus ex ea causâ nomen accepisse. Topazium enim Troglodytarum linguâ significationem habere quærendi.*” *Nat. Hist.* lib. xxvii. cap. 8.

IV. *Place, room, in a proper sense.* Luke ii. 7. *Δεῖναι τόπον τινί, To give place to one.* Luke xiv. 9. So *Plutarch*, C. Græch. tom. i. p. 840. E. ΔΟΤΕ ΤΟ ΠΟΝ ΑΓΑΘΟΙΣ; and *Arrian*, *Epictet.* lib. iii. cap. 26. ΔΟΣ ΑΛΛΟΙΣ ΤΟ ΠΟΝ. See *Wetstein* and *Kypke*; the latter of whom shews that the phrase is in like manner contrasted with ΚΑΤΕΧΕΙΝ (τόπον) by *Polybius*, and that this latter expression is used by *Plutarch*, *Diodorus Sic.* and *Lucian*.

V. *Place, room, in a figurative sense.* Heb. xii. 17. Eph. iv. 27. Comp. Rom. xii. 19; on which last text see *Elshæfer* and *Wolfius*, who explain *οργή* of the divine anger and vengeance (see next verse), and cite from *Plutarch*, De Irâ cohib. tom. ii. p. 462. B. Δαί δὲ μήτε παιζίνιας αὐτῇ (ΟΡΓῇ) ΤΟΠΟΝ ΔΙΔΟΝΑΙ, We must neither, when at our diversions, give place to anger," where the phrase is applied to human anger, as in Rom. xii. to the divine.—*Opportunity, liberty*, Acts xxv. 16. Comp. Heb. xii. 17. So *τοποῦν εχειν*, Rom. xv. 23, means to have (not a place to dwell in, but) a convenient situation or opportunity for the great work he was about. *Kypke* shews that *Josephus* and *Arrian* apply the phrase in a similar view.

VI. *Place, station, condition.* 1 Cor. xiv. 16, where see *Kypke*.

Τοσῶτος,—*αὐτῇ*,—*εἰς*, and att.—*τοῦ*, from *τοσος*, so great, and in plur. so many, (which from *ὅσος*), and *εἰς* this.

I. In sing. So great. Mat. viii. 10. Of money, So much, Acts v. 8. Of time, So long, John. xiv. 9. Heb. iv. 7.

Τοσῶτω, dat. By so much. Heb. i. 4. x. 25. *Κατὰ τοσῶτον*, By so much. Heb. vii. 22

II. In plur. So many. Mat. xv. 33. John vi. 9, & al.

Τότε. An Adv. from *το ὅτε*, q. d. the when. Then. It denotes the time when, whether past, Mat. ii. 7. Rom. vi. 21, & al. freq. or future, Mat. vii. 23. ix. 15, & al. freq. *Ἀπο τότε*. From that time, q. d. from then: Mat. iv. 17. xxvi. 16. So *Wetstein* on Mat. iv. 17, cites from *Plato* and *Aristotle* Εἰς τότε and Εἰς τότε, and from *Simplicius* on *Epictetus* the very phrase ΑΠΟ ΤΟΤΕ.

Ὁ τότε κόσμος, The world which then was, the then world, French translat. le monde d'alors. 2 Pet. iii. 6.

Τανανθον, used by an Attic crasis or contraction for *το ενανθον* the contrary. Comp. *Ενανθιος*.

On the contrary, applied adverbially, the preposition *κατὰ* being understood. occ. 2 Cor. ii. 7.

Τενομαί. An Attic crasis for *το ονομαί* the name.

By name, *κατὰ* being understood. occ. Mat. xxvii. 57.

Τελεσι, or *Τελεσιν*, for *τελο εσι*, or *τελο εσιν*. That is, id est. Acts i. 19. xix. 4, & al. freq.

Τραγος, s, ὄ.

A he-goat. occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from *εἰσάειν*, 2 aor. of *τρώειν* to eat, gnaw, because this animal is remarkable for gnawing or browsing of trees; or rather, with the Etymologist, from *τραχὺς* rough, on account of the roughness or shagginess of his hide. So in Latin a he-goat is called *hircus*, from *hirtus* rough, and in Heb. *רעע*, from his hair's being rough or shaggy, to which Heb. name *τράγος* answers, no fewer than fourteen times, in the LXX version of Lev. xvi. according to the edition of *Aldus*, and that of the heirs of *Wechelius* at *Frankfort*, A. D. 1597, folio.

Τραπεζα, ας, ἡ, q. *τρίπαρεζα*, from *τρίπαρ* four, and *πέζα* a foot, which see under *Πέζη*.

A table, properly with four feet.

I. A table on which men's ordinary food is placed, an eating-table. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So *τραπεζα* is used for an eating-table by *Xenophon* *Cyropæd.* lib. vii. p. 388. edit. *Hutchinson*, 8vo; and agreeably to the phrase in Acts we have, in *Herodotus*, lib. vii. cap. 139, —ΤΡΑΠΕΖΑΝ ἐπιπλεον ἀσάθων πάντων ΠΑΡΑΘΕΝΤΕΣ—having set a table full of all good things." In Rom. xi. 9, is a citation from Ps. lxxix. 22, where *יָהוָה*, LXX *τραπεζα*, being joined with *דְּבִירָה* peace-offerings, seems to denote a partaking of the legal sacrifices, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. *Horne's* Comment. on the Psalm.

Διακονεῖν τραπεzais, To serve or attend on

on tables, *Acts* vi. 2, denotes *making provision for, and attending on, those tables, at which the poor were fed*, εν τη ΔΙΑΚΟΝΙΑ τῇ καθήμενῃ, in the daily ministrations, mentioned ver. 1.

II. A table used in sacred ministrations, as the table of *show-bread*, *Heb.* ix. 2.—of the Lord, 1 *Cor.* x. 21; in which text it is also spoken of the table used in idolatrous worship.

III. A table of a money-changer or banker. *Mat.* xxi. 12. *Mark* xi. 15. *Luke* xix. 23. The Greek writers often apply the word in the same sense. See *Welstein* on *Mat.* and *Kypke* on *Luke*, and comp. Τραπεζίτης.

Τραπεζίτης, ὁ, from τραπεζα.

A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger. *Cebes* uses τραπεζίτης in the same sense, *Tab.* p. 41, edit. *Simpson*. So *Plautus*, *Capt.* I. 2, 89, 90. cited by *Grotius*, *Subducam ratunculam quantillum argenti mihi apud trapezitam siet*. I will cast up the account of the little money I have at the banker's." And as the Greek τραπεζίτης is from τραπεζα a table, so the Eng. banker, French banquier, is thus called from the French banc, the bench (anciently bank) or seat, on which he anciently sat to do business. occ. *Mat.* xxv. 27.

Τραυμα, ατος, το, for τραυμα the same, which from τείρωμαι perf. pass. of τείρωσκω or obsolete τραω to wound, which see.

A wound. occ. *Luke* x. 34.

Τραυμαλίζω, from τραυμα.

To wound. occ. *Luke* xx. 12. *Acts* xix. 16.

Τραχηλιζω, from τραχηλος the neck.

I. To bend back the neck, or drag with the neck bent back, as wrestlers used to do by their antagonists. Thus *Plato*, *Amatores*, § 1. p. 2, edit. *Forster*, Ησ οισθαυλον, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ και ἐμπιλαμενος και καθευδων παντα τον διατελεσεν; Ην δε—διατελεφως—περιγυμνασικην. Do you not know him, that he has spent his whole life in being dragged by the neck, or with his neck bent back, and in stuffing and sleeping? For this person was much addicted to gymnastic exercises." *Diogenes* the Cynic, in *Lactantius*, observing one, who had been victor

in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, Ἰδε κριον ἀειμανιον ὡς ὑπο τε τυχοῖλος κρασιῦ ΤΡΑΧΗΛΙΖΕΤΑΙ. See how an ordinary girl drags this mighty champion by the neck." So *Suidas*, of a victorious wrestler, ΤΡΑΧΗΛΙΖΟΝ ἀπελαμζαν. Bending back his neck, or dragging him with his neck bent back, he carried him off." See more passages to this purpose in *Welstein* on *Heb.* iv. 13. Hence

II. Τραχηλιζομαι, To be manifested and open to the eyes of the beholder, as a person would be whose neck was forcibly bent back, and his face exposed, like those criminals mentioned by *Pliny*, in his *Panegyric*, of whom one might desuper in-tueri supina ora refortasque cervices*; and in this view, I apprehend with the learned *Elsner*, *Alberti*, and *Wolffius*, the word is to be understood in the only passage of the N. T. where it occurs, namely, *Heb.* iv. 13. So *Hesychius*, with his eye, no doubt, on this text, explains τείραχχλίσμενα by πεφανερωμενα manifested; and *Catalio* excellently renders it by resupina, *Erasmus* by resupinata.

Many expositors have, after *Chrysostom*, taken τείραχχλίσμενα for a † metaphorical term referring to sacrificial victims; and some have explained it as denoting not only stript of the skin, but split in two down the neck and back-bone, so as to lay open the inward parts to view. But of this exposition it seems sufficient to observe, with *Elsner*, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in *Wolffius* *Cur. Philolog.*

Τραχηλος, ὁ, from τραχος rough, compounded, perhaps, with ἡλος a nail.

The neck. It seems so called from the roughness of its seven vertebral bones, whose projections somewhat resemble the heads of nails. *Mat.* xviii. 6. *Rom.* xvi. 4, & al.

ΤΡΑΧΥΣ, εια, υ, from the Heb. כרר firm, hard, rough, with the formative ט pre-

* Comp. *Suetonius* in *Vitell.* cap. 37, and *Tacitus*, *Hist.* lib. iii. cap. 85.

† See *Swicer* *Treasure*, in *Τραχηλιζω*, *Blackwall*, *Sacred Classics*, vol. i. p. 231. *Hammond* and *Doddrige* on *Heb.* iv. 13.

fixed,

fixed, to which Heb. word *τραχυσία* answers in the LXX of Isa. xl. 4.

Rough, rugged, i. e. *hard and uneven*. occ. Luke iii. 5. Acts xxvii. 29. *Demetrius Phalerens*, cited by *Suidas*, uses the phrase ΤΡΑΧΕΙΑ ὈΔΟΣ; and in *Diodorus Siculus* ΤΡΑΧΕΙΣ ΤΟΠΟΤΣ means *rocky places, rocks*, as in Acts. See *Wetstein*.

ΤΡΕΙΣ, *οἱ, αἱ, καὶ τὰ τρία*, Gen. *τριων*. *Three*. Mat. xii. 40. xiii. 33, & al. freq. May not *τρεῖς* be a corruption of Heb. *שלוש* *three*, the initial *ש* being changed into *τ*, as usual, and *ל* into *ρ*, as in the word *φραγελλιον*, from the Latin *flagellum*?

Τρεῖς-Ταξεραι. See under Ταξεραι.

ΤΡΕΜΩ either from *τρεω* the same, which see; or rather immediately from the Heb. *תַּר* to *turn*, compounded with *מַח* to be in a tumult or confusion, or with *מַעַר* to be disturbed, as with fear.

I. Absolutely, *To tremble*, tremo. occ. Mark v. 33. Luke viii. 47. Acts ix. 6.

II. *To fear, be afraid*. occ. 2 Pet. ii. 10.

ΤΡΕΠΩ, from Heb. *תַּר* to *turn*, and *פָּה* the *face*, or *פָּע* denoting *motion*.

To turn. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

ΤΡΕΦΩ. 1 Fut. *τρέψω*, from Heb. *הָרַע* *food*.

I. *To feed, give food to, supply with food*. occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20; where see 1 K. v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17, and *Prideaux Connect.* An. 534, at the end, vol. i. p. 165, 1st edit. 8vo.

II. *To breed or bring up*. occ. Luke iv. 16. This sense is very common in the Greek writers, especially in *Homer*.

III. *τρέφειν τὴν καρδίαν*, *To nourish or pamper the heart*. occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said *עָשָׂה לָהּ חֵמֶה* *to be made fat*, and Ps. cxix. 70, *לִבִּי חֵמֶה* *gross, insensible, as fat*. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat*, with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the

circulation of the blood. Comp. Luke xxi. 34, and see *Heb.* and *Eng. Lexicon* in *שָׁמַע*.

ΤΡΕΧΩ, from the Heb. *חָלַל* to *walk, proceed*.

I. *To run*. John xx. 2, 4. It is applied spiritually to the Christian *race*, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. Heb. xii. 1. See *Raphelius* on this last passage.

II. *To run, have free course*. occ. 2 Thes. iii. 1.

ΤΡΕΩ. It may be derived either from the Heb. *תַּר* to *turn*, or, by transposition, from *תַּר* or *תַּר* to *tremble*.

To tremble, tremble for fear, also to flee, trembling or affrighted, as in *Homer*, Il. xxii. lin. 143,

—ΤΡΕΩ δ' Ἐκτωρ

Τυχὸς ὕπνο Τρωῶν

—Hector affrighted fled

Under the Trojan wall.

This verb occurs not in the N. T. but is inserted on account of its derivatives.

Τρία, Neut. of *τρεῖς*, which see.

Τριακοσία, *οἱ, αἱ, τὰ*, Undeclined, from *τρεῖς*, neut. *τρία*, *three*, and *κοσία* the decimal termination. See under Ἑξάκοσι.

Thirty. Mat. xiii. 8, & al. freq.

Τριακοστοί, *οἱ, αἱ*, from *τρεῖς*, neut. *τρία*, *three*, and *ἑκατόν* a *hundred*.

Three hundred. occ. Mark xiv. 5. John xii. 5.

Τριβόλος, *ς, ὁ*, from *τρίς* *thrice*, and *βολή*, properly the *casting of a dart*, thence a *stroke*, or *βολή* a *dart*.

A *thistle*, so called from its *numerous darts or prickles*; for *τρίς* in composition does, in other instances, denote an *indefinite number or quantity*, as in *τρικαλὺς ὄμιλος* *rolled many times over*, *τρικλυσ* *very famous*, *τερ inclytus*, *τρισαθλιος* *most miserable*, *τρισμαχαρ* *very happy*, *τερ beatus*, &c. &c. occ. Mat. vii. 16. Heb. vi. 8.

Τριβός, *ς, ἡ*, from *τρίβω* to *wear*.

A *worn way, a path, a road*. So *Haychius* *ἀτραπὸς ὁδὸς* a *trodden or worn way*. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4.

ΤΡΙΒΩ, from Heb. *פָּרַע* to *tear in pieces*. *To break, break in pieces, wear away*. This V. occurs not in the N. T. but is inserted on account of it's derivatives.

Τριβία,

Τρία, ας, ἡ, from τρία three, and αἰα years.

Three years. occ. Acts xx. 31.

ΤΡΙΖΩ.

To creak, shriek, strideo, "λαλῶν ἤχουν," Eustathius. It is a word formed from the sound, like the Latin and Eng. words corresponding to it. Homer applies it, II. ii. lin. 314, to the shrieking of young sparrows while a serpent is devouring them; II. xxiii. lin. 101, to the shrieking of a ghost; so Odys. xxiv. lin. 5, and at lin. 7, it is also used for the squeaking of bats. Τρίζειν τὰς ὀδοντας, To make a creaking sound with the teeth, to grind the teeth together, stridere dentibus. occ. Mark ix. 18, where see Wetstein.

Τριμήνιον, ο, το, from τρεις three, and μὴν a month.

A three months space, three months. occ. Heb. xi. 23.

Τρίς, Adv. from τρεις three.

Thrice. Mat. xxvi. 34, 75, & al. Ἐν τρίς, For thrice, thrice. occ. Acts x. 16. xi. 10. Raphaelus remarks that Herodotus uses ΕΞ ΤΡΙΣ, and Xenophon, ΕΙΣ ΤΡΙΣ, in the same pleonastical manner; and Wetstein produces from Polybius, III. 28, the very phrase ΕΠΙ ΤΡΙΣ.

Τρίσπον, ο, το, from τρίς thrice, and σπὴν a story.

A third story in building. occ. Acts xx. 9.

Τρισχιλιοί, αι, α, from πρίς thrice, and χίλιοι a thousand.

Three thousand. occ. Acts ii. 41.

Τρίσ, η, ον, from τρίς, τρία, three.

I. The third. Mat. xvi. 21. xxii. 26. Το τρίτον, The third part, μέρος, namely being understood. Rev. viii. 7, 8, 9, & al. Τρίτον, or Το τρίτον, used adverbially, *third* being understood, A or The third time. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, Thirdly, in the third place. 1 Cor. xii. 28.

On Mat. xx. 3, Kypke remarks that it may seem extraordinary that the words ἐν τῇ ἀγορᾷ are annexed only to the third hour. For this he accounts by shewing from the Greek writers, that the hour of the market-place being full of men who wanted to purchase something, or to converse together, was the third hour of the day, or about our nine o'clock in the morning; insomuch that Suidas explains the very common phrase πλήθυσσα ἀγορὰ full

market, by αἰα τρίτῃ. Since then it was at the third hour that the market-place was most frequented, no wonder that at this hour the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.

II. Τρίσ σπανος. The third heaven, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. The propriety of the expression seems to arise from the material heavens or celestial fluid having been, at the beginning of the formation, Gen. i. 6, 7, in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called שמים שמים, the heaven of heavens, and constitute the whole of the material heavens; in reference to which Solomon, in his sublime prayer to God, 1 K. viii. 27, says, Behold the heavens, שמים שמים, and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in heaven, שמים, which is also repeatedly called God's dwelling-place: And this latter is what St. Paul styles the third heaven, and the Psalmist, God's holy or separate heavens, Ps. xx. 6. Comp. Isa. lvii. 15, and under Οὐρανός II.

I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the *Philopatris*, tom. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St. Paul himself. Ἦνικα δὲ μοι ΓΑΛΙΛΑΙΟΣ ἐνεβλῆεν, ἀναφανείας, ἐπιφάνους. ΕΞ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ΑΕΡΟΒΑΘΕΑΣ ΚΑΙ ΤΑ ΚΑΛΙΣΤΑ ΕΚΜΕΜΑΘΕΚΩΣ, δι' ὕδατος ἡμᾶς ἀνεκαίνισεν, &c. λ. But when the bald-pated, long-nosed Galilean*, he who mounted through the air up to the third heaven, and learned most charming things, met with me, he renewed us with water, &c."

Τρίχες, ων, αι, Plur. of Θρίξ. A hair, which see. On Mat. iii. 4, in addition to what is said under Καμήλος, it may not be amiss here to produce Campbell's Note. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of

* See under Γαλιλαίος.

cloth

cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τριχίος, η, ον, from *τριξ*, Gen. *τριχος*, hair. Made of hair. occ. Rev. vi. 12, where see *Vitringa*.

Τρῶμος, ο, ὁ, from *τρέμω* perf. mid. of *τρέμω* to tremble.

A trembling, fear. Mark xvi. 8. 1 Cor. ii. 3, & al. On Mark xvi. 8, observe that *Homer* uses the expression ΤΡΟΜΟΣ ΕΞΕ, Trembling seized, Il. vi. lln. 137. Il. x. lin. 25, and Il. xviii. lin. 247. See *Wetstein*.

Τροπή, ης, ἡ, from *τρέπω* perf. mid. of *τρέπω* to turn.

A turning or change, occ. Jam. i. 17. So *Plutarch*, *Cæsar*. p. 723, E. ΤΡΟΠΑΣ ασχεν αὐτῷ το βεβλεμμα πλεισας. His mind or resolution had many changes." See *Wetstein*, and comp. under *Ἀποκρίσμα*.

Τρόπος, ο, ὁ, from *τρέπω* perf. mid. of *τρέπω* to turn.

I. A manner, way. Jude ver. 7, where *κατα* is understood.

Καθ' ὃν τρόπον, an Atticism for *κατα τὸν τρόπον ἐν ᾧ*—, after the manner in which—, after or in the same or like manner as—, Acts xv. 11. xxvii. 25. So, *καθ'* being dropt, *Ὅν τρόπον*, in like manner as, like as, even as. Mat. xxiii. 37. Acts i. 11, & al.

Κατα πάντα τρόπον, In every way or respect. Rom. iii. 2. *Plato* and *Polybius* use the same phrase. See *Raphelius* and *Wetstein*.

Ἐν παντὶ τρόπῳ, In every manner, or by every means. 2 Thess. iii. 16.

Παντὶ τρόπῳ, Every way. Phil. i. 18, where *Wetstein* cites this expression from *Plato's* *Euthydenus*. It occurs also in *Plato's* *Apol.* *Socrat.* § 22, and *Phædon*, § 13, edit. *Forster*.

Κατα μὴδὲν τρόπον, By no means. 2 Thess. ii. 3.

II. Manner or course of life, manners, behaviour, disposition, occ. Heb. xiii. 5. The purest of the Greek writers apply the

word in this sense, as may be seen in *Kypke*, who, inter. al. particularly quotes from *Demosthenes*, *Ὀνείας ΑΠΑΝΗΤΟΣ καὶ ΑΙΣΧΡΟΚΕΡΔΗΣ ὁ ΤΡΟΠΟΣ αὐτοῦ ἐστίν*. So insatiable and meanly covetous is his disposition."

Τροποφωρεῖν, from *τρόπος* the manner, and *φωρεῖν* to bear.

To bear the manners of others. So the Vulg. *Mores eorum sustinuit*. *Cicero* uses this V. in an *Epistle* to *Atticus*, lib. xiii. ep. 29. *Τὸν τυφόν μὲν ΤΡΟΠΟΦΟΡΗΣΟΝ*, Bear with my vanity." occ. Acts xiii. 18. But in this text several ancient MSS. and particularly the *Alexandrian*, read *ἐλποφωροῦσεν* he tended them as a nurse; and this latter is the V. used by the LXX in *Deut.* i. 31, according to the *Vatican* and *Alexandrian* MSS. (comp. 2 Mac. vii. 27.), and in Acts the ancient *Syriac* version has *ἡτῆσεν, nourished*. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what *Milii* in Var. Lect. *Whitby* in his *Examen*, *Milii Wolfius* in his *Cur. Philol.* and *Bp. Pearce* on the text, have written. See also *Wetstein* and *Griesbach*, and margin of *English Bible*.

Τροφή, ης, ἡ, from *τρέφω* perf. mid. of *τρέφω* to feed, nourish.

I. Food, nourishment. Mat. iii. 4. vi. 25, & al. freq.

II. Maintenance, including other necessities besides food. Thus *Scott* and *Campbell*, whom see. occ. Mat. x. 10.

III. Food of the mind. See Heb. v. 12, 14, where *σάρκα τροφή*, solid food, denotes the sublimer instructions or doctrines of Christianity. Comp. under *Σιλεπός* II.

Τροφος, ο, ὁ, from *τρέφω* perf. mid. of *τρέφω* to nourish, bring up.

A nurse, or rather a nursing-mother. occ. 1 Thess. ii. 7.

Τροχία, ας, ἡ, from *τροχος* a wheel.

I. Properly, The track or rut made by the wheel of a carriage.

II. A road, a way, a path. occ. Heb. xii. 13, in which text it is applied spiritually. Comp. Prov. iv. 26, in the LXX, where, as in other passages of that version, *τροχία* answers to the Heb. *לָקַח*, which denotes first a chariot, or waggon-way, and then a way, path, proceeding, or the like.

like. Comp. *Heb. and Eng. Lexicon* in 329 V.

Τροχός, *α, δ*, from *τροχός* perf. mid. of *τροχῶ* to run.

This word occurs Jam. iii. 6, and according as it is differently accented signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the continual recurrency of similar events in this life, and has been well illustrated by that of *Anacreon*, Ode iv. lin. 7.

ΤΡΟΧΟΣ Ἀγμάδος γὰρ οἷα,
Βίωτος ΤΡΕΧΕΙ κυλισθῆναι.

For like a chariot-wheel our life rolls on.

Which beautiful simile of the Poet points out also the continual tendency of human life to it's final period. *Ecumenius*, as observed under Γενεσις IV. explains *τον τροχόν της γενεσεως* by *την ζωην ημων*, our life; so *Isidorus Pelusiota*, by *τον χρονον της ζωης ημων*, the time of our life; ΤΡΟΧΟΕΙΔΗΣ γὰρ ὁ χρονος εἰς ἑαυτον ανακυκλῆμενος, for time, adds he, like a wheel, rolls round upon itself." But the learned *Lambert Bos* interprets the expression of St. James to mean the unceasing succession of men born some after others, as if the Apostle had said, the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants. In *Plutarch* Ὁ ΤΗΣ ΓΕΝΕΣΕΩΣ Πόταμος, The stream of nature, refers to the successive generations of men; and in *Simplicius*, cited by *Wetstein*, whom see, Ὁ ἀπὸ παντός ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ, The unceasing circle of nature, relates to the continual production of some things by the corruption of others. See also *Alberti* and *Wolfius* on the text, who concur with *Bos*'s exposition. The reader may find other ingenious interpretations in *Kypke*. Comp. also *Macknight*.

Τροχίον, *α, το*.

A dish in which food, and particularly of the more liquid kinds, is brought to table. So it may perhaps be derived from *τροφή* food, or *τρέφω* to feed, or immediately from Heb. *חֶמֶד* food. occ. Mat. xxvi. 23. Mark xiv 20; in which texts it is used for the dish containing the paschal lamb and it's sauce of bitter herbs. Comp. Prov. xix. 24. Eccus. xxxi. 14. And

to illustrate all these passages it may be remarked that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into little bits (*ψωμια σῆμα*) and dip their hands and their morsels together therein *.

This word is often used by the Greek writers. See *Wetstein* on Mat.

Τρῦλα, *ω*, from *τρύλη* the vintage, and thence the autumnal fruits. *Thomasinus* ingeniously deduces *τρύλη* from the Heb. *תְּרוּמָה* the shouting which usually accompanied the harvest, and particularly the vintage. See Isa. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So *Homer*, describing the vintage, Il. xviii. lin. 571, 2.

Τῶν δὲ ῥησιωνδῶν ἑμαρθη
Μολπή τ' ὄψιν τε, πρὸς σκαιροῖς ἐπὶ οἶνῳ.

The n nimly bounding come the jovial train,
With songs and shouts replying to his † strain.

And *Anacreon*, Ode liii. lin. 8. particularly mentions *Ἐπιληγιοσιν ὕμνοις*, The sacred songs at treading the grapes. The remains of these customs we still have among us in the shouting and singing at harvest-homes.

To gather fruits, particularly grapes, by means of a cutting- or pruning-hook, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See *Wetstein* on both texts.

Τρύλων, *ονος*, δ, from *τρυῶ* to murmur, or mourn, like a turtle; a word formed from the sound.

A turtle-dove. occ. Luke ii. 24.

Τρυμάλια, *ας, η*, from *τρυμῆναι* perf. pass. of *τρυῶ* to break, which from the Heb. or Arabic *قَطَعَ* to cut, cleave, whence Nouns denoting a chink, aperture, &c. Comp. *Heb. and Eng. Lexicon* in *قَطَعَ*.

A hole, perforation, particularly the eye

* See *Shaw's Travels*, p. 232 *Niebuhr*, Description de l'Arabie, p. 46, &c.—*Voyage en Arabie*, tom. i. p. 188. *Harmer's Observations*, vol. i. p. 289, and *Complete Syst. of Geography*, vol. ii. p. 304, col. 2.

† The musician's.

of

of a needle. occ. Mark x. 25. Luke xviii. 25.

Τρυπημα, αλος, το, from τριπτωμαι perf. pass. of τρυπω to perforate, which from τρυπα a hole, and this from Heb. קרע to break, tear, or from קרעו to break. See the last word.

A hole, particularly the eye of a needle. occ. Mat. xix. 24; and further to confirm what may be found under Καμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has כמל the camel.

Τρυφω, ω, from τρυφω.

To live luxuriously, delicately, or in pleasure. occ. Jam. v. 5.

Τρυψη, ης, η, either from σιτυον, 2 aor. of σιτυω to break (which see under συνθραω), because luxury breaks the force both of body and mind; or else immediately from the Heb. קרע in the sense of food, provision.

Luxury, delicacy, luxurious living. occ. Luke vii. 25. 2 Pet. ii. 13.

ΤΡΩΓΩ, either from the Heb. קרע to wear away, and so break in pieces, or from Chald. קרע to bite.

To eat. It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. John xiii. 18, where Kypke thinks that ὁ τρωγων μετ' εμου αρον, means, he who did eat of my bread, as a servant, which interpretation agrees with Ps. xli. 10. וכל מכל, and shews the connection of ver. 18, with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

ΤΡΩΩ, from the Heb. קרע to cut, wound, by transposition.

To hurt, wound. This V. is used by Homer, II. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al. and though not found in the N. T. is here inserted on account of it's derivatives.

Τρυχανω, from τρυχω, which see.

1. To be. Luke x. 30. Ει τυχαι, If it be so, if it so happen. 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein.

Τυχον, 2 aor. particip. neut. used adverbially, and elliptically, καλα το being understood, According to what may be, may be, perhaps. occ. 1 Cor. xvi. 6. See Vigerus De Idiotism. in Voc.

Τυχω, Common, ordinary, q. d. such as is

every where, qui in medio jacet. Act. xix. 11. xxviii. 2. So the eloquent Longinus styles Moses OT ΤΥΧΩΝ απρ, No ordinary man, De Sublim. sect. 9, and Josephus calls Herod's rebuilding the Temple at Jerusalem Εφ' ου OT το ΤΥΧΩΝ, No common or ordinary work, Ant. lib. xv. cap. 11. § 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11.

II. Governing a genitive, To obtain, enjoy. Luke xx. 35, (where see Wetstein Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety. See Wetstein.

Τυμπανίζω, from τυμπανον, which, according to Suidas, and the Scholiast on Aristophanes, Plut. lin. 475, means a stick or baton, used in bastinading criminals, from τυπω to beat.

To bastinate, to torture, or kill, by beating with sticks or batons. So Hieronymus explains τυμπανίζειν by πλησσεσθαι ισχυρως, τυπείναι, is struck violently, is beaten; and Eusebius, στυμπανισθῆσαν, by ἐκ βουλαων ἀτεθανον, they were killed by batons. occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by τυμπανον, 2 Mac. vi. 19, 28, and at ver. 30, we find Eleazar μελλωνταις πληγαις τελευταν, ready to die with the strokes.

Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: But Archbp. Potter, Antiq. of Greece, book i. ch. 25, p. 127, 1st edit. calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τυμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46, cited in Suicer's Thesaur. under Τυμπανίζω, and to Wetstein on Heb. xi. 35, who shews that the V. τυμπανίζομαι is used by the Greek writers, particularly

by Aristotle, Lucian, and

that the *bastinado*, or
the buttocks or the
little sticks of the
still used in the
shment among
his day.

of *τυτλω*

by striking.
in Athenæus, *Τῆς*
ἰδούρα, She seeing
rokes." So it is applied
the nails in our Saviour's
feet. John xx: 25, where see

form, figure, image, Acts vii. 43. So
the LXX use *τυτῆς*, Amos v. 26, for
images; and Polybius, cited in *Raphelius*,
has *Θεῶν ΤΥΠΟΤΕ* for images of the
Gods; and in *Herodian*, lib. v. cap. 12,
edit. Oxon. *ΤΥΠΟΝ τῷ*—*Θεῷ* is a painted
figure of a God." Comp. *Kypke*.

III. A pattern or model of a building, &c.
Acts vii. 44. Heb. viii. 5, which pas-
sages refer to Exod. xxv. 40, where the
LXX likewise use *τυτῶν* for the Heb.
תבנית a model.

IV. A pattern, example. Phil. iii. 17. 1 Thess.
i. 7. Tit. ii. 7, & al.

V. A figure, emblem, representative, type.
Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. A form of a writing. Acts xxiii. 25. So
in 3 Mac. iii. 22, we have 'O—*ΤΥΠΟΣ*
της ΕΠΙΣΤΟΛΗΣ. See *Kypke* on Acts.

VII. A form of doctrine. So *Elsner* and
Wetstein cite from *Iamblichus*, *ΤΗΣ*
ΠΑΙΔΕΤΕΣΣΕΩΣ 'O *ΤΥΠΟΣ*, The form
of discipline; *ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΔΙ-*
ΔΑΣΚΑΛΙΑΣ, The form of doctrine or
instruction, occ. Rom. vi. 17, But ye have
obeyed from the heart [supply *τυτῶν*] *eis*
ὃν παρεδόθητε τυτῶν διδασχης (the form)
of doctrine, into which form ye were de-
livered. This expression, according to
Doddridge, contains an allusion to the
exactness with which melted metals or
the like receive the impression of the
mould in which they are cast; and *Ra-*
phelius on the place observes that *Arrian*,
Epictet. lib. ii. cap. 19, in like manner

* See *Shaw's Travels*, p. 253, 2d edit. *Russell's*
Nat. Hist. of Aleppo, p. 121, and *Hanway's Tra-*
vels, vol. i. 256, and vol. iv. p. 8.

uses the phrase *κατα τα δόγματα ΤΕΤΤ-*
ΠΙΩΘΑΙ, to be formed or modelled, ac-
cording to certain opinions or rules." And thus I add that *Josephus*, *De Bel.*
lib. ii. cap. 8. § 2, speaking of the *Es-*
senes, says, that taking children of a
tender age, *τοῖς ἡθεσι τοῖς αὐτῶν ΕΝΤΤ-*
ΠΟΥΣΙ, they model or mould them ac-
cording to their own manners," *suis mo-*
ribus informant, *Hudson*. But the ac-
curate *Kypke* shews, that both in *Appian*
and *Josephus*, *ὑπακούειν* to obey is followed
by *eis* governing the thing; and he ac-
cordingly thinks that the Apostle's ex-
pressions *ὑπακούσατε eis ὃν κ. τ. λ.* are sy-
nonymous with *ὑπακούσατε eis τυτῶν διδα-*
χης, ὃς παρεδόθη ὑμῖν, Ye have obeyed the
form of doctrine, which was delivered to you.
The ancient Syriac version, however, has
אשחמעתח לדמותא דילפתא דאשתלמתח לה
—Ye have obeyed the form of doctrine,
to which ye were delivered. Comp. Eng.
Translat. and Margin.

See *Swicer Thesaur.* on this word.

ΤΥΠΩ, from the Heb. *תק* or *תקח* to smite;
whence also Eng. *tap*, *tabor*, &c. See
Heb. and Eng. Lexicon in *תק*.

I. To strike, smite, with the hand, a stick,
or other instrument. occ. Mat. xxvii. 30.
Mark xv. 19. Luke vi. 29. xviii. 13.
xxii. 64. xxiii. 48. Acts xxiii. 2, 3.

II. To strike, beat. occ. Mat. xxiv. 49. Luke
xii. 45. Acts xviii. 17. xxi. 32.

III. To smite, strike, punish. occ. Acts
xxiii. 3. Comp. *Korinaw*, and see *Dod-*
dridge on the place.

IV. To hurt, wound, spiritually. occ. 1 Cor.
viii. 12.

Τυτῶζω, from *τυτῆ* a tumult, tumultuous
multitude or concourse of people, *turba*;
Τυτῆ is used both by *Polybius* and *Lu-*
cia (see *Scapula*), and may, I appre-
hend, like *σπουδός*, which see, be best
derived from the Heb. *רבה* to be many,
with the formative *ת* prefixed, *ק. תרבה*.
To raise a tumult or disturbance, to disturb.
Aristophanes, *Vesp.* lin. 257, uses the V.
active for the disturbing of mud. *Τυτῶ-*
ζομαι, pass. To be in a tumult, be disturbed,
turbor; or mid. To make a disturbance or
bustle, turbas dare. occ. Luke x. 41.

ΤΥΦΛΟΣ, η, ον. It may be derived from
Heb. *אפל* to hide, by prefixing the formative
ת; whence also the Heb. nouns *תמל*
and *תמלך* thick darkness,

Y y

Deprived

-Deprived of sight, blind, whether naturally, Mat. ix. 27, 28, & al. freq.—or spiritually, Mat. xv. 14, (where see *Wetstein*.) Mat. xxiii. 16. 2 Pet. i. 9, & al. So *Pindar*, Nem. vii. lin. 34.

ΤΤΦΑΛΟΝ δ' ἔχει
Ἦτορ ὁμίλος ἀνδρῶν ὁ πλείστος
But the most of men
Have a blind heart.

Comp. *Lucian* under Ὀφθαλμος II. In John ix. 8, eight MSS, five of which ancient, and several old versions, among which the Syriac and Vulg. for τυφλος read προσαίτης the beggar, i. e. whom they knew to be blind, and this reading is admitted into the text by *Griesbach*.

Τυφλω, ω, from τυφλος.

To blind. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See *Wetstein* on 2 Cor. iv. 4, who shews that the V. is applied likewise to the mind in the Greek writers.

Τυφω, ω, from τυφος smoke (see Τυφω), and thence pride, insolence, according to that of *Plutarch*, De Socrat. Gen. tom. ii. p. 580, B. Τον δὲ ΤΥΦΟΝ, ὥσπερ τινα

καπνον φιλοσοφίας, εἰς τὰς σοφίας ἀποσυνδασας. Throwing away to the sophisters pride or insolence, as being a kind of philosophical smoke.

I. Properly, To raise, or make a smoke.

II. Τυφομαι, εμαι, Pass. To be insolent, elated or puffed up with pride and insolence. occ. 1 Tim. iii. 6. vi. 4, 2 Tim. iii. 4. See *Wetstein* on the first and *Kypke* on the second text, and *Suicer* Thesaur. in Τυφω.

ΤΥΦΩ, *Thomassinus*, in his *Glossarium Hebraicum* under פתח with great probability deduces τυφω from the Chaldee or Arabic פתח to be extinguished, as fire.

Comp. *Castell Lexic. Heptag.* in פתח. To raise a smoke. So *Herodotus*, Τυφαι καπνον. See *Scapula*. Τυφομαι, To smoke, emit smoke. occ. Mat. xii. 20.

Τυφωνικος, η, ον, from τυφων a violent stormy wind, or whirlwind, which may be either from τυφω to raise a smoke, or perhaps from τυττω or Heb. פתח to smile. Tempestuous, violent, whirling. occ. Acts xxviii. 14, where see *Wetstein* and comp. *Ευροκλυδων*.

Τυχων, 2 aor. particip. of τυσχανω or τευχω, which see.

Υ.

Υ

Υ

Υ, υ, Upsilon, Υ ψιλον, i. e. U small or slender, as being generally slender or short, in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced long. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name U seems to be taken from that of the Heb. ו (Vau), i. e. pronouncing the two Vaus, which compose the latter, as vowels, υ, υυ. Its sound or power is likewise the vowel sound of the

Heb. Vau, but before an i followed by another vowel it is pronounced almost like the Eng. w, or, on account of the aspirate breathing, like wh, as in υιος whio. The form Υ (of which the small υ seems a corruption) approaches to that of the * Phenician Vau, as sometimes written, and no doubt was taken from it.

* See *Montfaucon's Palaeographia Graeca*, p. 103, Dr. *Bernard's Orbis Eruditi Literatura*, published by Dr. *Charles Merton*, and Dr. *Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 103.

Ταχυθυτος,

ῥακινθίνος, η, ον, from ῥακινθος.

Of the colour of a hyacinth, hyacinthine, purplish. The LXX use ῥακινθίνος or ῥακινθίνος in many passages, particularly in Ezek. xxiii. 6, for Heb. כחל blue. occ. Rev. ix. 17.

TAKINΘΟΣ, s, δ, η. The best derivation I have met with of this word seems to be that of the learned Damm, Lexic. Nov. Græc. col. 907, from τ the noise made by persons in snifting and smelling, (so used by Aristophanes, Plut. lin. 895.), and κινω to move, excite.

I. The name of a flower which is very fragrant, and generally of a blue or purplish colour, the hyacinth. Thus sometimes used in the Greek writers.

II. In the N. T. The name of a gem or precious stone resembling the * flower in colour, a hyacinth †. "The hyacinth of † Pliny is now thought to be the amethyst of the moderns; and the amethysts of the ancients are now called garnets. The [modern] amethyst is a transparent gem of a violet colour, arising from an admixture of red and blue." occ. Rev. xxi. 20.

ῥαλινός, η, ον, from ῥαλός.

Of glass, glassy. occ. Rev. iv. 6. xv. 2, twice. See the Latin passages quoted under ῥαλός, and many more in Wetstein on Rev. iv.

ῥαλός, s, η.

This word, as also the Ionic ῥαλός, in the more ancient writers signifies a fossil substance, a transparent stone, a softer kind of crystal, talc, as is evident from Aristophanes, Nub. lin. 764—6 ||, and from Herodotus, lib. iii. cap. 24. But in the later Greek authors, and in the N. T. ῥαλός denotes the artificial substance, glass.

Glass. occ. Rev. xxi. 18, 21. We may either, with Mintert, derive it from ἐλα

* "Hyacinthus lapis habens purpureum & caruleum colorem, ad modum illius floris." Vet. Dict. quoted by Martinus in Dict. Phil. which see.

† Brookes's Natural History, vol. v. 137.

|| "Ille emicans in amethysto fulgor violaceus, dilatus est in hyacintho." Plinii Nat. Hist. lib. xxxvii. cap. 9.

|| Where see the Scholiast, and Rutherford's Optics, No. 53, p. 254. From the passage in Aristophanes it appears beyond a doubt, that the Greeks in his time had the art of making burning-glasses of this substance.

splendour, or immediately from Heb. לה to shine. So Horace, lib. iii. ode 13, lin. 1,

O fons Blanduie splendor vitro,
O thou Blandusian spring, more bright than glass;

And Ovid, Heroid. Epist. xv. lin. 158,

— Vitreoque magis pellucidus amne,
Clearer than the glassy stream.

The Eng. word glass may in like manner be very naturally deduced from the Heb. וְלָה to shine, glister, glisten. So the ancient Germans seem to have called amber Glessum, from it's transparency, quod transluceat nitidumque sit instar vitri, because it is transparent and shining like glass, says Junius, Etymol. Anglican. in GLASS, whom see, as also Pliny, Nat. Hist. lib. xxxvii. cap. 3.

§ The making of Glass is certainly a very ancient invention. "Aristotle, Alexander Aphrodisæus, and ¶ Lucretius, put us out of all doubt that glass was in use in their days."

ῥαλίζω, from ῥαλός.

I. To treat with insolent or contumelious injury. occ. Mat. xxii. 6. Luke xviii. 32. Acts xiv. 5. I Thess. ii. 2.

II. To reproach. occ. Luke xi. 45.

ῥαλίζω, 1ος, att. αως, η, either from the N. רעיו violent anger, a transport of passion, or immediately from the V. רעו to transgress.

I. Insolent or contumelious treatment. occ. 2 Cor. xii. 10.

II. Injury, damage. occ. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. lin. 140, calls the naval defeat which the Carthaginians had received from the king of Sicily ναυσιςον ῥαλίζω. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. lib. iii. [cap. 6, §3, edit. Hudson.] an expression in which the application of ῥαλίζω is more similar to that in Acts xxvii. 21, namely την απο των ομειρων ῥαλίζω—injury from rain."

ῥαλίστης, s, δ, from ῥαλίζω.

Insolently injurious, whether in words or actions, despiteful. occ. Rom. i. 30. 1 Tim. i. 13. Rapphelschew from the former passages shews from Xenophon that ῥαλίστης

§ See New and Complete Dictionary of Arts in GLASS.

¶ Lib. iv. lin. 606.

Y y 2

is

*So Galen, 'Ολι μὲν ἐν ἡ τῆς καρδίας τρωαίς
παίρσιν θάνατον εἰ ἀναίτης, ἐν τῇ τῶν
ἐμολογούμενων εἰ, That a wound of the
heart necessarily occasions death is one of
those things which is agreed on all
hands;" and Celsus, "Servari non po-
test cui basis cerebri, cui cor, cui spina
medulla percussa est. The life of that
man cannot be saved, the basis of whose
brain, whose heart, whose spinal marrow
is wounded." See more in Wetstein. Con-
sult also Scheuchzer's Phys. Sacr. on
John xix. 34.*

III. It denotes the *enlivening, refreshing,
and comforting influences* of the Holy
Spirit, whether in his ordinary opera-
tions on the hearts of believers, John iv.
10, 14, (comp. ch. vi. 35.) or including
also his miraculous gifts, John vii. 38.
Comp. ver. 39, and see Rev. xxi. 6.
xxii. 1, 17.

IV. *Many waters denote many people or
nations.* See Rev. xvii. 1, 15.

*Ἔλος, ε, δ, either immediately from Heb.
מ א vapour, or from וו to rain, which
Martinus derives from χυω to pour, the
aspirate breathing being substituted for
χ. Rain, a shower of rain. occ. Acts
xiv. 17. xxviii. 2. Heb. vi. 7. Jam. v. 7,
18. Rev. xi. 6.*

*Ἰουθεσία, ας, η, q. οὐς θεοῦ the making or
constituting of a son.*

*Adoption, the taking of a person, or the
being taken, for a son.* In the N. T. it is
applied spiritually only. occ. Rom. viii.
15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On
Rom. viii. 23; comp. Luke xx. 35, 36,
and Macknight.

It is true that both the * Greeks and
† Romans used sometimes to *adopt* the
children of other persons: but the term
ιουθεσία in the N. T. is not taken from
the custom of either of those people,
but from the style of the O. T. as is ma-
nifest, I think, by comparing Rom. ix.
4, with Exod. iv. 22, 23. Deut. xiv. 1.
Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

*ἮΙΟΣ, ε, δ, from the Heb. הוה or infin. יהי
(see Gen. xviii. 18. Jer. xv. 18.) to be,
be born, according to that of Gen. xvii. 16,*

*Kings of People יהוה shall be, or be born,
of her. From הוה or הוה to be may also
be deduced the Greek φνομαι to be born,
and Latin fuo and fio to be, become.*

I. *A son*, in relation to a human father or
mother. Mat. xx. 20, 21, & al. freq.

II. Christ is styled *the Son of God*, in re-
spect of his miraculous conception by the
Holy Ghost, Luke i. 35; (comp. ver. 32.
Mark xiii. 32, and Dan. iii. 25, and 28.)
—and *the Son of Man* (which title, says
Stockius, is given to Christ eighty-two
times in the Sacred Scriptures), in re-
spect of his being the *seed* originally prom-
ised to *Eve*, Gen. iii. 5, (who was
herself partaker of that nature which is
called מן Man, Gen. i. 27. v. 2.);
then to Abraham, Gen. xxii. 18; after-
wards to David; and in respect of his
being conceived in the womb, Mat. i. 23.
Luke i. 31, and *in due time born* of the
Blessed Virgin, Luke ii. 6, 7; and also
in reference to the Prophecy of Daniel,
ch. vii. 13, where the *Messiah* is described
as one like a *Son of Man*, כנר מן.
Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14.
This latter title, *Son of Man*, primarily
and properly denotes the *human* nature
of Christ (see Mat. viii. 20. xi. 19.
xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18,
19, 28. xxvi. 24. Mark ix. 12. John
xiii. 31. Acts vii. 56. John v. 27. comp.
Phil. ii. 6—11); but sometimes, by a
κοινωνία ιδιωματων, or communication of
properties, it signifies his *divine* nature.
See John iii. 13. vi. 62.

In Mat. xxv. 13, the words ἐν ἡ, δ υιος το
ανθρωπου ἐρχεται are not found in four-
teen MSS, four of which ancient, nor in
the Syriac, Vulgate, and other ancient
versions; they are accordingly omitted
by Griesbach in his edition, and by
Campbell in his Translation.

III. *Οἱ υἱοὶ τῶν Ἀνθρώπων, The Sons of
Men*, i. e. *Men*, a merely *hebraical* or *he-
lenistical* phrase, often occurring in the
LXX for the Heb. בני מן but not used
by the profane Greek writers. See Eph.
iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. *A remote descendant.* Mat. i. 1, 20. xxii.
42, 45. Rom. ix. 27. Heb. vii. 8.

V. *The offspring of a brute.* Mat. xxi. 5,
where υἱος ὑποζυγίου may seem a mere *he-
braical* expression for the *foal* of an *ass*,
answering to the Heb. בן חמור in Zech.
Y y 3 ix. 9.

* See Archbp. Potter's Greek Antiquities, book
iv. ch. 15.

† Kennet's Roman Antiquities, pt. ii. book 5,
ch. 12.

- ix. 9. *Kypke*, however, cites *Plutarch*, *Conviv.* p. 150, calling a mule ONOT' TIOΣ.
- VI. *An adopted son*, Heb. xi. 24.
- VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that *Mark* is so called by St. *Peter*, as having been converted by him. Comp. *Tαύρον* V. 80 Acts iii. 25, *Sons* of the Prophets may be *Disciples* of the Prophets. Comp. *Tobit* iv. 12. Mat. xii. 27. xxiii. 31, and *Sense* X.
- VIII. Believers are called *Sons of God*, as being begotten again by his Word and Spirit, and resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 5, 7; (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of Believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19, in Heb. and LXX. They are also styled *Sons of Light*, Luke xvi. 8, (comp. John xii. 36); and *of the day*, 1 Thess. v. 5; as being born of God, who is *Light* (1 John i. 5.), having been called out of the darkness of a natural and sinful state into his marvellous light (1 Pet. ii. 9.), and being those upon whom the *True Light*, even Christ (John i. 9.) now shineth, 1 John ii. 8.
- IX. *Sons of Abraham* are those who imitate the faith and works of Abraham. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.
- X. *The Sons or Children of the Prophets and of the Covenant*, Acts iii. 25, are the objects of the prophecies and covenant, or the persons interested in them. So *Sons of the Kingdom*, Mat. viii. 12, are the peculiar subjects of it. Comp. LXX in Ezek. xxx. 5. *The Sons or Children of the Resurrection*, Luke xx. 36, are those who, by the resurrection of their bodies from the dead, are born again to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Isa. xxvi. 19. 1 Cor. xv. 51—55, and Παλιγενεσία.
- XI. *The Sons of this World* are persons of worldly tempers and dispositions, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בנות האדם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. *Sense* VIII.) Gen. vi. 2, 4.

Οἱ υἱοὶ τῆς ἀπειθείας, *The Sons or Children of disbelief and disobedience*, are such as reject the Gospel, when duly proposed to them, and refuse obedience to it's precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as *Locke* does, to the unbelieving Gentiles: Surely it equally belongs to the unbelieving Jews, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to Τῶν τῆς ἀπειθείας, *Sons of disbelief*; thus בן חיל a son of virtue, 1 K. i. 52, means a virtuous man; and בן נמר, חמירות, a son of rebellious perversenesses, 1 Sam. xx. 30, one perversely rebellious: yet I would not assert that such phrases are mere hebraisms; for, as *Raphelius* has remarked, in a certain oracle recorded by *Herodotus*, lib. viii. cap. 77, an insolent or proud person is called ΤΒΠΙΟΞ ΤΙΟΝ, a son of insolence*.

Τὸς Διαβόλου, *A Son or Child of the Devil*, is one who is under the influence of the Devil, and resembles that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

- XII. Joined with words expressive of reward or punishment it signifies worthy of, or liable to. So Luke x. 6, a son of peace is a person who deserves peace or happiness; comp. Mat. x. 13. *A son of perdition*, John xvii. 12. 2 Thess. ii. 3; or—of hell, Mat. xxiii. 15, is one deserving of, or liable to, perdition or hell. These latter expressions are hebraisms. Comp. under *Tαύρον* IX.

On Mat. xxiii. 15, *Wetstein* cites a remarkable testimony from *Justin Martyr*, *Dialog. cum Tryph.* which I shall give more fully. It is in p. 350, edit. Paris, p. 399, edit. Thirlby. Οἱ δὲ ΠΡΟΣΗΛΥΤΟΙ ἡ μόνον ἡ πιστεύουσιν, ἀλλὰ ΔΙΠΛΟΤΕΡΟΝ ΤΜΩΝ βλασφημῶσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τῆς εἰς ἐκείνον πιστευούσας καὶ φωνεῖσιν καὶ αἰκνέειν βυλόν-λαι. But the Proselytes are not only unbelievers [in Christ], but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him."

* But see *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 113, 3d edit.

TAH, *ης, ῆ*.

I. *The materia prima, the first or chaotic matter or atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 17, where the almighty hand of God is said *κλίσσα τον κοσμον ἐξ AMOPOT TAHE*, to have made the world of matter without form. Thus likewise it was applied by some of the Greek philosophers, particularly by * *Pythagoras* and *Plato*, who appear plainly to have borrowed their TAH from the *החמה*, or *unformed mass of Moses*, Gen. i. 2, whence also must be ultimately deduced *Ovid's*

—Rudis indigestaque moles—
Non bene junctarum discordia semina rerum,

—Rude unformed mass—
And the discordant seeds of things ill-join'd.
Metam. l.b. i. lin. 7, 9.

Dr. *Dickinson*, in his *Physica Vetus & Vera*, p. 33, and 41—44, shews that the Greeks had the very term TAH from the Orientals, and with great probability derives it from the Heb. *חול sand*, remarking particularly that the Arabic *Hiul* or *Hiulo* is used as well for the first matter as for sand; that *Hermes* taught the *Egyptians* that all things were made *ex rs amms* of sand; and that even the inspired *Solomon* mentions עפרתו *the original dust*, or *primitive atoms* of the earth, Prov. viii. 26. Comp. Eccles. iii. 20. Isa. xl. 12.

II. *Matter, materials*, especially wood. occ. Jam. iii. 5. Comp. Eccles. xi. 32. So in the Greek writers it is particularly spoken of wood, considered as the fuel of fire (see *Wetstein*), and is thus applied by the LXX, in Isa. x. 17, as also in Eccles. xxviii. 10.

**Ταῖς*, &c. Plur. of *Συ*, which see.

**Ταῖσπος*, α, ον, from *ὕμεις ye, you*.

Your, yours, your own. Luke vi. 20. xvi. 12. John vii. 6, & al.

**ῤυνω*, ω, from *ῤυνος*.

I. Intransitively, *To sing or recite a hymn*. Vulg. hymno dicto, *having said or recited a or the hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See *Campbell* on Mat.

* See Bp. *Stillingfleet's* *Origines Sacrae*, book iii. chap. 2, sect. 3. *Gule's* *Court of the Gentiles*, vol. i. part 2, book ii. chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

II. Transitively, governing an accusative, *To celebrate or praise with a hymn or hymns*, to hymn. occ. Acts xvi. 25. Heb. ii. 12.

**ῤυνος*, ο, δ, from (*ὕμα* perf. pass. if used, of) *ῥῥω* to celebrate, sing, celebrate with songs, which is a plain derivative from the Heb. *הרהר*, Hiph. of *רהר*, to praise, confess, to which the Greek V. *ῥυνω* twice answers in the LXX, Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.

A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the hymns sung to their Gods.

**ῤασω*, from *ῥω* denoting privately, and also to go.

I. *To go, go away, withdraw, or depart privately*. Mat. iv. 10. v. 24, 41, & al. freq. John xii. 11, "forsook them," *Campbell*, whom see. In Mat. iv. 10, very many MSS, four of which ancient, and several editions and versions, after *ῥασι* have *ῥισω μς*, and these words are accordingly adopted by *Wetstein*, and received into the text by *Griesbach*.

II. *To go out of the world, to depart, die*. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. *Elener* on Mat. observes that the Greek writers use *ἀπερχεσθαι* to depart in this view; and *Raphelius*, that the Heb. *דחך* to go has the same import, Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found *ῥασω* thus applied in the Greek writers, yet that in *Xenophon* the similar verb *οἰχεσθαι* to depart denotes dying. Comp. also *Kypke* on Mat. So in Eng. we say, he is gone for he is dead, and express dying by going off, deceasing, departing, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under *Πορευω* VI.

**ῤαχοη*, *ης, ῆ*, from *ῥαγκω*, 2 aor. of *ῥακω*.

Obedience. Rom. i. 5. v. 19, & al.

On Rom. xvi. 19, *Kypke* shews that the phrase *ἀφικεσθαι εις*, or att. εις, is by the Greek writers joined with *κλεος* *celebrit*, and *λοσος* *report*, in the like sense reaching or coming to the knowledge of.

**ῤακω*, from *ῥω* under, and *ακω* to hear. I. Governing a dative, *To hearken to, and obey*. "The word signifieth with all humble submission to hearken, and implieth both reverence and obedience. The verb

Y y 4

ακω

ἀκω noteth obedience, the preposition *ὕπο* reverence." *Zanchius* in *Leigh's* Crit. Sac. See Eph. vi. 1, 5. 1 Pet. iii. 6. Acts vi. 7. Mat. viii. 27. Rom. vi. 12, 16, 17.

II. *To hearken or attend at a door* in order to answer those who knock, and to enquire who they are, before it is opened. occ. Acts xii. 13. *Raphelius*, in his Note on this passage, shews that *Demosthenes*, *Lucian*, and *Xenophon* use the verb in this sense. See also *Wetstein* on Luke xiii. 25, and *Elsner* and *Kypke* on Acts.

ὑπὸ ἀνδρὸς, *u, η, q, ὑπο τὸν ἀνδρα ὡς*, being under a husband.

Being under or subject to a husband, married, a femme couverte. occ. Rom. vii. 2. The word is used in this sense not only by the LXX, Num. v. 20. Prov. vi. 24, 29; but also by *Polybius*, *Plutarch*, *Diodorus Siculus* and *Athenæus*, cited by *Raphelius* and *Wetstein*. Comp. *Ecclus.* ix. 9. xli. 21.

ὑπὸ ἀντὶ, *u*, from *ὕπο* expletive, and *αντὶ* to meet.

To meet. Mat. viii. 28, & al.

ὑπὸ ἀντὶ, *u*, att. *ως, η, ὑπο ἀντὶ*.

A meeting. occ. John xii. 13, where observe that the N. governs the same case as it's verb. Comp. under *τὰν* V.

The LXX *Vatic.* have the phrase *ὑπὸ ἀντὶ*, for the Heb. *לפני* for the meeting, or to meet, Jud. xi. 34.

ὑπὸ ἀντὶ, *u*, att. *ως, η, ὑπο ἀντὶ*.

Substance, goods, whether earthly, occ. Acts ii. 45.—or heavenly, occ. Heb. x. 34. *Polybius* uses the word in the worldly sense. See *Wetstein* on Heb.

ὑπὸ ἀντὶ, from *ὕπο* expletive, and *ἀντὶ* to begin.

I. *To begin, give a beginning or being to.* Thus sometimes used, with a genitive following, in the Greek writers.

II. *To be, sub.ist.* See Luke vii. 25. viii. 41. xvi. 23. Acts xxi. 20. xxvii. 34. Phil. ii. 6.

III. With a dative following it denotes property or possession, as Acts iii. 6. *Ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι*, Vulg. *Argentum & aurum non est mihi*, literally, *Gold and silver is not to me*, i. e. I have no gold nor silver. Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under *Εἶμι* VII. Hence

IV. *ὑπὸ ἀντὶ*, *τα*, particip. pres. neut. plur. *Things which any one has, goods, possessions.* It is joined either with a da-

tive, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. & al.

ὑπὸ ἀντὶ, from *ὕπο* under, and *ἀντὶ* to yield, submit.

To submit oneself, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense.

ὑπὸ ἀντὶ, *τα*, *u*, *u*, from *ὕπο* expletive, and *αντὶ* contrary.

I. *Contrary, adverse.* occ. Col. ii. 14, where see *Alberti* and *Wolfsus*.

II. *ὑπὸ ἀντὶ*, *u*, *u*, *u*, *Adversaries, enemies.* occ. Heb. x. 27.

The word is used in both these senses by the Greek writers. See *Wetstein* on Col.

ὑπὸ ἀντὶ, from *ὕπο* under, and obsol. *αντὶ* to bring, bear.

To suffer, undergo, bear. An obsolete V. whence in the N. T. we have 1 aor. *ὑπέστη*, 2 aor. infin. *ὑπέστησθαι*. Comp. *ὑποφέρω*.

TIIIEP. A Preposition. It seems an evident corruption of the Heb. *עבר* beyond, *over*.

I. Governing a genitive,

1. *Over, above.* So in *Homer*, Il. ii. lin. 20. *Ἐν ᾧ ὄψ' ἔσθ' ὑπὲρ κεφαλῆς*, It stood over or above his head." But I do not find it thus used in the N. T.

2. *For, instead of.* *Philem.* ver. 13. *Rom.* v. 6, 7, 8. "*Raphelius* (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that *ὑπὲρ ἡμῶν ἀποθάνει* signifies he died in our room and stead: nor can I find that *ἀποθάνει ὑπὲρ τινος* has ever any other signification than that of rescuing the life of another at the expence of our own, and the very next verse (i. e. ver. 7.) shews evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." *Doddrige*, Comp. *John* xi. 50. 2 *Cor.* v. 14. 1 *Tim.* ii. 6.

3. *In the room, or stead of*, denoting succession, 1 *Cor.* xy. 20, *Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν*, To be baptized in the room or stead of the dead, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See *Doddrige*. To what he has observed, I add, in confirmation of this exposition, a passage cited by *Vigerus* De Idiotism. cap. ix. sect. 9.

sect. 9. reg. 1, from *Dionysius Halicarn.* lib. viii. 'Ουλοὶ τὴν ἀρχὴν παραλαβόντες, "ΤΙΕΡ ΤΩΝ ΑΠΟΘΑΝΟΝΤΩΝ ἐν τῷ πρὸς Ἀρτιαλᾶς πολέμῳ στρατιῶν ἤξιον ἔτερος καλᾶσθαι." These, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antian war." This interpretation, which is that of *Ellis* and *Le Clerc*, and which they also support by the passage just cited from *Dionysius*, appears to me the best of all those mentioned by *Wolfius* on the text, whom see.

4. For, on the side or part of, q. d. over for defense. Mark ix. 40. Luke ix. 50. Rom. viii. 31. *Polybius* and *Arrian* apply it in this sense, as *Raphelius* and *Alberti* have shewn on Rom. viii. 31.

5. For, on behalf of. Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1.

6. For, on account or for the sake of, because of. Acts v. 41. ix. 16. Rom. xv. 9, & al. On 2 Cor. v. 20, *Kypke* shews that *Æschines* and *Demosthenes* use the phrase ΠΡΕΣΒΕΤΕΙΝ ΤΙΕΡ τινος, for being an ambassador for any one, or on his account.

7. For, denoting the final cause. John xi. 4. Comp. 2 Cor. i. 6.

8. Of, concerning. 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where *Raphelius* shews that *Polybius* applies the preposition in the same sense. So it is used 2 Thess. ii. 1. where see *Whitby*, *Wetstein*, *Macknight*, and *Bp. Newton's* Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. *Wetstein* on 2 Thess. cites *Virgil*, *Æn.* I. lin. 754, using the Latin super in the same sense, *Multa super Priamo rogatans, super Hectore multa.*

9. Of, denoting the motive, pro, propter. Phil. ii. 13, where see *Wolfius*.

II. Governing an accusative,

1. Above, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. Above, beyond, more than. Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. So *Lucian*, *Philopseud.* tom. ii. p. 458. Λοιδορύνει περισσῶς, καὶ ΤΙΕΡ τὰς ἀνδράς. They (women) rail abundantly, and more than men*." It is joined with comparative

adjectives. Luke xvi. 8. Heb. iv. 12. *Virgil* applies the Latin preposition ante in the same manner, *Æn.* I. lin. 351,

—Scelere ante alios immanius omnes.

The use of ὑπὲρ after ἡγήθητι, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS read παρα, comp. Heb. i. 4.

III. Used adverbially,

1. Above, more, exceedingly. Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under Περὶσσοι I.

2. More, more eminently, i. e. a Minister of Christ. 2 Cor. xi. 23. So *Castalio*, *Mugis ego*. See *Alberti*, *Wolfius* and *Kypke*, the last of whom cites the Greek writers using the prepositions πρὸς and μετὰ in the like adverbial manner, but he produces no instance of ὑπὲρ being thus applied by them.

IV. In composition it denotes,

1. Over, above, as in ὑπερίδω to overlook, ὑπερίστω to lift up above.

2. Beyond, as in ὑπερανκμος.

3. Above, more, more than, as in ὑπερπερισσεύω, ὑπερπικαώ.

4. For, on behalf of, as in ὑπερβλύσχω to intercede for.

5. And most usually, it is intensive, or heightens the signification of the simple word.

ὑπερίστω, from ὑπὲρ above, or intensive, and ἵστω to lift up.

I. To lift up above. Hence ὑπερσημαί, mid. To lift up or exalt oneself above, in a figurative sense. occ. 2 Thess. ii. 4.

II. ὑπερσημαί. pass. or mid. To be lifted up or elevated very much or exceedingly in mind. occ. 2 Cor. xii. 7.

ὑπερανκμος, α, ο, η, from ὑπὲρ beyond, and ακμή the acme or flower of age, particularly with respect to marriage, as it is applied by *Dionysius Halicarn.* and *Lucian*, cited by *Wetstein* on 1 Cor. vii. 36, where comp. *Kypke*.

Beyond or past the flower of one's age. occ. 1 Cor. vii. 36.

The V. παρακμῶσι occurs in the same view *Ecclus.* xlii. 9, which passage throws great light on the text in 1 Cor. if with four ancient Greek MSS, and the first Syriac version, we there read γαμίσω. See *Bp. Pearce*.

ὑπερανῶ. An Adverb governing a genitive, from ὑπὲρ above, or intens. and ανῶ up, upwards.

1. Above

* See *Figerus* De Idiotism. cap. ix. sect. 9, reg. 8. and *Hoogveen's* Note.

1. *Above*. occ. Heb. ix. 5.
2. *Far above*. occ. Eph. i. 21. iv. 10. *Lucian* uses the word in like manner, ΠΑΝΤΩΝ τούτων ὕΠΕΡΑΝΘ' ἡγενομενος. *Demonax*, tom. i. p. 9. 8.
- Ὑπεραυξανω, from ὑπερ intensive, and αυξανω *to increase, grow*.
To grow or increase exceedingly. occ. 2 Thess. i. 3.
- Ὑπερβαινω, from ὑπερ *beyond*, and βαινω *to go*.
I. *To go beyond*. *Polybius*, cited by *Raphaelius*, uses the V. in it's proper sense, ὙΠΕΡΒΗΝΑΙ τῆς τῆς Ἀσίας ὁρις, *to go beyond the bounds of Asia*.
II. *To go beyond, transgress*, i. e. the bounds of duty, or of lawful marriage. So *Jerome*, concessos fines prætergressiens nuptiarum. occ. 1 Thess. iv. 6. Thus in *Sophocles*, *Antigone*, lin. 491, we have

Νόμους ὙΠΕΡΒΑΙΝΟΥΣΑ τῆς ποικειμένης.
Transgressing the establish'd laws.

See other instances of the like kind in *Wetstein*, and comp. Παραβαινω.

Ὑπερβαλλόντως, Adv. formed from the particip. ὑπερβαλλων of the V. ὑπερβαλλω. *Exceedingly, above, or more than others*. occ. 2 Cor. xi. 23.

Ὑπερβαλλω, from ὑπερ *above*, and βαλλω *to cast, put*.

To exceed, excel. Hence particip. Ὑπερβαλλων, *Exceeding, excelling, excellent*. occ. 2 Cor. iii. 10, (where see *Wetstein*.) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in *Aristotle*, cited by *Wulfius* and *Wetstein*, it is repeatedly construed with a genitive case in the sense of *exceeding, excelling*.

Ὑπερβολη, ης, ἡ, from ὑπερβολουα perf. mid. of ὑπερβαλλω.

Abundance, exuberance. occ. 2 Cor. xii. 7. *Excellence*. 2 Cor. iv. 7.

Καθ' ὑπερβολην, *Exceedingly, excessively*. occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See *Raphaelius* and *Wetstein* on Rom. Also, *Of the greatest excellence*. occ. 1 Cor. xii. 31.

Καθ' ὑπερβολην εἰς ὑπερβολην. occ. 2 Cor. iv. 17. *Chrysostom* has the following beautiful remark on this passage: Τίθῃσι παραβήλα τα παρόντα τοῖς μέλλουσι, το παραβήλα πρὸς το αἰώνιον, το ελαφρον

πρὸς το βαρος, την θλίψιν πρὸς την δοξαν και εὐδ ταῦτοις ἀρκεῖται, ἀλλ' ἵεραν τίθῃσι λεξιν, διαλισσιαζων αυτην, και λεξων, ΚΑΘ' ὙΠΕΡΒΟΛΗΝ Εἰς ὙΠΕΡΒΟΛΗΝ, τῶς εἰς, μέσθους ὙΠΕΡΒΟΛΙΚΩΣ ὙΠΕΡΒΟΛΙΚΟΝ. The Apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολην εἰς ὑπερβολην, that is, a greatness *excessively exceeding*." See also *Doddridge's* Note, and *Blackwall's Sacred Classics*, vol. i. p. 330—2, concerning the sublime energy of this text. It is indeed itself καθ' ὑπερβολην εἰς ὑπερβολην!

Ὑπεριδω, from ὑπερ *over*, and ιδω *to see, look*.

To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30, where Syriac version ܡܕܢܐ *passed over or caused to be passed over*; and *Wetstein*, whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ." Comp. Lev. xx. 4, in LXX and Heb.

Ὑπερεκείνα, q. d. ὑπερ εκείνα μερη or χωρια, *beyond those parts or countries*.

With a genitive, *Beyond*. occ. 2 Cor. x. 16, where it has the article prefixed. εἰς τα ὑπερεκείνα ὅμων, *in the countries beyond you*. Comp. *Εκείνα*.

Ὑπερεκτείνω, from ὑπερ intens. and εκτείνω *to extend*.

To extend or stretch out excessively or beyond one's bounds. occ. 2 Cor. x. 14.

Ὑπερεκπερισσῶ. See under Περισσῶς I.

Ὑπερεκχυνω, from ὑπερ *over*, and εκχυνω *to pour out*.

To run over, overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24. ὙΠΕΡΧΥΘΗΣΟΝΤΑΙ αἱ λχνοι οἶνῳ και ἐλαιῳ, *The vats shall overflow with wine and oil*; where the V. answers to the Heb. ܡܕܢܐ of the like import.

Ὑπερενιυχανω, from ὑπερ *for*, and ενιυχανω *to meet, intercede*, which see.

To intercede, make intercession for. occ. Rom. viii. 26.

Ὑπερῶχω, from ὑπερ *above*, and ῶχω *to have, be*.

I. *To be above, be higher, supreme*. occ. Rom. xiii. 1. 1 Pet. ii. 13. So *Arrian*, *Epictet* lib. i, cap. 30, cited by *Wetstein*, Οὐραν

"Ὅταν εἰσὶς πρὸς τινὰ των ΤΙΠΕΡΧΟΝ-ΤΩΝ, When you approach any man in authority."

II. To be better, more excellent. occ. Phil. ii. 3.

III. To exceed, excel. occ. Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, "ὑπερῶν, το, Excellence. occ. Phil. iii. 8.

*ὑπερηφανία, ας, ἡ, from ὑπερηφανός.

Pride, arrogance, insolence. occ. Mark vii. 22. Ἐστὶ δὲ ὑΠΕΡΗΦΑΝΙΑ καλαφροῦσις τις, πλὴν αὐτῆς, των ἀλλων.

"ὑπερηφανία is a contempt of all others but oneself," says Theophrastus, Eth. Char. xxiv. which see.

*ὑπερηφανός, ο, δ, ἡ, from ὑπὲρ above, and φανω to shew.

Proud, arrogant, insolent, one who sets himself up to view, as it were, above others, "superbus enim sese supra alios effert, ostendit, & videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp. ὑπερηφανία.

*ὑπερλίαν.

So three MSS read in one word, 2 Cor. xii. 11, (see Wetstein) but most of the MSS both there and in 2 Cor. xi. 5, read ὑπὲρ λίαν in two words; see therefore under λίαν. On 2 Cor. xi. 12, Kypke cites Plutarch several times using the compound adverb ὑπερεὺς exceedingly well.

*ὑπερνίκαιω, ω, from ὑπὲρ above, more than, exceedingly, and νικῶ to conquer.

To more than conquer, to be more than conqueror, or to conquer eminently. occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditus deleto." Wetstein, who cites from Leum. Tact. Νίκα καὶ μὴ ὑΠΕΡΝΙΚΑ, Conquer, but do not over-conquer, i. e. do not push your victory too far."

*ὑπερῶς, ο, δ, ἡ, καὶ το—ον, from ὑπὲρ above, exceedingly, and ὄσος a tumour, swelling, and thence in the profane writers pride, pomp, and particularly in words, bombast, as Longinus, De Sublim. uses ὄσος, sect. iii. & al.

Excessively or over and above tumid, swelling, or pompous. occ. 2 Pet. ii. 18. Jude ver. 16. Libanius in Wetstein applies this compound word to praises, and Plutarch to speech.

The LXX use this adj. Exod. xviii. 22,

for Heb. גָּדוֹל great; ver. 26, for נָחַד hard, and 2 Sam. xiii. 2, for קָשָׁה was difficult.

*ὑπεροχῇ, ης, ἡ, from ὑπερῶν, to be above excel, which see.

I. High or eminent station, authority. occ. 1 Tim. ii. 2. So Josephus, Ant. lib. ix. cap. 1. § 1. ΤΩΝ ΕΝ ὑΠΕΡΟΧῃ Εἶναι δοκεῖν. See more in Wetstein on Rom. xiii. 1, and comp. under Δοκεω V.

II. Excellence. occ. 1 Cor. ii. 1.

*ὑπερπερισσεύω, from ὑπὲρ above, or exceedingly, and περισσεύω to abound.

I. To abound more, superabound. occ. Rom. v. 20.

II. *ὑπερπερισσεύομαι, Mid. To abound exceedingly, to overflow. occ. 2 Cor. vii. 4.

*ὑπερπερισσός, Adv. from ὑπὲρ above, exceedingly, and περισσός abundantly. Most exceedingly, superabundantly, above measure. occ. Mark vii. 37.

*ὑπερπεριπαύω, from ὑπὲρ above, or exceedingly, and παύω to abound, superabound.

To abound or superabound exceedingly. occ. 1 Tim. i. 14.

*ὑπερυψώω, ω, from ὑπὲρ above, or exceedingly, and ὑψώω to exalt.

To exalt exceedingly or very highly. occ. Phil. ii. 9.

*ὑπερφρονέω, ω, from ὑπὲρ above, and φρονέω to think.

To think (of oneself) above what, or more highly than, one ought, to arrogate too much to oneself. occ. Rom. xii. 3. On which text Raphelius shews that this is the true sense of the word, and cites from Herodotus, lib. i. Πλεῖν ὑΠΕΡΦΡΟΝΕΟΥΣΑΙ, Insolent from wealth." So Josephus, Ant. lib. i. cap. 11. § 1.—πλεῖω καὶ μετέθει χημαίων ὑΠΕΡΦΡΟΝΟΥΝΤΕΣ.

*ὑπερφων, ο, το, Eustathius derives it from ὑπὲρ above, and φων, in the language of Lacedæmon, an upper chamber. But

*others think that ὑπερφων is properly an adjective neut. from ινασ. ὑπερῶς, and observe that Lucian uses the expression ΟΙΚΗΜΑ ὑΠΕΡΩΝ†, and the LXX Ez-k. xiii. 5, ΟΙ ΠΕΡΙΠΑΤΟΙ ὅΙ ὑΠΕΡΩΟΙ, and they take ὡς for a mere termination, as in παλῶς from παλῆρ, παλῶς.

* See Wolfius on Acts i. 13.

† Asinius, tom. ii. p. 156, C. edit. Bened.

Am

An upper room or chamber. occ. Acts i. 13 ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were *large*, and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries *, where the *upper rooms* are also those which are principally inhabited †.

ἵσχω, from ὑπο, *under*, and ἔχω *to have*, *hold*.

I. *To put under*, q. d. *to have or hold under*. Thus it is sometimes used in the profane writers.

II. *To undergo, suffer.* occ. Jude ver. 7, where Wetstein and Kypke cite the same phrase ΤΙΘΕΙΝ ΔΙΚΗΝ and ΔΙΚΑΣ, *to suffer punishment*, from the purest Greek writers.

ὑπακούω, σ, ὁ, ἡ, from ὑπακούω, 2 aor. of ὑπακούω *to obey*.

Obedient, submissively or humbly obedient. occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8.

ὑπηρεῖω, ω, from ὑπηρεῖς, which see.

Governing a dative, *To serve, minister unto, assist.* occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text *Raphelius* observes from *Xenophon* that ὑπηρεῖν denotes not only those offices of kindness that require *action or labour* (which is the usual import of διακονεῖν in the N. T.), but also those which consist in *liberality, and supplying the wants* of others, though one does not personally attend them. *Blackwall*, *Sacred Classics*, vol. ii. p. 1-84, remarks from *Bois*, that Acts xiii. 36, might be better rendered, *For David, after that, in his generation, or course of life, he had served the will of God, fell asleep*. To confirm which interpretation I add from *Xenophon*, *Œconom.* cited by *Raphelius*, on Acts xx. 34, 'Οὐ αὖ ΤΗ ΓΝΩΜῃ πολλὰς χεῖρας ΤΗΡΕΤΕΙΝ ἀβῆλωσι, whose *will* many hands will *subserve or obey*;" and from *Libanius* in *Wetstein*, Μη τῇ ΤῶΝ ΘΕΩΝ ΤΗΡΕΤΕΙΘΑΙ ΒΟΥΛῃ. See more in *Wetstein*, on Acts xiii. 36.

ὑπηρεῖς, σ, ὁ, from ὑπο *under*, and σπέρης *a rower*, which from σπέρω *to row*, and

this, by transposition, from the Heb. תַּן *to row hard*, used Jon. i. 13.

Properly, according to its etymology, it should signify *one who rows under* (the command of) another. But I do not find that it is ever thus applied by the Greek writers, who always use it for *subordinate assistant, servant, attendant, or officer* in general; and thus only it is applied in the N. T. See Mat. v. 25. xxvi. 58. Luke iv. 20. John xviii. 36. Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1. *Wetstein* on Mat. v. 25, among other passages, cites from *Aristides*, 'Ο δὲ [ΔΙΚΑΕΤΗΣ] ΠΑΡΑΔΙΔΩΣΙΝ αὐλῆς ΤΗΡΗΡΕΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult *Plato's Euthyphro*. § 16. edit. *Forster*.

In Luke iv. 20, τῷ ὑπηρετῇ is rather unfortunately rendered *the minister*. It there means *the attendant or servant*, part of whose business it was to *take care* of the sacred books, and deliver them to the reader. See *Wolius* and *Campbell*.

ὑπνος, σ, ὁ. The best of the † Greek derivations assigned of this word seems to be from ὑπνοεῖν *to go under water*, according to that of *Virgil*, *Georg.* iv. lin. 490,

— Conditque najantia lumina somnus,

Sleep hides the swimming eyes.

But perhaps *ὑπνος* may be better deduced from the Heb. נָסַח *to hide*, the aspirate or rough breathing being, as usual, substituted for the sibilant letter, which, however, appears again in the Latin *somnus sleep*, q. *sompnus*, or *sopnus*; see *Ainsworth's Dictionary* in *Somnus*.

I. *Sleep*, natural. occ. Mat. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9, twice.

II. *Sleep*, in a spiritual sense, i. e. a state of *inactivity* with respect to good works, and of *security* in sin. occ. *Rom.* xiii. 11.

ΥΠΟ. A Preposition, whose general signification is *under*; so we may, with *Martinius*, *Lexic. Philol.* in *Sub*, not improbably deduce it from Heb. נָסַח *to hide oneself, be hid*, or, to come still nearer to the sound of the Greek word, from נֶפֶת *to cover*.

I. Governing a genitive, it denotes

1. The efficient cause, *By*. See inter al.

* See *Shaw's Travels*, p. 207, 8, and *Heb.* and *Eng. Lexicon*, under נָסַח II.

† See *Heb.* and *Eng. Lexicon*, under נָסַח IV.

‡ See *Mfinter* and *Passor* on the word, and *Martin's Lexic. Philol.* in *Somnus*.

- Mat. i. 22. ii. 15, 16. Rom. xiii. 1. Comp. under *Tarw* III.
2. The instrumental cause or agent, *By*. Mat. ii. 17. iii. 3. Rev. vi. 8, & al. freq.
- II. Governing a dative, *Under, in, also to, or according to*, as in *Herodian*, lib. v. cap. 6.—*Χορευοντα ΤΠΟ τε αυλαις και συριγχι παντοδαπων τε ορσανων ηχων*, Dauncing to flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T.
- III. Governing an accusative,
1. *Under, underneath, beneath*, of situation. Mat. v. 15. viii. 8. John i. 48.
 2. *Under*, of power, or authority. Mat. viii. 9. Luke vii. 8.
 3. *Under*, denoting being liable or subject to. Jam. v. 12.
 4. *About, at in*, of time, sub. Acts v. 21, *Τω τον εφρον*, *About day-break, early in the morning*. So in Latin, *Sub lucis ortum*, Livy, lib. xxvii. cap. 15. See *Alberti* on Acts xiii. 1.
- IV. In composition it denotes
1. *Under*, or *subject*, as in *υποδω* to bind under, *υπολασσω* to subdue.
 2. *Under, before* the eyes, *oculis subjectum*, as *υποσραμμος*, *υποδεικνυμι*.
 3. Diminution or extenuation, as in *υποπνεω* to breathe gently or softly, *υπονοσεω* to suspect.
 4. Privacy, clam, *clanculum*, as in *υπαλω* to go away privately.
 5. In some words it seems almost expletive, as in *υπαναλω* to meet, *υπαρχω* to begin.
- **Τροβαλλω*, from *υπο* privately, and *βαλλω* to put.
To suborn, "to procure privately, procure by secret collusion," (*Johnson*) as witnesses. occ. Acts vi. 11, where see *Elener* and *Wetstein*.
- **Υποσραμμος*, s, δ, from *υποσραμμαι* perf. pass. of *υποσραφω* to set a copy in writing to learners, thus used by *Plato*, cited by *Scapula* and *Wetstein* on 1 Pet. ii. 21: It is derived from *υπο* before, and *γραφω* to write.
- I. Properly, *A copy*, such as *writing-masters* set before their scholars for their imitation. So *Ammonius* under *υπαλεις*, *ΤΠΟΓΡΑΜΜΟΝ λειμεν ανη ΠΠΟΓΡΑΜΜΟΝ*. Hence
- II. *An example, pattern*. occ. 1 Pet. ii. 21. So *Polycarp*, alluding to this passage of

St. Peter, applies the word in his Epistle to the *Philippians*, § 8. "Let us therefore imitate his [Christ's] patience: And if we suffer for his name, let us glorify him: *ταυτο γαρ ημιν ΤΟΝ ΤΠΟΓΡΑΜΜΟΝ σβης δι' εαυτο*, for this example he has given us by himself." WAKE. See *Wolfeus* on 1 Pet. *Clement* also uses the word in the same sense, 1st Epistle to *Corinthians*, § 33.

**Υποδεισμα*, *αρος*, *το*, from *υποδεισμαι* perf. pass. of *υποδεικνυμι*.

I. *An example or pattern shewn or exhibited* for imitation in acting. occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by *Polybius*, cited by *Wetstein*.

II. *A typical exhibition or representation*. occ. Heb. viii. 5. ix. 23.

III. *An example of disobedience or punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see *Raphelius*, *Wetstein*, and *Kypke*.

**Υποδεικνυμι*, or absol. *υποδεικω*, from *υπο* under or before the eyes, and *δεικω* to shew.

I. *To shew plainly, set before the eyes*, as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35.

II. *To shew, teach, instruct plainly*. occ. Mat. iii. 7. Luke iii. 7. On the former of which texts *Raphelius* has abundantly proved, from *Polybius*, that this is the import of the verb. See also *Wetstein*.

**Υποδεχομαι*, from *υπο* under, and *δεχομαι* to receive.

To receive hospitably and kindly, q. d. *to receive under one's roof*. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by *Homer*, II. ix. lin. 476, and *Odyss.* xvi. lin. 70, where we have the expression *ΤΠΟΔΕΞΕΘΑΙΟΙΚΩ*, *to receive into one's house*." So *Lucian*, *Οδς ΤΠΟΔΕΞΑΜΕΝΟΣ με, και ζειντας παρ' αυτω*, But he receiving and entertaining me at his house." *Deor. Dial.* tom. i. p. 178. E. edit. *Bened.*

**Υποδω*, from *υπο* under, underneath, and *δω* to bind.

To bind under, as sandals or soles under the feet. Hence *Υποδομαι*, mid. and pass. *To shoe oneself, be shod*. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where *Wetstein* cites *Thucydides* likewise using *υπο-*

ὑποδαμνοῖς for *being shod*." See also *Scapula*.

ὑποδήμα, ατος, το, from ὑποδω.

A *sandal* or *sole bound under*, and so fastened to, the foot. Luke xv. 22. John i. 27. Acts vii. 33. xiii. 25, & al. Comp. Σανδαλιον. On Mat. iii. 11, Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and carrying the sandals of their masters was the office of the meanest slaves; and he cites from *Plutarch*, Sympos. lib. vii. qu. 8. p. 712, Ε. τοις τα ὑΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΤΕΙ παιδαριοις. See also *Wetstein*.

ὑποδικος, υ, δ, η, from ὑπο under, and δικη judgement, condemnation, punishment.

Joined with a dative, *Guilty before*, subject or liable to punishment from, obnoxius. occ. Rom. iii. 19, where Archbp. Tillotson renders ὑποδικος τῷ Θεῷ liable to the divine justice (see *Doddridge*); and *Wetstein* cites from *Demosthenes*, Εαν δε τις τῶτων τι παραβαινη, ὑΠΟΔΙΚΟΣ εἰω τῷ παθοντι. And if any one transgresses any of these things, let him be liable to a prosecution from the sufferer." See also *Scapula*.

ὑποδρεμω, from ὑπο under, and obsol. δρεμω to run.

To run under, followed by an accusative. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. ὑποδραμοντες, occ. Acts xxvii. 16.

ὑποζυγιος, υ, δ, η, και το—ον, from ὑπο under, and ζυγος a yoke.

Under, or subject to, the yoke, subjugis, subjugalis. ὑποζυγιον, το, used as a substantive (ζωον being understood), An animal subject to the yoke, particularly an ass, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 21. xxxii. 20. Deut. xxii. 10, and *Bochart*, vol. i. 156. occ. Mat. xxi. 5. 2 Pet. ii. 10.

The LXX often use ὑποζυγιον for the Heb. חמור an *he-ass*.

ὑποζωννυμι, from ὑπο under, and ζωννυμι to gird.

To undergird, as a ship, to prevent it's bulging or splitting. oec. Acts xxvii. 17. *Polybius* has the expression ΝΑΤΕ ὑΠΟΖΩΝΝΕΙΝ; and *Plato* mentions τα ὑΠΟΖΩΜΑΤΑ των τριηρων, the undergirds of galleys." See more in *Raphecius*.

and *Wetstein*, and comp. *Horace*, lib. iv. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. *Pearce*, whom see.

ὑποκατω, An Adverb, from ὑπο under, and κατω beneath. It is joined with a genitive, Underneath, under. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51, & al.

ὑποκρινομαι, Pass. and Mid. from ὑπο under, and κρινομαι to be judged, thought.

I. It seems properly to denote, To represent another person by acting, as the ancient players did, under a mask, to personate, q. d. to be thought somebody different from oneself by being under a mask. Thus *Scapula* cites from *Demosthenes*, Περὶ Παραπρ. Αντιστην δε Σοφοκλεος πολλακις Αριστοδημος ὑΠΟΚΕΚΡΙΤΑΙ, Aristodemus often acted or personated the Antigone of Sophocles; and from *Herodotus*, Εκατος τε, δ βαλεται, σχημα ὑΠΟΚΡΙΝΕΤΑΙ, Every one acts what part or character he pleases." So in *Epictetus*, *Euchirid.* cap. 23, (which see) we have πτωχον ὑΠΟΚΡΙΝΑΣΘΑΙ, to act a poor man, &c. ὑΠΟΚΡΙΝΑΣΘΑΙ προσωπον, to act a part or character. Hence

II. To pretend, counterfeit, feign. Thus often used in the best Greek writers. occ. Luke xx. 20.

ὑποκρισις, ιος, att. εως, η, from ὑποκρινομαι, which see.

A false or feigned pretense, an acting, as it were, under a mask, hypocrisy. Mat. xxiii. 28. Luke xii. 1. Gal. ii. 13, & al. 1 Tim. iv. 2, Εν υποκρισει ψευδολεσων, Through or by the hypocrisy or false pretenses of liars, as these words should, no doubt, be rendered. See *Jos. Mede's Works*, fol. p. 675, &c. and Bp. *Newton's Dissertations on the Prophecies*, vol. ii. p. 461, &c.

In Jam. v. 12, for the more common reading, εις υποκριτην, the *Alexandrian* and two latter MSS have ὑπο κρισιν, which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by *Griesbach*. So our Eng. Translation, into condemnation, *Martin's French*, sous la condemnation.

ὑποκριτης, υ, δ, from ὑποκρινομαι, which see.

I. Properly, A stage-player, who acts under a mask (as the ancient ones did), personating

nating a character different from his own. In this sense it is frequently used in the profane writers (as by *Epictetus*, *Enchirid.* cap. 23. *ἮΠΟΚΡΙΤΗΣ* δραματός, The actor of a drama or play,) but not, strictly speaking, in the N. T.

II. A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks or acts under, a feigned character. *Mat.* vi. 2, 5, 16. xxii. 18, & al. freq. See *Campbell's Prelim. Dissertat.* p. 93, and his Note on *Mat.* xxiv. 51, on which text comp. *Luke* xii. 46.

III. A conjecturer, guesser, diviner. In this sense, as best agreeing with the contexts, the excellent *Raphelius* explains the word, *Mat.* xvi. 3. *Luke* xii. 56, and shews that *Homer* and *Herodotus* use the V. *ὑποκρίνασθαι* for interpreting dreams and portents; and that in *Lucian* *ἮΠΟΚΡΙΤΗΣ* *ὀνειρων* means in like manner an expounder of dreams. But in *Mat.* *ὑποκρίτας* is not found in ten Greek MSS, three of which ancient, nor noticed in the *Vulg.* and several old versions, and is by *Griesbach* marked as a word probably to be omitted. *Wetstein* however retains *ὑποκρίτας* in the sense of hypocrites, "because they had asked a sign deceitfully, *πειραζόντες*." See *Marsh's* Note 21, vol. 1. p. 452, of his Translation of *Michaelis's* *Introduct.* to the N. T.

Ἦπολαμξανω, from *ὑπο* under, and *λαμζωνω* to take, receive.

I. To receive, q. d. to take under. occ. *Acts* i. 9, where see *Kypke*.

II. To answer, excipio (see *Virgil*, *Æn.* ix. lin. 258.), to take up, as it were. occ. *Luke* x. 30, where *Raphelius* and *Wetstein* shew that the purest Greek writers use the same phrase *ἮΠΟΛΑΒΩΝ ΕΙΠΕ*.

III. To suppose, apprehend, think, to take it, as we say. occ. *Luke* vii. 43. *Acts* ii. 15. *Thucydides* and *Demosthenes*, cited by *Wetstein*, apply the V. in this sense.

Ἦπολειπω, from *ὑπο* either expletive, or implying somewhat of privacy, and *λειπω* to leave.

To leave, relinquo, reliquum facio. *Ἦπολειπομαι*, pass. To be left, remain. occ. *Rom.* xi. 3.

Ἦποληζω, from *ὑπο* under, and obsol. *ληζω* to take, receive.

To take under, receive, answer, suppose.

An obsolete V. whence in the N. T. we have 2 aor. *ὑπελαζον*, particip. *ὑπελαζων*. See under *Ἦπολαμξανω*.

Ἦποληνιον, ε, το.

The lake, or large cavity under the wine-vat, so called as being *ὑπο τον ληνον* under the wine-press. occ. *Mark* xii. 1.

Ἦπολειπω, from *ὑπο* expletive, and *λειπω* to leave, which from *λειπω* the same, as *λαμξανω* from *ληζω*.

To leave. occ. 1 *Pet.* ii. 21.

Ἦπομενω, from *ὑπο* under, or privately, and *μενω* to remain.

I. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions, or provocations, in faith and patience. See *Mat.* x. 22. xxiv. 13. *Rom.* xii. 12. 1 *Cor.* xiii. 7. 2 *Tim.* ii. 10, 12. *Heb.* xii. 2; & al.

II. To remain privately, stay behind. occ. *Luke* ii. 43. *Acts* xvii. 14.

Ἦπομνησκω, from *ὑπο* under, and *μνησκω* to remind.

I. To put in mind, bring to remembrance, remind, suggest. It governs an accusative of the person, and sometimes also of the thing. occ. *John* xiv. 26. 2 *Tim.* ii. 14. *Tit.* iii. 1. 2 *Pet.* i. 12. *Jude* ver. 5.

II. To remember. occ. 3 *John* ver. 10. See in 2 aor. pass. occ. *Luke* xxii. 61. But in both these texts the V. may be understood in the former sense, and then *ὑπεμνησθῃ* in *Luke* will mean, "was reminded."

Ἦπομνησκω, ω, from *ὑπο* under, and obsol. *μνησκω* to cause to remember. See under *Μνησμαι*.

To remind, suggest. An obsolete V. whence in the N. T. we have 1 fut. *ὑπομνησω*. 1 aor. infin. *ὑπομνησαι*, 1 aor. pass. *ὑπεμνησθην*. See under *Ἦπομνησκω*.

Ἦπομνησις, ιος, att. *σις*, ῃ, from *ὑπομνησκω* or *υπομνησθαι*, which see.

I. Remembrance, recollection. occ. 2 *Tim.* i. 5, *Ἦπομνησιν λαμξανων*, Calling to remembrance, remembering, recollecting. The modern Greek version renders it by *αναθυμωμενος* taking or having in mind.

II. A reminding, putting in remembrance, commonefactio. occ. 2 *Pet.* i. 13. iii. 1.

Ἦπομονη, ης, ῃ, from *ὑπομνησθαι* perf. mid. of *ὑπομενω* to sustain, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, patience

tience under a load of such sufferings. See Rom. v. 3. 2 Cor. i. 6. vi. 4. *Ἰπποκρίτης* τῷ Χριστῷ, 2 Thess. iii. 5. "We render it the patient waiting for Christ; but it may rather signify Christian patience, or that patience with which Christ him-self suffered the many injuries and afflictions through which he passed." *Doddridge*. Comp. Jam. v. 11. Rev. i. 9.

II. *Patient continuance, perseverance.* Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and *Campbell* there.

ὑπονοέω, ω, firm ὑπο denoting diminution, and νοέω to think.

To suppose, suspect, think. So the *Etymologist* observes that "the preposition ὑπο imports the want of perfect knowledge; ὑπονοεῖν therefore signifies not perfectly to know what is proposed;" and thus the word is used likewise in the Greek writers. See *Walstein* on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27.

ὑπονοία, ας, ῆ, from ὑπονοέω to suspect.

A suspicion, surmise. occ. 1 Tim. vi. 4.

ὑποπλέω, ω, 1 fut. —πλευσω, from ὑπο under, and πλέω to sail.

Followed by an accusative, To sail under or near. occ. Acts xxvii. 4, 7.

ὑποπνέω, ω, 1 fut. —πνεύσω, from ὑπο denoting diminution, and πνέω to breathe, blow. To breathe or blow gently or softly, as the wind. occ. Acts xxvii. 13.

ὑποπόδιον, ον, τό, from ὑπο under, and ποδία accus. of πούς, the feet.

Somewhat put under the foot, a footstool. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. In the LXX this word always answers to the Heb. כִּדְּמָה a footstool.

ὑποσάσις, ις, att. εως, ῆ, from ὑπιστάμαι to be placed or stand under, which from ὑπο under, and ἵσθαι to place, or pass. ἵσθαι to be placed, stand.

B. In general, *Somewhat put under*; hence used for a basis, or foundation. Thus *Minert* cites from *Diodorus Siculus* ὙΠΟΣΤΑΣΙΣ τῷ ταφῷ, the foundation of a sepulchral monument.

M. *Substance.* occ. Heb. i. 3. So *Vulg.* Substantie, which word *Jerome* did not scruple to retain from the ancient *Italic* version, at a time when the *Arian* and *Sabellian* Controversies were fresh in the minds of men *. And to illustrate Heb.

i. 3, comp. Col. i. 15, where *Εἰκὼν Ἰμαγε*, answers to *Χαρακτὴρ* in Hebrews, and τῷ Θεῷ τῷ ἀοράτῳ of the invisible God, to τῆς Ὑποστάσεως Αὐτοῦ of His Substance. The word Ὑποσάσις, as *Campbell* observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered person;" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of *Substance*. See Ps. cxxxviii. or cxxxix. 5, or 6, καὶ ὙΠΟΣΤΑΣΙΣ μὲν ὡσεὶ σθένος ἐστίν οὐκ οὐκ. Comp. under *Χαρακτὴρ* II.

III. Applied to the mind, *Firm confidence, confidence, constancy.* occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. *Raphelius* on Heb. xi. 1, and *Welstein* on 2 Cor. ix. 4, shew that *Polybius*, *Diodorus Siculus*, and *Josephus* apply the word in this sense. But comp. *Kypke* on 2 Cor. ix. 4.

IV. *Confidence, confident or assured expectation.* occ. Heb. xi. 1. This word in the LXX answers to the Heb. חֲסֵד patient expectation, Ps. cxxxix. 8; and the מְחַוָּה earnest expectation, Ruth i. 12. Ezek. xix. 5.

ὑποσέλλω, from ὑπο denoting privacy, diminution, or under, and σέλλω to send, repress, and in the mid. voice, to withdraw.

I. Act. and Mid. Intransitively, To withdraw, draw back. occ. Gal. ii. 12. Heb. x. 38, where *Kypke* shews that the verb is used by the Greek writers, both for *fearing*, and for *withdrawing* or *hiding oneself through fear*.

II. Mid. To decline, shun. occ. Acts xi. 27.

III. Mid. Transitivity, To keep back, suppress, in speaking or relating, dissimulate. occ. Acts xx. 20, where *Welstein* shews that *Demosthenes*, *Isocrates*, and other Greek writers, apply the word in the same manner. To the instances he and *Elzner* have produced, may be added from *Josephus*, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕΝ ὙΠΟΣΤΕΛΛΟΜΕΝΟΣ, suppressing, or concealing nothing." See also *Kypke*.

ὑποσολῆ, ης, ῆ, Perf. Mid. of ὑποσέλλω. A withdrawing, a drawing back. occ. Heb. x. 39, where the expression Ἦμεις δὲ ἐκ ἐμῶν ὑποσολῆς is elliptical, τῶν αὐτῶν, namely, or υἱοῖ, or rather ἀνδρες, being understood. *Bos*, under Ἀγῆα, produces a similar

* See *Campbell's* Prelim. Dissertat. p. 308, &c.

a similar ellipsis from *Heliodorus*. Μη γινε THE ΟΡΓΗΣ δλος (ανηρ namely). Be not quite a man of anger." So in Ps. cix. 4, we have ηβη for ηβηη ωη a man of prayer." Comp. Ps. cx. 7. See also *Wolfius*. But *Kypke*, to avoid the *Hebraism*, thinks it better to supply εξ before υποσολης, and εκ before πωσως; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7.

*Τποςρεφω, from υπο expletive, and σρεφω to turn, return.

To return. Mark xiv. 40. Luke i. 56, & al. freq.

*Τποςρωννω, from υπο under, and σρωννω to strow.

To strow under, substerno. occ. Luke xix. 36.

*Τπολαση, ης, η, from υπολασασα perf. mid. of υπολασσω.

Submission, submission. occ. 2 Cor. ix. 13.

Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

*Τπολασσω, or —τιω, from υπο under, and τασσω, or —τιω to set in order.

To set or place under, to subject, subdue. 1 Cor. xv. 27. Eph. i. 22. Phil. iii. 21.

Heb. ii. 5, 8. *Τπολασσομαι, pass. or mid. with a dative following, To be subject or in subjection to.

"The word, says Leigh on Rom. xiii. 1, signifieth an orderly subjection;" and *Wetstein* on Luke ii. 51,

shews that the Greek writers sometimes apply it to a voluntary submission. Luke ii. 51. x. 17. Rom. viii. 7, 20, & al. freq.

In Rom. xiii. 5, four ancient MSS omit αναλη, and for υπολασσεσθαι have υπολασσεσθε. See *Wetstein* and *Griesbach*.

On 1 Cor. xvi. 16, *Kypke* remarks, that the particle και before υμεις shews that

the phrases εαυτον εις διακονιαν τασσειν, and εαυτον υπολασσειν, are nearly equivalent, and consequently that υπελασσησθε must not be understood in a strict sense,

but only as implying an obsequious readiness to perform all offices of love—τοις τοιςτοις, i. e. to those saints mentioned ver. 15.

*Τπολιθιμι, from υπο under, or before, and τιθιμι to put.

I. In general, To put under. occ. Rom. xvi. 4. Εαυτων τραχηλον υπεθηκαν, they have put their own necks under, the sword

namely (so *Diodorus Sic.* in *Wetstein*, ΤΙΘΕΝΤΟΣ ΕΑΥΤΟΝ ΤΗΟ ΤΟΝ ΣΙ-

ΔΗΡΟΝ) that is, they have exposed themselves to the most imminent danger of their lives.

II. *Τπολιθιμαι, Mid. To exhort, persuade, advise. (Comp. *Τποδεικνυμι) occ. 1 Tim. iv. 6. On which text *Raphelius* shews that this is the sense of the word in the best both of the Ionic and Attic writers. See also *Wetstein*.

*Υποτρεχω. See under *Υποδρεμω.

*Υποτυπωσις, ιος, att. σως, η, from υποτυπω to draw a sketch or first draught, as painters do when they begin a picture, informo, delineo (so *Aristotle* in *Scapula* and *Wetstein*), from υπο denoting extenuation, and τυπω to form, fashion, and this from τυπος a form, pattern, &c. which see.

I. A delineation, sketch, concise representation or form. occ. 2 Tim. i. 13. That this is the sense of the word *Wetstein* on 1 Tim. i. 16, has abundantly proved from the use of the Greek writers, who likewise apply the V. υποτυπω, the adjective υποτυπωλικος, and the adverb υποτυπωλικως, in the same view. See also *Wolfius*.

II. A pattern, example. occ. 1 Tim. i. 16. So *Hesychius* explains προς υποτυπωσιν by προς σημειον for a sign; and *Ecumenius* by προς υποδειγμα, προς αποδειξιν, προς παρρηλησιν, for an example, for a specimen, for a comfort."

*Υποφερω, from υπο under, and φερω to bear.

To suffer (which from the Latin *suffero*, derived in like manner from sub under,

and fero to bear), to undergo, sustain, endure, bear: occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers.

See *Wetstein* on 1 Cor.

*Υποχωρευω, ω, from υπο privately, and χωρευω to go.

To withdraw, retire. occ. Luke v. 16. ix. 10.

*Υπωπιαζω, from υποπιον that part of the face which is under the eyes, afterwards used for what we call a black eye, that is, a livid tumour under the eye, occasioned by a blow. *Υπωπιον is a plain derivative from υπο under, and ωψ, gen. ωπος, the eye.

I. Properly, To strike an antagonist under the eye, as the boxers in the Grecian games did, and so to give him a black eye, sugillo. Hence

Z z.

II. Applied

II. Applied figuratively to *buffeting*, and as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27.

III. *To stun or weary by continual importunities*, obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers. For further satisfaction the reader may consult Suicer Thesaur. on the word, Wetstein and Kypke on Luke, and Wolfius on 1 Cor.

Τς, υος, η, from ους the same, substituting the aspirate breathing for the sibilant letter, which latter word is often used in *Homer, and is by Eustathius and the Etymologist derived from σπεσθαι or σπασθαι to be impetuous (ὀρμητικῶς εἶναι), *rush with violence*, as it is well known these animals are apt to do. (See Mat. vii. 6.) But if any one should rather incline to derive Συς immediately from the Heb. שׁוּם to move swiftly, I should not oppose him.

A hog, a boar, or sow, sus. Our Eng. sow, plur. swine (q. *swen*, so *kine* for *cowen*), seems, by the way, nearly related to the Greek Συς. occ. 2 Pet. ii. 22. See Bochart, vol. ii. 705.

ΤΣΣΩΠΙΟΣ, σ, δ, from the Heb. צוּר the same, to which this word constantly answers in the LXX.

Hyssop, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29, with Mat. xxvi. 48, and Mark xv. 36, that if ὑσσώμω (in which all the MSS agree, see Mill, Wetstein, and Griesbach,) be the true reading in John, that word must be considered as synonymous with the *καλαμῶ* or *stalk* of the other Evangelists; and accordingly Salmasius, cited by Wolfius (whom see), proves that there was a species of hyssop whose stalk was sometimes *two feet* long, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also Scheuchzer's Physica Sacra on Mat. xxvii. 48.

Τσπεω, ω, from ὑσπεος.

I. In general, *To come or fall short*.

II. *To fall short, fail of attaining*. occ. Heb. iv. 1. xii. 15. See Wolfius and Wetstein on Heb. iv.

* See especially II. xii. lin. 145—150, where the *impetuous fury* of this animal is described.

III. With a genitive of the person, *To fall short of, be inferior to, be behind*, in this sense, occ. 2 Cor. xii. 11. xi. 5, where see Kypke.

Τσπεσθαι, σπαι, pass. with a genitive of the thing, *To fall short of, fail of attaining*. occ. Rom. iii. 23. Comp. under Δοξα V.

IV. Τσπεσθαι, σπαι, pass. *To be inferior to, or worse, i. e. than others in the sight of God*. Comp. Περίσσευ VI. occ. 1 Cor. viii. 8.

V. *To fall short, fail, be exhausted or wanting*. occ. John ii. 3. Mark x. 21. Mat. xix. 20.

Τι ἐτι ὑσπεω; In or as to what am I yet wanting or deficient? for τι seems to be governed of the V. ὑσπεω, which requires a genitive (see Wetstein on Mat.), but of the preposition *κατα* understood. Also, with a genitive, *To want, stand in need of*. occ. Luke xxii. 35. Comp. 1 Cor. xii. 24. Τσπεσθαι, σπαι, *To be in want or need, to suffer want*. occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

This V. in the LXX several times answers to the Heb. חָסַר to abate, be wanting, want, from which also it is ultimately derived; see under Τσπος.

Τσπεμα, ατος, το, from ὑσπεμαι perf. pass. of ὑσπεω.

I. *What is wanting, deficiency, defect*. occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10.

II. *Want, penury*. occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

This word in the LXX generally answers to the Heb. חָסַר or חָסַר defect, want.

Τσπησις, ιος, att. σως, η, from ὑσπεω.

Want, penury, poverty. occ. Mark xii. 44. Phil. iv. 11.

ΤΣΤΕΠΟΣ, σ, δ, η, και το—ον, from the Heb. חָסַר to abate, diminish, be wanting. *Falling short in general*; but in the N. T. it is applied only to time, *Latter, posterior*, q. d. *falling short in antiquity*. occ. 1 Tim. iv. 1. εν ὑσπεοις καιροις, in the latter times, i. e. in the times of the Messiah. See Whitby, and comp. under Εργατος I. Τσπεον, neut. used adverbially. *After, afterwards, at length, last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27.

Τφαντος, η, ον, from ὑφαινω to weave, which from ὑφαι the same, and this may be derived

derived either from the Heb. עָבַד *to be thick, to condense*, as the threads in weaving, or from מָרַד *to move quickly to and fro*, as the weaver his shuttle, according to that of Job vii. 6. From either of the above Heb. roots may likewise be derived the Eng. *weave, web, woof, west*, and their northern relatives*.

Woven. occ. John xix. 23.

†Ψηλός, η, ον, from ὑψος *height*.

I. *High*, in a natural sense. Mat. iv. 8. & al. Comp. Heb. i. 3. Μετα βραχιονος ὑψηλῆς, *With a high arm*. occ. Acts xiii. 17. This is an *hellenistical* phrase. The LXX very often use βραχιων ὑψηλός for the Heb. מְרִוּרָא, *a stretched-out arm*, Exod. vi. 6. Dent. iv. 34, & al. freq.

II. *High, lofty, exalted*, in a figurative sense. occ. Rom. xii. 16. In *Lucian's* *Hermotim*. tom. i. p. 534, the expression, Ὑψηλὰ γὰρ ἡδὴ φρονεῖς, *You now mind high things*, is applied to one who was desirous of attaining the heights of philosophy.

III. *Highly esteemed*. occ. Luke xvi. 15.

†Ψηλοτέρως, α, ον, Comparat. of ὑψηλός.

Higher, more high, elevated or exalted above. occ. Heb. vii. 26.

*†Ψηλοφρονέω, ω, from ὑψηλός *high*, and φρονέω *to think*.

To be high-minded, proud, arrogant. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under Ὑψηλός II.

†Ψισός, η, ον. Superlat. from adverb ὑψί *on high, aloft*, or from the noun ὑψος.

Highest, or most high, summus, supremus. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38; *Εν τοῖς ὑψίστοις* *In the highest heavens*, as that expression is applied by the LXX for the Heb. בְּרָמְתַּיִם Job xvi. 19. Ps. cxlviii. 1. †Ψισός is also used as a title of the *true God*, either joined with Θεός, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, 76. vi. 35, & al. In this latter view it often

in the LXX answers to the Heb. †עֶלְיָ or Chald. מְעַלְיָ *the High One, or Most High*. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manners sometimes give this title to their *Jupiter*, as *Pindar*, Nem. i. lin. 90, Διὸς Ὑψίστου; Nem. xi. lin. 2, Ζηνὸς Ὑψίστου.

†Ψος, ες, υς, το, perhaps from the Heb. מְרִי *to be tired, or spent with fatigue*; whence as a N. fem. plur. מְרִימֵת *the high tops* of mountains (LXX ὑψη), whose ascent *tires* the traveller. Comp. Heb. and Eng. *Lexicon* under מְרִי.

I. *Height*. occ. Rev. xxi. 16. Comp. Eph. iii. 18.

II. It denotes *the highest or holy heavens*, where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. Οὐρανός II.

III, *Height, exaltation, dignity*, in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c.

†Ψω, ω, from ὑψος.

I. *To lift up, set or place on high, elevate, exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see *Campbell* on John iii. 14.

II. *To raise up, elevate, exalt to a more happy and glorious condition*. Luke i. 52. Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17, see *Wolpius* and *Kypke*.

III. Ὑψαν ἑαυτον, *To lift up or exalt oneself*, i. e. *with pride and self-conceit*. Mat. xxiii. 12. Luke xiv. 11. xviii. 14.

†Ψωμα, αλος, το, from ὑψωμας perf. pass. of ὑψω.

I. *Height*, i. e. of honour or prosperity. occ. Rom. viii. 39.

II. *Elevation, height, a high thing*, in a spiritual sense. occ. 2 Cor. x. 5, where see *Macknight*. Comp. 1 Cor. i. 19, 20, &c. iii. 19, 20.

† So *Philo Byblius* and *Sanchoniathon* explains ΕΛΙΟΤΝ by Ὑψιστος, *Eusebius*, Præp. Evang. lib. i. cap. 10, p. 36. A.

* See *Lyc's Junius Etymol.* Anglican. in WOOF and WEB.

Φ.

Φ A I

Φ A N

Φ, *Phi*. Thetwenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek **Π** *Pi*, to which in sound also it is the correspondent aspirate. It's more modern form **Φ** bears a manifest resemblance to the Heb. פ or פ; but it's* ancient one **ϕ** appears to come still nearer to **π**. In Greek derivatives from the Hebrew, **Φ** frequently corresponds to **פ**, as in many of the following words.

Φαγος, **φ**, **δ**, from **φαγω** to eat.

Gluttonous, a glutton, an excessive or intemperate eater. occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ, from **βαλος** a piece of bread, food, or immediately from Heb. or Chald. **ב** food, meat.

I. *To eat.* See Mat. vi. 25. xxvi. 17, 26. John vi. 31. 1 Cor. xi. 21. Heb. xiii. 10. In Mark xiv. 22, **φαγετε** is wanting in twelve MSS, six of which ancient, in both the Syriac and in other old versions, and is by *Griesbach* rejected from the text. It seems a spurious addition from Mat. xxvi. 26.

On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see *Elsner* and *Wetstein*. Many of the Odes of *Anacreon* and of *Horace* afford excellent and striking comments on the *Epicurean* maxim in 1 Cor. xv. 32.

II. *To eat, spiritually, to feed on by faith,* and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c.

III. *To eat, corrode.* Jam. v. 3, where **φασις** is the 3d pers. 2 fut. mid. for **φασεις**; so **φασεις**, Luke xvii. 8, the 2d person of the same tense for **φαση** thou shalt eat, and **φασιν**, Rev. xvii. 16, 3d pers. plur. for **φασιν**.

Φαιδωρης, or **Φαιδωνης**, **φ**, **δ**, according to some MSS and editions cited by *Wetstein* on 2 Tim. iv. 13. But see *Φελωνης*.

* See *Montfaucon's* Palæograph. Græc. p. 142.

ΦΑΙΝΩ. *Mintert* says it seems to come from the Heb. פנה *to turn the face*: But it may be rather derived from **φαν** to shine (as **βαινω** from **βαιω**) or immediately from the Heb. נר *to irradiate, shine*, preserving the nasal sound of the **ר**.

I. *To shine, as light or a luminous body.* 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8.

II. **Φαινομαι**, Pass. *To appear, be conspicuous, shine.* Mat. xxiv. 27. Comp. Phil. ii. 15.

III. Pass. *To appear, be seen.* Mat. i. 20. ii. 13, 19. On Mat. ii. 7, *Wetstein* remarks that not only the fixed stars, but also Halos, Perihelia, and Comets, are by *Aristotle* called *Phænomena*. Comp. Acts xxvii. 20, and *Wetstein* on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28, *Vatic.* and *Alexandr.* In Jam. iv. 14, observe the beautiful *Paronomasia*, **φαινομενη**—**αφανιζομενη**.

IV. Pass. *To appear, seem.* Mat. vi. 5, 16. xxiii. 28.

V. *To seem, appear, be thought.* Mark xiv. 64, where *Wetstein* shews that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11.

VI. **Φαινομαι**, Mid. *To appear in judgement.* 1 Pet. iv. 18.

Φανερος, **α**, **ο**, from **φαινομαι** to appear.

I. *Apparent, manifest, plain.* Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10.

II. *Apparent, manifest, known.* Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. **Φανερον** ποιειν, *To make known.* Mat. xii. 16. Mark iii. 12.

III. *Apparent, public, open.* So **Εν τω φανερω**, *In public, openly.* Mat. vi. 4, 6, 19.

IV. *Public, publicly famous or eminent.* Mark vi. 14.

V. *Apparent, seeming.* Thus **Εν τω φανει** means *In appearance or outward shew.* Rom. ii. 28, twice.

Φανερω, **ω**, from **φανερος**.

I. *To make manifest, shew forth,* shew. John

John ii. 11. vii. 4. ix. 3. xxi. 1, 14.
Mark iv. 22. xvi. 12, 14. Comp. Rom.
i. 19. iii. 21. Col. iii. 4. 1 Tim. i. 16.

II. *To make manifest or known.* Rom.
xvi. 26. 1 Cor. iv. 5. Comp. 1 John
iii. 2.

Φανερός, Adv. from φανερός.

I. *Apparently, manifestly, plainly.* occ. Acts
x. 3.

II. *Apparently, openly.* occ. Mark i. 45.
John vii. 10.

Φανερωσις, ιος, att. εως, η, from φανερώ.

A manifestation, a making, or a being
made, manifest. occ. 1 Cor. xii. 7. 2 Cor.
iv. 2.

Φανος, υ, δ, from φαίνω to shine.

The old Grammarians (whom see in
Wetstein on John) inform us that this
word anciently signified a torch, or flam-
beau, and in more modern times, a kind
of lantern, or instrument to hold a light.
So *Hesychius*, Ἀττικοὶ λυχνυχον ἑκαλεον,
ὁ ἡμεῖς νυν φανον, The Attics called that
λυχνυχος, q. d. a light-holder, which we
now call φανος." occ. John xviii. 3, where
λαμπαδων seems to denote torches, and
φανων lanterns. *Harmer*, Observations,
vol. ii. p. 431, 2. says, "Whether it
precisely means lanterns, as our Trans-
lators render the word, I do not certainly
know. If it doth, I conclude, without
much hesitation, that it signifies such
linen lanterns as *Dr. Pococke* gives an
account of—[and which he describes as
large lanthorns made like a pocket paper-
lantern *, the bottom and top being of
copper tinned over, and instead of paper,
made with linen, which is extended by
hoops of wire, so that when it is put to-
gether it serves as a candlestick, &c.—
and they have a contrivance to hang it
up abroad by means of three staves]; and
if so, the Evangelist perhaps means that
they came with such lanterns as people
were wont to make use of when abroad
in the night; but lest the weakness of
the light should give an opportunity to
Jesus to escape, many of them had torches,

* Niebuhr gives a similar description of a travel-
ling lantern, which he had in Egypt. "Notre lan-
terne étoit faite de toile, et pouvoit se plier comme
les petites lanternes de papier, que sont les enfants
en Europe; mais la notre étoit beaucoup plus
grande, et le couvercle aussi bien que le fond étoit
de toile." *Voyage en Arabie*, tom. i. p. 171.

or such large and bright burning lamps
as were made use of on nuptial solemnities,
the more effectually to secure him.
Such was the treachery of Judas, and the
zeal of his attendants!"

Φανίζω, from φεφανίαι 3 pers. perf. pass.
of φαίνω.

To cause or make to appear. Φανιζομαι,
pass. To appear. Hence particip. neut.
Φανιζομενον, το, That which appears or
appeared, the appearance, sight. occ. Heb.
xii. 21.

Φαντασια, ας, η, from φανίζω.

Show, pomp, pompous show, parade. occ.
Acts xxv. 23, where *Raphelius* cites *Poly-
bius* often using the word in the same view,
to whom *Wetstein* adds others of the Greek
writers. It is a striking remark of this
latter commentator, that King *Agrippa*
and his sister *Berenice* made this pompous
show in the very city where their father
had so dreadfully perished for his pride.
Comp. Acts xii. 19, 21—23.

Φαντασμα, αλος, το, from φεφανισμαι perf.
pass. of φανίζω.

An apparition, a spectre, a phantom. occ.
Mat. xiv. 26. Mark vi. 49. So *Plato*
applies the word, *Phædon*, § 30. Ωρθη
αἴψα ψυχων σκοτισθη ΦΑΝΤΑΣΜΑΤΑ,
Some shadowy apparitions of souls have
been seen."

ΦΑΡΑΓΞ, αλγος, η, from Heb. פָּרַץ or פָּרַק
to break. See Heb. and Eng. Lexicon in
פָּרַץ XIII.

A breach in the earth, a precipice, a deep
and broken valley. occ. Luke iii. 5.

ΦΑΡΙΣΑΙΟΣ, υ, δ.

A Pharisee. The Pharisaical was, in the
time of our Saviour, the principal and
most numerous of the Jewish sects. It's
leaders had their appellation from the
Heb. פָּרָשׁ, either in the sense of expound-
ing, as setting up for eminent expounders
of the law, or rather from the same V.
as denoting to separate: "Whence, says
Mink, Φαρσαίος is the same as ἀφω-
ρισμός separated, (comp. Rom. i. 1,
and under Αφορίζω III.) for they sepa-
rated themselves from the common con-
versation of men, 1. to the study of the
law, to which they applied continually;
2. in holiness of life and ceremonial pu-
rity they were separated from the vulgar,"
(the עַם הָאָרֶץ, people of the earth, as
they contemptuously called them:) "For
they

they thought themselves much more holy than the common people." See Luke xviii. 11. 12. "3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar."

In 1 Mac. ii. 42, among the persons who joined Mattathias against Antiochus Epiphanes about 167 years before Christ, are named the *Asideans* (MS. *Alexand. Ασιδων*, edit. *Complut. & Ald. Ασιδων*), who are there described as *αγαθον ζηνοντες τω νομω*, voluntarily devoted to the law: "For, after the settling of the Jewish church again in Judea, on their return from the *Babylonish* captivity, says *Prideaux*, there were two sorts of men among the members of it: The one, who contented themselves with that only which was written in the law of *Moses*, and these were called *Zadikim* [צדיקים] the righteous; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to: and these, being reckoned in a degree of holiness above the others, were called *Chasidim* [חסידים] the pious: From the former of them were derived the sects of the—*Sadducees* and *Karaites*, and from the latter, the *Pharisees* and the *Essenes*." Connect. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167. The *Asideans* are mentioned also 1 Mac. ii. 42. (*Alexandr.*) vii. 13. 2 Mac. xiv. 6. The principal tenets of the *Pharisees* were as follows:

1. In opposition to the *Sadducees*, they maintained the existence of Angels and Spirits, and the doctrine of the Resurrection. (See Acts xxiii. 8.) According * to *Josephus*, indeed one should suppose that the resurrection they taught was only a kind of *Pythagorean transmigration of souls* from one body to another, and that too limited to the souls of the righteous. But it is certain that the resurrection of

* He says, De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught ψυχὴν δεσποσάντων ἀθάνατον μίσησαν δὲ οὐς ἐστὶν σῶμα τῶν τῶν ἀθανάτων μίσσηται, τῶν δὲ τῶν φαντασμάτων τιμωρία κολάζονται, that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment." Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel. lib. iii. cap. 7. § 5. p. 1145, edit. *Hudson*.

the same body was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35.) † and St. Luke says absolutely that the *Pharisees* confess the resurrection, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that *Josephus*, in the above instance, as in some others ‡, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated the resurrection of the body, when plainly preached to them by the Disciples of Christ, with the utmost contempt and scurrility§.

- As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the Gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant *Rotherham*, in his *Essay on Faith*, Note, p. 72, 73, has shewn that even John ix. 2, may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34, and see Ezek. xviii. and Bp. *Pearce's* Note on John ix. 2.
2. With regard to the *Pharisaical doctrine* concerning *Fate and Free-will*, *Josephus* says || "The *Pharisees* imputed all things to Fate;" but adds, that "they did not hereby deprive the human will of it's

† Comp. John xi. 24, and see Bp. *Lowth* on Isa. xvi. 19, and *Leland's* Advantage and Necessity, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX Translation annexes to the end of the book of Job, after the words *So Job died, being old and full of days*; namely, ἡσπασθαι δὲ αὐτὸν αὐτὸς ἀποκαταστήσεται μετὰ τοὺς νεκρούς. But it is written that he shall rise again with those whom the Lord raiseth up. Whence it appears that the Translator, whoever he was, understood Job xix. 25, &c. or some other passage of this book, as teaching the doctrine of the resurrection. See *Peters* on Job, sect. vii. p. 226, 1st edit.

‡ See Bp. *Pearce's* Miracles of Jesus vindicated, part iv. p. 72. 12mo. and the learned *Sperman's* Letters on LXX, p. 57, &c.

§ See *Whitby* on 1 Cor. xv. 35, *Leland's* Advantage, &c. Vol. II. Part III. ch. viii. p. 387, 8vo.

|| Πρασσοισθαί τῇ ἑμαυτοῦ τὰ πάντα ἀφ' αὐτοῦ ἐν δὲ τῶν ἀφ' αὐτοῦ τοῦ βουλομένου τὰς ἐν αὐτοῖς ἐξουσίας αὐτοῦ. Ant. lib. xviii. cap. 1. § 3. freedom."

freedom." Our learned Bp. * *Bull*, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *Heavens*, i. e. to that chain of *natural causes* of which the *Heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect, says *Prideaux*, was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*." See Mark vii. 3—5. Mat. xv. 1—6, and comp. under *Παραδοσις*.
4. As Mons. † *Bayle* observes that the *Stoics* might be called the *Pharisees* of Paganism, so *Josephus*, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek *Stoics*, *παράπλησιος ἐστὶ τῇ παρ' Ἑλλήσι Στωικῇ λεγόμενῃ*." And for a fuller account of the *Pharisees* I refer to *Josephus*, Ant. lib. xiii. cap. 10. § 5, 6, and lib. xviii. cap. 1. § 3, *Life*, § 2, and *De Bel.* lib. ii. cap. 8. § 14. to *Prideaux's* Connect. pt. ii. book 5, towards the end, p. 340, 1st edit. 8vo; to the *Universal History*, vol. x. p. 469, &c. 8vo; and to *Lardner's* Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also *Wetstein* on Mat. iii. 7.
5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from *Campbell*, Prelim. Dissertat. p. 429. Among the Jews "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the *Pharisees*; yet *Josephus* never styles the common people *Pharisees*, but only followers and admirers of the *Pharisees*. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our

Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if anything further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the *Pharisees*; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

Φαρμακεία, ας, ἡ, from *φαρμακον* a drug, which, in the Greek writers, is used both for a salutary or medicinal drug, and for a poisonous one. In the former sense the old Grammarians, according to *Eustathius*, say it is so called as *φερον ακος*, bringing relief or ease; in the latter, as *φερον ακος* bringing grief or pain. Sorcery, witchcraft, pharmacutic enchantment, magical incantation with drugs, whether animal, vegetable, or mineral. occ. Gal. y. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers; But since in the LXX this N. and it's relatives (see *Trommii* Concord.) always answer to some Heb. word, which denotes some kind of their magical or conjuring tricks, and since it is too notorious to be insisted on, that such infernal practices have always prevailed, and do still prevail, in idolatrous countries, I prefer the other sense of *incantation*. See *Doddridge* and *Macknight* on Gal.

Herodotus applies the V. *φαρμακew* in the like view, lib. vii. cap. 114, where, after telling us that when *Xerxes*, in his invasion of Greece, came to the River *Strymon*, the *Magi* sacrificed white horses to it, he adds, *ΦΑΡΜΑΚΕΤΕ ΑΝΤΕΣ δὲ ταῦτα εἰς τὸν ποταμὸν καὶ ἀλλὰ πολλὰ πρὸς τοῖσι*—and having used these enchantments and many others to the River—"

Φαρμακευς, εος, ὁ, from *φαρμακον*, which see under *Φαρμακεία*.

* See by all means his *Harmonia Apostol.* Dissert. Poster. cap. 15, § 13—20, and Comp. Stanhope on the Epistle for 4th Sunday after Easter.

† Dictionary, article EPICURUS.

An inchanter with drugs, a sorcerer. occ. Rev. xxi. 8; where observe, that the *Alexandrian* and sixteen later MSS, with several printed editions, have *φαρμακοῖς*, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text. *Φαρμακος*, *φ*, *δ*, the same as *φαρμακεύς*. occ. Rev. xxii. 15.

In the LXX this word answers to *כשף* and *מכשף*, both of which denote some kind of *magician* or *conjuror*. See *Heb.* and *Eng. Lexicon*.

Φασις, *ιος*; att. *εως*, *η*, from *φαίνω* to *shew*, *inform*.

Information, *delatio*, *accusatio* (*Scapula*), for it is properly a law term, signifying, according to *Pollux*, *πασαί αἱ μηνύσεις των λανθανόντων ἀδικημάτων*, *any declaration of unknown crimes*." occ. Acts xxi. 31. See more in *Wetstein* and *Scapula*.

Φασκω, from *φάω* the same.

To *say*, *assert*, *affirm*. occ. Acts xxiv. 9. xxv. 19. Rom. i. 22. Rev. ii. 2. *Wetstein* on Rom. i. 22, shews that *ΦΑΣΚΟΝΤΕΣ φιλοσοφειν*, *ΦΑΣΚΟΝΤΕΣ εἶναι ΦΙΛΟΣΟΦΟΥΣ*, and the like, are phrases used by the best Greek writers, particularly by *Xenophon* and *Lucian*. Comp. *Kypke*.

Φάλη, *ης*, *η*, *q*. *φάλη*, from *φαλεῖν* to *eat*.

A *manger*, or *crib*, at which cattle are *fed*. occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text, it may be rendered a *stall*, as the word is also sometimes used in the Greek writers. *Wetstein* on Luke ii. 7, observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites *Justin Martyr*, *Origen*, *Eusebius*, *Jerome*, and *Socrates* the historian. *Justin*, for instance, who flourished before the middle of his second century, in his Dialogue with *Trypho*, (p. 303, 4. edit. Colon.) says, *Ἐπειδὴ Ἰωσήφ ἔκ εἰχεν ἐν τῇ κωμῇ σκεῖν τῷ κατὰ λυσαι, ἐν σπηλαίῳ τινὶ συνελθὺς τῆς κωμῆς κατέλυσε, καὶ τοὺς αὐτῶν οὐλῶν εἰς ἐτέλοκει ἡ Μαρία τὸν Χριστόν, καὶ ἐν φάλῃ αὐτὸν εἰσέθηκε*. When *Joseph* found no room to lodge in that village [of *Bethlehem* namely] he lodged in a certain cave near the village, and then, while they were there, *Mary* brought forth the Christ, and laid him in a manger." And in the succeeding century

Origen cont. *Cels.* affirms, *Δενοῦνται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα εἰσενήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάλη, ἐν ᾗ εὐσταφάνωθη*. There is shewn at *Bethlehem* the cave in which he was born, and in the cave the manger where he was wrapped in swaddling clothes." And the same places are shewn to this day. Thus a * *Swedish* traveller, who was at *Bethlehem* so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shewn, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the cave where these two places are shewn, viz. on the left-hand the place where the infant was born, and on the right where he was laid in the manger." See also *Harmer's Observations*, vol. iii. p. 107, and an excellent Note of *Campbell's* on Luke ii. 7.

ΦΑΤΑΟΣ, *η*, *ο*.

I. *Vile*, *refuse*. Thus sometimes used in the profane writers.

II. *Evil*, *wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So *Demosthenes*, cited by *Wetstein*, *ΦΑΤΑΑ ΠΑΤΟΝΤΕΣ*. This word *φάυλος* may be derived from the Heb. *פלל* to *roll*, and so *cover oneself*, in *dust* or *ashes*, which was practised in token of *humiliation* and *grief*, not only by the more eastern nations (see inter. al. Job xlii. 6.) but also by the Greeks and Trojans, as appears from *Homer*, II. xviii. lin. 26. II. xxii. lin. 414. II. xxiv. lin. 640. Comp. *Virgil*, *Æn.* x. lin. 844, and *Ovid Metam.* lib. viii. lin. 528. From the Heb. *פלל* may also be derived the Gothic *fuls*, Saxon *ful*, *Eng. foul*, Dutch *vuyt*, and perhaps the Latin *vilis*, whence English *vile*. See *Junius Etymol.* Anglican. in *FOUL*.

ΦΑΩ.

I. To *speak*, *say*, from the Heb. *פא* the mouth. An obsolete V. which is here inserted on account of it's derivatives.

II. To *shine*, from Heb. *פא* to *irradiate*, *shine*. But though used by *Homer* in this sense, it occurs not in the N. T.

Φεῖλος, *εος*, *ες*, *το*, from *φεύω* to *shine*, which from the Heb. *פא* to *irradiate*,

* *Hasselquist*, *Voyages and Travels in the Levant*, pag. 144.

shine,

shine, preserving the nasal sound of the *y*.

A shining, splendour, light. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33.

ΦΕΙΔΟΜΑΙ, Deponent, q. d. *φένω τὰ δαναι*, to avoid giving, say the Lexicons. But may it not be better derived from Heb. פָּרַד to separate, deliver, or פָּרַע to deliver?

I. Governing a genitive, *To spare, treat with tenderness.* occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX, and see Wetstein.) 1 Cor. vii. 28. 2 Cor. i. 23.

II. *To spare*, as implying forgiveness, either with a genitive following. occ. Rom. xi. 21. 2 Pet. ii. 4, 5; or absolutely. occ. 2 Cor. xiii. 2.

III. *To forbear, abstain.* occ. 2 Cor. xii. 6. Φειδομένης, Adv. from φειδομένου particip. pres. of φειδομαι to spare.

Sparingly, parsimoniously, not plentifully. occ. 2 Cor. ix. 6, twice.

Φελογης, *υ, δ.*

Hesychius explains φαιλονης by ειληταριον μεμβραινον, η γλωσσοκομον, a parchment volume, or a kind of portmanteau; Suidas by ειλητον τριμαριον μεμβραινον, η γλωσσοκομον, η χιλιωνιον, a parchment roll, or a portmanteau, or a waistcoat. The Etymologist expounds φελογης by the same words. Chrysostom on 1 Tim. iv. 13, says, Φαιλογην ενταυθα το ιματιον λαλει. Τινης δε φασι το γλωσσοκομον ενθα τα βιβλια εκεινο. He here calls his cloak φαιλογην, but some say he means a portmanteau or case where his books were put." Thus also Theophylact, copying from Chrysostom, as usual, and Oecumenius interpret it ενδυμα a garment: And this, indeed, seems the most probable sense of the word; because the Apostle, in the same sentence, distinctly mentions both his books and parchments. Φελογης is not a corruption of the Latin penula; for Hesychius remarks, that φελλωνης or φελλογης is a Cretan word, signifying a waistcoat, or under-garment; and it must, I think, be ultimately deduced from the Heb. פָּרַד to sever, separate, our bodies, namely, from the surrounding air; whence also the Greek φελλος the bark of a tree, for a like reason. occ. 2 Tim. iv. 13. See Wolfius, and Suicer Thesaur. on the word.

ΦΕΡΩ, from the Heb. פָּרַע to bear fruit,

I. *To bear fruit*, as plants or trees. Mark

iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16.

II. *To bear, bring.* Mat. xiv. 18. Mark ii. 3. Luke v. 18. xxiii. 26, & al. Comp. Mat. xiv. 11.

III. *To bear, sustain, support, uphold*, or perhaps, *To govern, regulate*, moderari. Heb. i. 3. See Whitby and Wolfius.

IV. *To bear, be able to bear or endure.* 1 Heb. xii. 20.

V. *To bear, sustain, endure.* Heb. xiii. 13.

VI. *To bear with.* Rom. ix. 22.

VII. *To bring, cause to come.* Mat. xvii. 17. Mark i. 32. vii. 32.

VIII. *To bring*, as an accusation. John xviii. 29. Acts xxv. 7.

IX. *To lead*, in a certain direction. occ. Acts xii. 10, where Raphaelius shews not only that a way is said φερεν to lead, in Herodotus and Xenophon, but that Polybius and Arrian apply this term, as St. Luke does, to a gate. See other instances in Kypke.

X. Φερομαι, Pass. *To be carried, brought, rush.* Acts ii. 2, where Kypke cites from Diogenes Laert. the similar expression, δια τε ΠΙΝΕΤΜΑΤΟΣ πολλης ΦΕΡΟΜΕΝΟY, by a great rushing wind. Comp. 2 Pet. 17, 18.

XI. *To be carried or driven*, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvii. 15, 17. Raphaelius on ver. 15, produces several passages where Herodotus applies the V. in the same manner.

XII. *To be borne, borne away*, or actuated by the Holy Spirit. 2 Pet. i. 21, where see Wetstein.

XIII. *To be carried, proceed, hasten.* Heb. vi. 1, where Kypke shews that αφειναι, in the sense of omitting, is applied to λαβον a discourse, or to the subject of a discourse, by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus: and from Lycurgus the orator he cites ΗΞΕΙ δ' ΙΣΩΣ ΕΑΥΤΕΚΕΙΝΟΝ ΤΟΝ ΛΑΒΟΝ ΦΕΡΟΜΕΝΟΝ. But perhaps he will hasten to that subject."

XIV. *To be produced, proved, or made apparent*, in a forensic sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, and Macknight, whom see, and comp. Sense VIII. above. But since at ver. 15, the death of Christ is said to have happened to the end that those who are called may receive the declaration

claration or promise (see 1 John i. 5.) of the eternal inheritance, *Kypke* would rather translate *φερσθαι*, ver. 16, by be declared, announced, namely, to the appointed heirs; and he shews that *Euripides* several times, *Philo*, *Josephus*, and *Dionysius Halicarn.* use *φερειν* for bringing news, announcing.

Ⲫⲉⲧⲧⲱ, from the Heb. *נָס* or *נָסַף* to fail.

I. To flee, to run or move hastily from danger, or through fear. *Mat.* ii. 13. xxiv. 16. xxvi. 56. *Mark* xvi. 8, & al. freq. *Comp.* *Mat.* iii. 7.

II. To escape danger or punishment. *Heb.* xi. 34. xii. 25.

III. With *απο* following, To flee, run away from, as it were. *Jam.* iv. 7.

IV. With *απο* or an accusative following, To flee from sin, that is to avoid it earnestly and solicitously. 1 *Cor.* vi. 18. x. 14. 1 *Tim.* vi. 11. 2 *Tim.* ii. 22.

Ⲫⲉⲓⲙⲉ, ης, η, from *φω* or *φημι* to speak. A report, rumour, fame. *occ.* *Mat.* ix. 26. *Luke* iv. 14.

Ⲫⲉⲓⲙⲉ, either from the obsolete V. *φω*, which see, or immediately from the *Chald.* *ܡܝܢ* the mouth.

I. To say. *Mat.* iv. 7. *Luke* vii. 40, & al. freq.

II. To say, affirm, *Rom.* iii. 8.

Ⲫⲉⲁⲛⲱ, or Ⲫⲉⲁⲛ, 1 fut. *φθασω*, 1 aor. *εφθασα*, perhaps from the Heb. *עָפַץ* suddenly, in an instant; for, says *Beza*, as cited by *Leigh*, it seems to denote somewhat sudden and unexpected.

I. Intransitively, To come, come suddenly, or sooner than expected. *occ.* *Mat.* xii. 28. *Luke* xi. 20. 1 *Thess.* ii. 16. *Comp.* *Homer*, *Il.* ix. lin. 502.

II. Transitively, To prevent, anticipate, be before. *occ.* 1 *Thess.* iv. 15.

III. Construed with *εις*, To come, attain to. *occ.* *Rom.* ix. 31. *Phil.* iii. 16.

IV. Construed with *αχρι*, To come to or as far as. *occ.* 2 *Cor.* x. 14.

Ⲫⲉⲁⲓⲣⲱⲥ, η, ον, from *εφθαραι* 3 pers. perf. pass. of *φθειρω* to corrupt. Corruptible, perishable. *Rom.* i. 23. 1 *Cor.* ix. 25. & al.

Ⲫⲉⲧⲧⲱⲙⲁⲓ, perhaps from the Heb. or *Chaldee* *ܡܝܢܐ* a word, sentence, command.

To speak, or sound aloud, utter. *occ.* *Acts* xv. 18. 2 *Pet.* ii. 16, 18, where *Kypke* remarks that *φθασθαι* is more than

λαλειν, namely, sonare, crepare, jactare, which he confirms from the Greek writers.

Ⲫⲉⲓⲣⲱ, from *φθω* to corrupt, destroy, which see under *φθινω*.

In general, To corrupt, destroy.

I. To destroy, punish with destruction. *occ.* 1 *Cor.* iii. 17.

II. To spoil, destroy, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. *occ.* 1 *Cor.* iii. 17, where see *Macknight*.

III. To corrupt, spoil, vitiate, in a moral or spiritual sense. 1 *Cor.* xv. 33. *Eph.* iv. 22. On 1 *Cor.* iii. 17, *Wetstein* cites from *Diodorus Exc.* *Της θυσιας αυτης φθαπεισθης*, His daughter being debauched; and shews that the Roman writers use the V. *corrumpo* to corrupt in the same view.

Ⲫⲉⲓⲣⲱⲙⲁⲓ, Mid. To corrupt oneself. *Jude* ver. 10.

IV. To corrupt, i. e. to seduce to a bad party or to corrupt opinions. *occ.* 2 *Cor.* vii. 2. xi. 3. So *Chrysostom* explains *εφθειραμεν* on the former text by *παραστραμεν* we have deceived; and *Raphelius* shews that *Polybius* applies the V. to political seduction, as *Xenophon* does the compound *δια-φθειρειν* to moral, *Memor. Socrat.* lib. i. cap. 1. § 1.

Ⲫⲉⲓⲣⲱⲙⲱⲥ, η, ον.

Whose fruit withers or decays. *occ.* *Jude* ver. 12. It is derived from *φθινοπωρον* the decline of autumn, drawing towards winter, "senescens autumnus, & in hyemem vergens," *Scapula*: "At which time the trees are stript of their leaves and fruit, and for a time wither, producing nothing. But, according to *Phavorinus*, *φθινοπωρον* is *νοσος φθινουσα οπωρας*, a distemper, (in trees) which withers their fruit; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and their faith failing, can produce nothing good." *Mintert*. See also *Wolffius* and *Wetstein*. *φθινοπωρον*, in either of the above views, is a plain derivative from *φθινω* to decay, fail, wither, and *οπωρα* fruit, properly autumnal, which see.

Ⲫⲉⲓⲣⲱ,

Φθινω, from φθew to corrupt, destroy, which may be from the Heb. פת to part, dispart, or from פתח to loose, loosen.

To be corrupted, destroy, decay, wither.

This V. is inserted on account of it's derivatives.

Φθoςγoς, φ, δ, from φθoςγw perf. mid. (if used) of φθeςγoμw to speak, utter a sound. A voice, sound, occ. Rom. x. 18. 1 Cor. xiv. 7, where *Rupheliu* shews from *Arrian*, *Epictet*. lib. iii. cap. 6, that φθoςγoς, as distinguished from φωνη, denotes a musical sound. See also *Wetstein*.

Φθoςw, ω, from φθoςoς.

To envy. occ. Gal. v. 26.

Φθoςoς, φ, δ.

I. Envy, "pain felt and malignity conceived at the sight of excellence or happiness." *Johnson*. Rom. i. 29. Gal. v. 21. Tit. iii. 3.

II. Malice, malignity. Mat. xxvii. 18. Mark xv. 10. *Jan.* iv. 5, where see *Mac-knight*.

Φθoςoς may be derived from the V. φθινw to decay, wither, pine away, according to that of *Solomon*, Prov. xiv. 10, Envy is the rottenness of the bones. Comp. Ps. cxii. 10. *Ecclus.* xxx. 24. So *Horace*, lib. i. epist. 2. lin. 57.

Invidus acerbius macrescit rebus opimis,
The envious at another's welfare pines.

Some, however, may be rather inclined to deduce φθoςoς from the Heb. פתח an asp, a very venomous kind of serpent, on account of the malignity of this species of animals. (Comp. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. *Wisd.* ii. 24.) *Ovid's* Description of Envy, *Metamorph.* lib. ii. lin. 768, &c. will afford a good illustration of either derivation :

— Videl intus edentem
Viperias carnes, vitorum alimenta morum,
Invidiam: visaque oculos avertit. At illa
Surgit humo pigra: semesarumque reliquit
Corpora serpentum, passuque incedit inerti,
Utque Deum vidit formidat amisque decoram,
Ingemuit: vultumque ima ad suspiria duxit.
Pallor in ore sedet, macies in corpore toto:
Nusquam recta acties: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno.
Risus abest, nisi quem visum movere dolores:
Non fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo
Successus hominum: carpitque & carpitur una,
Simpliciumque suum est.

A pois'nous morsel in her teeth she chew'd,
And gorg'd the flesh of vipers for her food;

Minerva loathing turn'd away her eye;
The hideous monster, rising heavily,
Came stalking forwards with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the Goddess gay and bright,
She fetch'd a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
In foul & distorted glances turn'd awry:
A hoard of gall her inward parts possess'd,
And spread a greenness o'er her canker'd breast;
Her teeth were brown with rust; and from her
tongue,
In dangling drops, the stringy poison hung.
She never smiles but when the wretched weep,
Nor lulls her malice with a moment's sleep:
Restless in spite! While watchful to destroy,
She pines and sickens at another's joy:
Foe to herself, distressing and distressed,
She bears her own tormentor in her breast.

ADDISON.

Φθoρa, ας, η, from φθoρa perf. mid. of φθeρω.

I. A being destroyed. occ. 2 Pet. ii. 12.

II. Corruption in a natural sense. occ. 1 Cor. xv. 42. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, What is corruptible or subject to corruption. occ. 1 Cor. xv. 50.

III. Corruption, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22,) ii. 12, 19. On ver. 12, comp. Jude ver. 10.

Φιαλη, ης, η. The Greek Lexicons derive it from πειν to drink, or πειν αλγς drinking enough, q. Πιαλη; but it may be from the Heb. כפא a bowl, dropping the פ.

A bowl or bason. Rev. v. 8. xv. 7, & al. freq. The learned *Daubuz* on Rev. v. 8, has abundantly proved that the word signifies not a vessel with a narrow mouth, such as we commonly call a phial or vial, but one with a wide mouth. In this sense he shews it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, lib. iii. cap. 130, that *Democedes*, the Greek physician, was presented, by each of *Darius's* concubines, with a ΦΙΑΛΗ χρυσεα συν θηκη, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. כפא a bason, or bowl. See also *Wetstein* on Rev. v. 8, and *Damm* Nov. Lexic. Græc. col. 2053.

Φιλασθoς, φ, δ, from φιλος a friend, and ασθoς good.

• Comp. under Οφθαλμος III.

A friend

A friend or lover of good men, or of goodness. occ. Tit. i. 8. It occurs also Wisd. vii. 22. See *Suicer Thesaur.*

Φιλαδελφία, ας, ἡ, from **φιλαδελφος**.

Brotherly love, love to Christians as brethren. Rom. xii. 10, & al.

Φιλαδελφος, υ, δ, from **φιλος** a friend, loving, and **αδελφος** a brother.

Full of brotherly love to all Christians, loving fellow-Christians as brethren. Comp. **Αδελφος** VI. occ. 1 Pet. iii. 8.

Φιλανδρος, υ, ἡ, from **φιλος** loving, and **ανηρ**, ανδρος, a husband.

Loving one's husband. occ. Tit. ii. 4. *Plutarch* and others of the Greek writers, cited by *Wetstein*, use the word in the same sense.

Φιλανθρωπία, ας, ἡ, from **φιλανθρωπος**. See next word.

Love of man, *philanthropy*, whether divine. occ. Tit. iii. 4;—or human, *humanity*. occ. Acts xxviii. 2.

Φιλανθρωπος, Adv. from **φιλανθρωπος** loving man or mankind, humane, which from **φιλος** loving, and **ανθρωπος** man.

Humanely, with humanity or benevolence. occ. Acts xxvii. 3. *Raphelius* cites the same phrase, **φιλανθρωπως** τινη χρασθαι, to treat one with humanity, from *Polybius*.

Φιλαρπυρία, ας, ἡ, from **φιλαρπυρος**.

Love of money, covetousness. occ. 1 Tim. vi. 10, where *Wetstein* cites many of the Greek writers expressing the same sentiment. See also *Suicer Thesaur.*

Φιλαρπυρος, υ, δ, ἡ, from **φιλος** loving, and **αρπυρος** silver, money.

Loving money, fond of money, covetous. occ. Luke xvi. 14. 2 Tim. iii. 2.

Φιλαυλος, υ, δ, from **φιλος** loving, and **αυλος** himself.

Loving one's own self, i. e. either only, or more than one ought. So *Theophylact* explains **φιλαυλοι** by **δι' εαυτους μονον φιλοντες**, They who love themselves only; but *Aristotle*, cited by *Wetstein*, **Τοδε φιλαυλον ειναι—εκ εστι—το φιλειν εαυτον, αλλα το μαλλον η δει φιλειν**. To be a **φιλαυλος** is not merely to love oneself, but to love oneself more than one ought." The word seems to imply both *self-conceit* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2.

ΦΙΛΕΩ, ω, perhaps from the Heb. **פָּרַד** to separate, distinguish.

I. To love, q. d. to regard with peculiar and distinguishing affection. See *Mat. x. 37. John v. 20. xi. 3. xv. 19. xx. 2. xii. 25*, where *Kypke* shews that the phrase **φιλειν την ψυχην** is pure Greek, by citing from *Euripides*, *Heraclid*. lin. 456, **Ὅς ΦΙΑΕΙΝ δει την εμην ΨΥΧΗΝ ὦω**. I must not love my life (i. e. too much, nimis amare, *Kypke*), let it perish;" and from his *Alcest*. lin. 703. **Νομιζε δ' ει συ την σαυης ΦΙΑΕΙΣ ΨΥΧΗΝ, ΦΙΑΕΙΝ απαντας**. But reflect that if you love your own life, so do all." See more in *Kypke* and *Wetstein*.

II. To love, like, affect. *Mat. xxi. 6. Luke xx. 46. Mat. vi. 5*; but in this last cited text it may be construed to be wont, used, or accustomed, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as *amo* to love is used in Latin. See *Wetstein*.

III. To kiss, in token of love or friendship. *Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47*. See *Wetstein* on *Mat.*

Φιλη, ης, ἡ. See under **Φιλος**.

Φιληδονος, υ, δ, ἡ, from **φιλος** loving, and **ηδονη** pleasure.

Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where *Wetstein* cites from *Demophilus* the Pythagorean, **ΦΙΑΗΔΟΝΟΝ και ΦΙΑΘΕΟΝ τον αυτον αδυνατον ειναι**, It is impossible for the same person to be a lover of pleasure and a lover of God." I add from *Lucian* a paronomasia similar to that of the Apostle, **Οι ΦΙΑΟΝΕΟΙ μαλλον η ΦΙΑΟΣΟΦΟΙ**, Lovers of young men, rather than lovers of wisdom," *Amores*, tom. i. p. 1042.

Φιλημα, αλος, το, from **φιλεω** to kiss.

A kiss, a token of love and friendship. *Luke vii. 45. xxii. 48. 1 Pet. v. 14, & al.* See *Macknight* on *Rom. xvi. 16*.

Φιλία, ας, ἡ, from **φιλος** a friend.

Friendship, love. occ. *Jam. iv. 4. Comp. 1 John ii. 15, 16*.

Φιλοθεος, υ, δ, from **φιλος** loving, and **Θεος** God.

Loving God, a lover of God. occ. 2 Tim. iii. 4.

Φιλονεικία, from **φιλονεικος**.

A contention, dispute, literally, according to it's derivation, a love of contention. occ. *Luke xxii. 24*. It is applied by the best Greek writers in the same sense as in the N. T. See *Wetstein*.

Φιλονεικος,

Φιλωνικός, α, δ, η, from φίλος loving, and νεικός a contention, dispute, war, which seems a plain derivative from Heb. נָכַח to smite.

Fond of contention or disputing, contentious, disputatious. occ. 1 Cor. xi. 16.

Φιλοξενία, ας, η, from φιλοξενος.

Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2.

Φιλοξενος, α, δ, η, from φίλος loving, a friend, and ξενος a stranger.

Loving strangers, a friend or kind to strangers, hospitable in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9.

Φιλοπρωτεω, from φιλοπρωτος affecting the pre-eminence, domineering, a word used by the Greek writers (see Wetstein), and compounded of φίλος loving, and πρωτος the first, chief.

With a genitive, *To love to be first or chief of, to love to have, or to affect, the pre-eminence over.* occ. 3 John ver. 9.

Φίλος, η, ον, from φιλω to love, or immediately from the Heb. חָבַב. See under φίλω.

Loving or beloved with peculiar and distinguishing regard. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, φίλος, α, δ, A friend. See Mat. xi. 19. Luke xi. 5, 6. xiv. 10. John iii. 29. xv. 14. Jam. ii. 23. On John xix. 12, observe that the friend of Cæsar, was a title of honour frequently conferred on the Roman governours, as well as on the allies of Rome. See Wetstein and Kypke.

Φιλη, ης, η, A female friend. occ. Luke xv. 9.

Φιλοσοφία, ας, η, from Φιλοσοφος, which see. *Philosophy, the doctrine or tenets of the Heathen or Gentile Philosophers.* occ. Col. ii. 8, where see Whitby and Macknight.

Φιλοσοφος, α, δ, q. φίλος σοφίας, * a friend of wisdom.

A Philosopher. Those who professed the study of wisdom were, among the ancient Greeks, called Σοφοι, or *Wisemen*; but Pythagoras introduced the more modest

name of Φιλοσοφος, i. e. a lover of wisdom, and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. lib. v. cap. 3, and by Diogenes Laertius (in his Proeme to the Lives of the Philosophers, § 12.), who adds that Pythagoras would not allow any mortal man to be truly wise, but God only. occ. Acts xvii. 18.

Φιλοσοφος, α, δ, η, from φίλος loving, and σοφία natural or tender affection, which see under Ασοφος.

I. Properly, *Loving with that σοφία or tender affection which is natural between parents and children.* Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. lib. vi. cap. 10. § 5, says of David, φησὶ γὰρ ὡν ΦΙΛΟΣΤΟΡΓΟΣ, being naturally affectionate to his children."

II. *Loving with tender affection, resembling that between near relations, affectionate.* occ. Rom. xii. 10.

Φιλοτεκος, α, δ, η, from φίλος loving, and τεκνον a child.

Loving one's children. occ. Tit. ii. 4.

Φιλοτιμεσθαι, εμαι, from φιλοτιμος loving, or fond of, honour, ambitious, which from φίλος loving, and τιμη honour.

To be ambitious, to make it one's ambition, to esteem it an honour, to be extremely desirous, "magnostudio conor quidpiam efficere, contendere, æmulor, curto," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom.

Φιλοφρωνς, Adv. from φιλοφρων.

Friendly, in a kind or hospitable manner. occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the entertainment of strangers. See Wetstein and Kypke.

Φιλοφρων, ονος, δ, q. δ το φίλον or τα φίλα φρονων, one who thinks or intends what is friendly.

Friendly-minded, friendly, benign. occ. 1 Pet. iii. 8, where Griesbach on the authority of fourteen or fifteen MSS, two of which ancient, and of several old versions, for φιλοφρονες reads ταισιφρονες.

Φιμωω, ω, from φιμος a muzzle for a beast's mouth, which may be derived either from the Chald. פִּי the mouth, or from the Heb. or Arabic כָּחַשׁ to restrain, hinder, stifle,

* "(Hanc sapientiam scilicet) qui expetunt, Philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velis, quàm studium sapientie." Cicero, De Offic. lib. ii. cap. 2.

stiffe, particularly (in Arab.) *the voice*. See *Castell's Lexic. Heptaglott.* in ὁρθ.

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18. See *Wolffus* on 1 Cor. and *Heb.* and *Eng. Lexicon* under ὁρθ I.

II. *To stop the mouth*, i. e. *reduce to silence*. occ. Mat. xxii. 34. 1 Pet. ii. 15. Φιμομαί, σμαι, pass. *To be reduced to silence. To be silent, speechless.* occ. Mat. xxii. 12. So *Wetstein* cites from *Lucian*, "Οἱ δὲ σχθροὶ ΕΠΕΦΙΜΟΝΤΟ, His enemies were struck dumb," *De Mort. Peregrin.* tom. ii. p. 766. I add that *Josephus* uses the verb in the same sense, *De Bel. Præm.* § 5, and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. 1. § 5. Comp. also *Kypke* on Mat. and 1 Pet.

III. It is applied to Christ's commanding an evil Spirit *not to speak* by the organs of a Demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*, occ. Mark iv. 39.

Φλοσιζω, from φλοξ, φλοςος.

To set in a flame, set on fire. occ. Jam. iii. 6, twice.

Φλεξ, φλοςος, ῥ, from πεφλοσα perf. mid. of φλεω *to burn, shine*, as fire, which may not improbably be derived from the Heb. חָלַץ *to cleave, cut, or break in pieces*, comp. under Πυρ; or rather, since φλεω seems to be properly a neut. V. (see *Homer*, Il. xxi. lin. 13. *Pindar*, *Olymp.* ii. lin. 131.) from ἵη *to divide*, as the flame itself does in burning.

A bright burning fire or flame. Luke xvi. 24. Acts vii. 30, & al. On Rev. i. 14, we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the Heathen Poets describe their Deities as appearing with *radiant eyes*. Thus *Hesiod*, of *Apollo*, *Scut. Herc.* lin. 72,

ΚΤΡ δ' ὤσι ΦΘΑΑΜΩΝ ἀπὸ λαμπρῶν
His eyes shot fire

So *Homer*, of *Minerva*, Il. i. lin. 200.

ΔΕΙΝΩ δ' οἱ ΟΥΖΕ ΦΑΑΝΘΕΝ.
Her eyes shone dreadful

* See *Pope's Note*, and *Dammi Lexic.* col. 1810, in Οὐσος: And for the application of ὤσι to *Minerva's own eyes*, comp. lin. 104.

Ὅσσι δ' οἱ πυρὶ λαμπρόσσι ἰσθῆν.
Her eyes resembled fire.

Comp. Il. xxi. lin. 415.—of *Venus*, Il. iii. lin. 397,

ΟΜΜΑΤΑ ΜΑΡΜΑΙΡΟΝΤΑ
Her sparkling eyes

And *Virgil*, of *Iris*, *Æn.* v. lin. 647, 8,

Divini signa decoris,
Arduentesque notale oculos

Observe her looks divine,
Her radiant eyes

Comp. *Suetonius*, in *August.* cap. 79, and see more in *Elsner* and *Wetstein*.

Φλααρω, ω, from φλααρος.

With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against any one.* *Raphaelius* (whom *scé*) cites from *Herodotus* the Ionic V. φλυηρεω in the sense of *talking idly or falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in *St. John*. *Wolffus* says it is thus construed in imitation of other verbs of *speaking*, as κακῶς λαλεῖν ΤΙΝΑ, *to speak evil of any one.* occ. 3 *Joh* a ver. 10.

Φλυαρος, ε, ὅ, ῥ, from φλυω *to boil, bubble*, as with heat. So *Homer*, Il. xxi. lin. 361,

Αἰετ' ἑφ' ἄτε καλὸν ῥέειν.

The bubbling waters yield a hissing sound.

POPE.

And perhaps the verb φλυω is itself formed from the *sound*, as *bullio* in Latin, and *bubble* in English.

A prater, a talker, an idle or trifling talker, one who boils over, as it were, *with impertinent talk.* occ. 1 Tim. v. 13; where see *Raphaelius* and *Wetstein*, and *Swicer Thesaur.*

Φοξσρος, α, ον, from φοξος.

Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21.

Φοξω, ω, from φοξος.

I. *To put to flight*, in fugam verito. Thus used in *Homer*, Il. xvii. lin. 596,

ΕΦΟΒΗΣΕ δ' Ἀχαιῶν,
He put the Greeks to flight.

II. *To terrify, affright.* Thus applied by *Thucydides*. See *Scapula*.

III. In the N. T. φοξσμαι, σμαι, *To be terrified, affrighted, afraid*, whether intransitively, Mat. xiv. 27. 30, & al. or transitively, with an accusative, *To be afraid*

afraid of, to fear, Mat. xiv. 5. xxi. 26, 46. Luke xii. 5. Heb. xi. 23, 27; or joined with an infinitive, Mat. i. 20. ii. 22, & al. On Mat. x. 28; Luke xii. 4, 5, we may observe how similar is the sentiment in the *Treatise on the Maecabees*, ascribed to *Josephus*, § 13, Μη φοβηθῶμεν τον δοκυντα αποκλειναι το σωμα, Μαςας γαρ ψυχης κινδυνος εν αιωνιω βασανισμῳ κειμενος τοις παραβαινουσι την εντολην το Θεου. Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the Evangelists? See what soon after follows, cited under Κολπος I.

IV. Transitivity, with an accusative, *To fear, reverence*. See Mark vi. 20. Luke i. 50. Acts x. 2. Eph. v. 33.

Φοβησον, α, το, from φοβω to terrify, *afright*.

A dreadful or terrible sight or appearance, occ. Luke xxi. 11, where see *Wetstein*. These fearful or dreadful sights are particularly related by *Josephus*, De Bel. lib. vi. cap. 5. § 3. Comp. *Tacitus*, Hist. lib. v. cap. 13. See also Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and *Lardner's* Collection of Testimonies, vol. i. p. 104, &c.

Φεωξ, α, δ, from πεφοβα perf. mid. of φοβομαι to flee, or run away from (*Homer*, Il. v. lin. 223, 232, & al.), which perhaps from the Heb. חָבַא to take shelter, the notion being somewhat varied, and the aspirate η changed into the aspirate φ, as in the Greek φωλεος (which see) from Heb. חָלַי.

I. A fleeing or running away through fear. Thus often used in *Homer*, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See *Damm Lexic.* col. 2525.

II. Fear, terrour, affright. Mat. xiv. 26. xxviii. 4. Heb. ii. 15, & al. freq. Comp. 1 John v. 18.

III. It denotes the object of fear or terrour. 2 Cor. v. 11. Rom. xiii. 3, where *Kypke* shews that *Menander* and *Euripides* have likewise used it for what is to be feared, formidable, the abstract for the concrete.

IV. Fear, reverential fear, reverence, Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2.

Φοινιξ, ικός, δ.

I. A palm-tree. occ. John xii. 13. It seems to have been so called from Φοινικη Phœnicia, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both * *Pliny* and † *Tacitus* remark. The appellation of the country may, I think, be best deduced from that of it's inhabitants, Φοινικες, which, I apprehend with the learned *Bochart*, vol. i. 346, &c. is from the Heb. עֵץ עֵינָן, Sons of Anak, softened after the Grecian manner. עֵץ עֵינָן seems to be the title which the Phœnicians themselves affected: For what can be more probable than that they who were of the cursed race of † Canaan should be desirous (especially after the victories of *Joshua*) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and *Bochart* as above.

II. A branch of the palm-tree, a palm-branch, occ. Rev. vii. 9, where *Wetstein* cites from *Pollux*, Τὸ μῆλον φοινίκος καὶ ὁ κλάδος ὁμωνυμῶς φοινίξ καλεῖται, The branch of the palm-tree is called by the same name φοινίξ.

"The palm-tree is in Heb. called עֵץ עֵינָן from it's straight, upright growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than a hundred feet. Thus *Xenophon*, who was well acquainted with the eastern countries (*Cyropæd.* lib. vii. p. 403, edit. *Hutchinson*, 8vo.) mentions φοινίξ palm-trees, α μείον η πλεθριαίος not less than a plethron (about 100 feet) in length;" adding, Εἰσι γὰρ μεζόνες η τοσσῶτο το μήκος πεφυκότες, for some of them grow even to a greater height." And in the same place he immediately subjoins, καὶ γὰρ δὴ πλεονέμενοι εἰ φοινίκες.

* "Judæa verò incluta est vel max. arvis." Nat. Hist. lib. xiii. cap. 4.

† Speaking of Judea, "Esuberant fruges nostrum admorem; præterque eas, Balsamum & Palmæ. Hist. lib. v. cap. 6. Comp. *Shaw's Travels*, p. 343.

‡ See *Bochart*, vol. i. 300, 301.

υπο

ἐπὶ βαρὺς, ἀνω κυρτέλαι, ὥστερ ὁ οὐὸς
 ἐὶ κανηλαί, for indeed *palm-trees* being
 pressed by a great weight *bend upwards*
 like *asses of burden*." From which passage
 probably arose that great, though com-
 mon, mistake, that the *palm-tree*, when
 growing, will support a considerable
 weight hung upon it, and bend the con-
 trary way, as if resisting it's pressure. But
Xenophon is there speaking of *palm-trees*
 when felled and used as *timber*; and
 * *Strabo*, † *Plutarch* and ‡ *Aulus Gellius*
 mention the same fact, not of the *palm-
 tree*, when growing, but of it's *δοκον*,
ῥυλον or *lignum*, i. e. of it's *beams* or
wood ||. However, the *straight* and *lofty*
growth of this tree, it's *longevity* and
great fecundity, the *permanency* and *per-
 petual flourishing* of it's leaves §, and
 their form resembling the *solar rays*, make
 it a very proper emblem of the *natural*,
 and thence of the *divine light*. Hence
 in the Holy Place or Sanctuary of the
 Temple (the emblem of Christ's body)
palm-trees were engraved on the walls
 and doors between the *coupled cherubs*.
 See 1 K. vi. 29, 32, 35. Ezek. xli. 18,
 19, 20, 25, 26. Hence at the Feast of
 Tabernacles, branches of *palm-trees* were
 to be used among others in making their
 booths. Comp. Lev. xxiii. 40. Neh.
 viii. 15. And hence, perhaps, the pro-
 phetess *Deborah* particularly chose to
 dwell under a *palm-tree*, Jud. iv. 5."
 "The branches of this tree were also used
 as emblems of *victory* both by Believers
 and Idolaters. The reason given by *Plu-
 tarch* and *Aulus Gellius*, why they were
 so among the latter, is the nature of the
 wood, which so powerfully *resists incum-
 bent pressure*: But, doubtless, Believers,
 by bearing *palm-branches* after a *victory*,
 or in *triumph*, meant to acknowledge the
Divine Author of their support and suc-
 cess, and to carry on their thoughts to the
Divine Light, the *Great Conqueror* of sin
 and death (see 1 Mac. xiii. 51. 2 Mac.
 x. 7.) And probably the Idolaters also

originally used *palm*s on such occasions,
 not without respect to *Apollo*, or the *Sun*,
 to whom they were consecrated ¶." After
 what has been said, there can be
 little difficulty in understanding the im-
 port of the *palm-branches* mentioned in
 the N. T. The multitudes carrying them
 before Christ, John xii. 13, was expressing
 by *things* and *actions* what they do in
 words at ver. 14, *Hosanna*! i. e. *Save us!*
Blessed is the King of Israel (the Messiah)
that cometh in the name of the Lord: The
 Saints in Rev. vii. 9, bearing them in
 their hands *was in like manner* ascribing
Salvation to their God, who sate on the
 throne, and to the Lamb, as at ver. 10,
 and a celebrating spiritually of the Feast
 of *Tabernacles*, as predicted Zech. xiv.
 16. See *Vitringa* on Rev.

Φονεύς, εὖς, ὁ, from φονός murder.

A murderer, Mat. xxii. 7. Acts vii. 52,
 & al.

Φορευω, from φονεύς.

To murder, kill a man unjustly. Mat. v. 21,
 & al.

Φονός, ε, ὁ, from φερονα perf. mid. of φερω
 to murder, which from φανω the same, or
 immediately from the Heb. פה or פי the
 mouth or edge, of a sword namely, a
 phrase frequently occurring in the O. T.
Murder, particularly slaughter, slaying or
 killing by the sword. So *Hesychius* Φο-
 νός ὁ δια ἀφαισῆς θάνατος, Mat. xv. 19.
 Heb. xi. 37, where observe that the LXX
 use the same phrase, εν φονῳ μαχαίρας,
 for the Heb. לבי חרב, with the edge of the
 sword, Exod. xvii. 13. Num. xxi. 24.
 Deut. xiii. 15. xx. 13.

Φορεω, ω, from φερονα perf. mid. of φερω
 to bear.

I. To bear, carry. occ. 1 Cor. xv. 49, twice.
 II. To bear, wear. occ. Mat. xi. 8. John
 xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4,
 and under Μαχαίρα II.

ΦΟΡΟΝ, ε, το. Latin.

A word formed from the Latin forum,
 which is a derivative from fero to carry,
 or from the Greek φερονα perf. mid. of
 φερω to bear, bring. Forum in Latin pro-
 perly signifies a *market-place*, whither
 things are carried to be sold, but with a
 proper name often denotes a *market-town*
 or *burgh*, as Forum Juli, Forum Claudii,

¶ See more in Heb. and Eng. Lexicon under φ
 II, V. and the authors there cited.

Forum

* Lib. xv. p. 1063, edit. Amstel.

† Sympos. lib. probl. 4, ad fin.

‡ Noct. Att. lib. iii. cap. 6.

§ See Note in Hutchinson's Xenophon Cyropæd.
 as above, and Suicer Thesaur. under φοινί II.

¶ See Plutarch, Sympos. lib. viii. probl. 4, to-
 wards the middle.

Forum Appii, or Appii Forum, in Greek *Αρπίου Φόρον*, which occurs Acts xxviii. 15. This town was situated on the high road from Rome to Capua and Brundisium. See Horace, lib. i. sat. 5. It probably had its name from the famous *Appius Claudius*, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or *Appian Way*. See *Livy*, lib. ix. cap. 29, and comp. under Ταξερνα.

Φερος, α, δ, from *αεφορα* perf. mid. of *φερω* to bring.

Tribute brought into the Prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from *τελος* custom, it seems to denote a tax levied on persons and estates. See *Kypke*.

Φερισω, from *φοριον*.

To load, lade, burden. occ. Mat. xi. 28. Luke xi. 46.

Φοριον, υ, το, from *φορος* the same.

A burden, load. Though *φοριον* has the diminutive termination, yet, as *Dupont* has observed, the Attic writers use it absolutely for a burden. Thus *Theophrastus*, *Ethic. Char.* cap. 11, describing *Indecency of manners*, says, a man of this character is apt *τω ακολουθω επιθειναι μηκρον* ΦΟΡΤΙΟΝ η δυναται φερειν, to lay upon the slave, who attends him on the road, a greater burden than he can carry." Comp. under Βιςλιον I.

I. The burden or lading of a ship. occ. Acts xxvii. 10, according to the reading of many MSS, and some editions, approved by *Wetstein* and *Griesbach*.

II. Figuratively, The burden of Christ's commandments. occ. Mat. xi. 30.

III. The burden of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. Sin, and the punishment of it. occ. Gal. vi. 5.

Φερος, υ, δ, q. *φορος*, from *φερω* to bear, carry; whence also Eng. freight.

A burden, properly of a ship, the goods or merchandize it carries or is laden with; thus likewise used in *Herodotus*; see *Raphelius*, occ. Acts xxvii. 10. But comp. Φοριον I.

ΦΑΓΕΛΛΑΙΟΝ, υ, το, Latin.

A scourge, a whip. occ. John ii. 15. The word is formed from the Latin flagellum

the same, by changing l into r: And flagellum is derived from flagrum a whip, which from flagro to burn, on account of the burning pain it occasions; whence *Horace* uses *loris urere*, literally to burn with whips, for whipping severely, lib. i. epist. 16. lin. 47. The verb flagro is a plain derivative from the Greek *φλεω*, 2 fut. *φλασω* to burn, which see under *φλογ*.

ΦΑΓΕΛΛΑΟΝ, ω, from the Latin flagello the same. Comp. under *Φαγελλιον*.

To scourge with whips. occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under *Μαστιω*.

Φρασιμος, α, δ, from *αεφρασιμα* perf. pass. of *φρασιω*.

I. A fence, hedge. occ. Mat. xxi. 33. Mark xii. 1. Luke xiv. 23. Thus also used by *Plutarch* in *Wetstein*. Comp. LXX in Isa. v. 2.

II. A partition. occ. Eph. ii. 14, where *μεσοτοιχον το φρασιμα* is equivalent to *μεσοτοιχον διαφρασσον*.

ΦΡΑΖΩ, from the Heb. *פרש* to unfold, expound, explain.

To declare, expound, explain. occ. Mat. xiii. 36. xv. 15.

ΦΑΤΤΩ, from the Heb. *פלט* to divide, dispart, part.

I. To fence, inclose with a fence or fortification. Thus sometimes used in the Greek writers.

II. To stop, as the mouth from speaking, occ. Rom. iii. 19, (so *Wetstein* shows that the Greek writers use the phrase *ΤΟ ΣΤΟΜΑ ΕΜΦΑΤΤΕΙΝ*);—from biting, occ. Heb. xi. 33, where *Wetstein* cites from *Antoninus* *ΕΦΑΤΤΕ ΤΟ ΣΤΟΜΑ ΤΟΤ ΑΕΟΝΤΟΣ*.

III. To stop, restrain, as boasting. occ. 2 Cor. xi. 13.

ΦΕΑΡ, ατος, το, q. from *φρω* to send forth, says *Mintert*, which it is obvious to derive from Heb. *פטר* to free, set free: But the learned *Bochart*, vol. i. 347, and *Daubuz* on Rev. ix. 1, derive *φεαρ* from the Heb. *פאר* the same, to which it generally answers in the LXX.

A pit or well. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice.

To illustrate the history in John iv. let us hear *Maunderell*, Journey, March 24. "At

about one third of an hour from *Naplosa*, [anciently *Sichem* or *Sychar*] we came to *Jacob's Well*, famous not only upon account of it's author, but much more for that memorable conference which our Blessed Saviour here had with the woman of *Samarina*, John iv. If it should be questioned whether this be the very Well that it is pretended for or no, seeing it may be suspected to stand too remote from *Sychar* for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus *Maundrell*. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes, that the well is deep; and *Maundrell* tells us, that "the Well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then removing a broad flat stone, you discover the mouth of the Well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth, five of which we found full of water."

Φρεναπαλαω, ω, from φρηγ, the mind, and απαλαω to deceive.

To deceive, impose upon the mind or understanding. occ. Gal. vi. 3.

Φρεναπαλῆς, ε, δ, from φρεναπαλαω.

A deceiver, impostor. occ. Tit. i. 10.

ΦPHN, φρενος, η.

I. Φρενες, ων, αι. This word seems properly to denote the *præcordia*, or membranes about the heart, including the *pericardium* and *diaphragm*. Thus *Homer*, Il. i. lin. 103,

Μένος δὲ μέλα ΦΡΕΝΕΣ ἀμφιμολαίται
Πιμολαί?

Black chol'ol fill'd his breast that boil'd with ire.
POPE.

And Il. x. lin. 10, in fear the Φρενες are said to tremble,

Τρεμνόντε δὲ δὲ ΦΡΕΝΕΣ ὄλος.

They seem to be so called from the Heb. פָּרַע to free, set free, disengage, because they are of so loose a structure as not to

impede the motion of the heart, lungs, and arteria. And because the φρενες are much affected by the various motions of the mind, hence the word is used by the Greek poets for

I. The mind itself; whence

II. Φρενες in the Greek prose-writers often denotes *Prudence*, *understanding*, and is thus applied twice in 1 Cor. xiv. 20, where *Wetstein* cites a Greek proverb, Διαφέρει δὲ τὸ νηπιὸν καὶ ἡλικίαν εἶναι ὃ ἐν ΤΑΙΣ ΦΡΕΣΙ ΝΗΠΙΑΖΟΝ, A child in understanding differs nothing from a child in age." Comp. under *Kardia* I.

ΦPITTO, or.—ΣΣΩ.

I. Properly, according to *Eustathius*, To stand an end, as the hair, or to have the hair stand an end, to bristle. Thus the hair itself is sometimes said φρίσσειν, and sometimes men or other animals, φρίσσειν ταις ὀπίξιν. See *Scapula* and *Wetstein* on Jam. ii. 19. In this view the word may not improbably be derived from the Heb. פָּרַע to part, dispart, from פָּרַס to divide, part, or else from פָּרַץ to burst or break forth. *Shakespeare's* description of violent horror will illustrate either of these derivations:

I could a tale unfold, whose lightest word
Would—make—
Thy knotted and combined locks to part,
And each particular hair to stand an end,
Like quills upon the fretful porcupine.

HAMLET.

Comp. Heb. and Eng. Lexicon in פָּרַע.

II. To have one's hair stand an end, to shudder through fear or horror, horreo. occ. Jam. ii. 19, where see *Wolfius*.

The LXX use this word for the Heb. פָּרַע to be afraid, astonished, Jer. ii. 12, and apply it in it's proper sense, Job iv. 15, where ΕΦΡΙΞΑΝ δὲ μὲ ΤΡΙΧΕΣ καὶ σαρκες, My hair stood an end, and my flesh (shivered), answers to the Heb. חָסַם שַׁעַר בָּשָׂר, The hair of my flesh stood an end; that is, as *Homer* expresses it, Il. xxiv. lin. 359,

Ὀφθαί δὲ τριχέες ἴσαν ἐν μέλει—

Φρονεω, ω, q. φρενω, ω, from φρηγ, plur. φρενες, the mind, including both the understanding and the affections or will.

"It is, says *Leigh*, a general word comprehending the actions and operations both

both of the *understanding* and *will*: It is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*."

I. Transitivity, with an accusative, *To mind; relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where *Raphelius* shews that the phrase *φρονεῖν τὰ τινα*, in the Greek classics, means to be of the same sentiments or party with any one, to favour him, to be on his side; and explains St. Matthew's expression in this sense. See also *Wetstein* and *Kypke* on the place. Intransitively, *To be affected*. 1 Cor. xiii. 11; "I had the wishes, the tastes, the enjoyments, of a child." *Powell's* Disc. xvi. p. 258.

II. *To think, be of opinion, Acts xxviii. 22*. Rom. xii. 3. 1 Cor. iv. 6, "that you may learn—not to entertain too high an opinion of yourselves (or others) above what is (here) written." *Doddridge*, whom see, as also *Elsner* and *Wolfius*.

III. *To be of a mind, or opinion, as to doctrine, referring to the understanding*. Gal. v. 10. Phil. iii. 15. *To avlo φρονεῖν, To be of the same mind or opinion*. Phil. iii. 16. ii. 2, where *Kypke* remarks, that the phrases *τὸ αὐλο φρονεῖν*, and *τὸ ἐν φρονεῖν*, may of themselves signify the same thing; but that here the very order of the Discourse shews that the former denotes consent in doctrine, the latter, in life, and in mutual offices of Christian love; in which last sense, *To αὐλο εἰς ἀλλήλους*, or *ἐν ἀλλήλοις, φρονεῖν* is used Rom. xii. 16. xv. 5. *Herodotus*, lib. i. cap. 59, applies the Ionic *ΤῶΤΟ ΦΡΟΝΕΙΝ* to political consent. See more instances from the Greek writers in *Raphelius* on Rom. xv. 5, and in *Kypke* on Phil. ii. 2. In the passive, *Τελο φρονισθῶ ἐν ὑμῖν, Let this mind be in you*. Phil. ii. 5, where however observe that the *Alexandrian* and five other ancient MSS read *φρονεῖσθε*, which reading the Syriac and Vulgate translators have also followed. See *Wetstein* and *Griesbach*.

IV. Followed by the preposition *ὑπὲρ* and a genitive, *To mind, be careful or solicitous for, or on account of*. Phil. iv. 10. So Phil. i. 7, where *Wolfius* remarks that *φρονεῖν* denotes a peculiar regard or attention to a person.

V. Transitivity, with an accusative, *To heed, mind, regard*. Rom. xiv. 6.

φρονεῖν, αὐτο, το, from φρονημαῖ perf. pass. of φρονεῖν.

A minding. It comprehends the act both of the *understanding* and of the *will*. occ. Rom. viii. 6, 7. In which passage I know not how *φρονεῖν σαρκος* can be better rendered into English than as it is in our translation, *The carnal mind*, or *to be carnally minded*. (See *Suicer* Thesaur. under *Σαρξ*, III. 6.) So *φρονεῖν πνευματος*, ver. 7, *To be spiritually minded*: But Rom. viii. 27, *φρονεῖν Πνευματος* means the mind and inclination of the Holy Spirit himself, influencing our spirits.

The above cited are all the passages of the N. T. where *φρονεῖν* occurs.

φρονεῖς, το, att. εἰς, ἡ, from φρονεῖν.

Wisdom, prudence. occ. Luke i. 17. Eph. i. 8.

φρονιμος, ο, ο, ἡ, from φρονεῖν.

Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. xxv. 2. Rom. xi. 25.

On Mat. x. 16, *Wetstein* says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger like a serpent, and to elude it by using various arts, is the part of a prudent man." See Acts xiv. 19, 20. xxiii. 6. xxv. 41. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

φρονιμως, Adv. from φρονιμος.

Wisely, prudently, providently. occ. Luke xvi. 8.

φρονιμωτερος, α, ον. Comparat. of φρονιμος. More wise, prudent, or provident. occ. Luke xvi. 8.

φρονιζω.

To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This V. is derived from *φρονις, ιδος, ἡ*, which signifies, 1. *Thought*; according to that of *Euripides* in *Hippol.* "At διυλεται πως ΦΟΝΤΙΑΔΕΣ σοφωτεραι, Second thoughts are best," as we say. So *φρονις* is a plain derivative from *φρονεῖν* to think. 2. *Care, solicitude*. In which latter sense also it is often used in the profane writers. See *Scapula*.

Φυρεω, *u.* from **φωρεω** a *sentinel*, a *guard*, which from **πρὸ** before, and **αὔρω** a *keeper*, which from **ὄραω** to see, look.

I. Properly, *To guard, keep with a military guard.* occ. 2 Cor. xi. 32. So *Herodian* in *Wetstein*, ΦΟΤΡΟΤΜΕΝΗ—'Η ΠΟΛΙΣ.

II. Figuratively, **Φυρεομαι** *u.* *To be kept, guarded, under the law, namely from sin.* occ. Gal. iii. 23, where *Chrysostom* says it imports τὴν ἐκ τῶν νόλων τε νόμον γενομένην ἀσφαλσίαν, *the safety which accrued to them from the precepts of the law*,^{*} i. e. as he further explains it, through fear of offending. See the passage in *Wolfius*, and comp. under **Συμμελεω** IV. and *Kypke* on Gal.

III. *To keep, guard, preserve, spiritually.* occ. Phil. iv. 7. 1 Pet. i. 5, where see *Macknight*.

ΦΥΑΣΣΩ, or —ΤΩ, either from the Heb. פָּצַח to break, burst forth, or formed by an onomatopœia from the sound.

I. Properly, *To make a noise, as high-spirited horses, snorting, neighing, and exulting, fremo, ferocio.* Thus sometimes used in the profane writers, as by *Callimachus*, *Hymn.* in *Lav. Palladis*, lin. 2, 3,

Τῶν ἱππῶν ἀγρί ΦΥΑΣΣΟΜΕΝΑΝ

Τὸν ἱππὸν ἰσχυροῦ

Even now I heard the sacred coursers neigh.

Plutarch in *Lycurg.* tom. i. p. 43. D. Ἴπποι ΦΥΑΤΤΟΜΕΝΟΙ πρὸς τοὺς ἀλυστάς, *Horses neighing or snorting for the race.* Comp. Job xxxix. 20, 25, and see more in *Wetstein* and *Kypke* on *Acts*, both of whom shew that the Greek writers apply it not only to horses, but to men who are noisy, insolent, over-bearing, according to the following sense.

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. *Acts* iv. 25. Comp. *Ps.* ii. 1, in LXX and Heb. In 3 *Mac.* ii. 2, *Ptolemy Philopator* is described as Σπαρσκαί σθεναί ΠΕΦΥΑΓΜΕΝΟΙ, *raging with insolence and power.*

Φυάω, *u.* *to*, from **φύω** to burn, which may be from the Heb. פָּצַח to break in pieces, rend; so πυρ fire, from פָּצַח to break, rive, shatter.

A stick proper for burning, a faggot-stick. occ. *Acts* xxviii. 3, where *Wetstein* cites from *Xenophon* ΦΥΓΑΝΑ συλλεῖν ὡς στῖ πυρ.

Φυγή, *u.* *γ.* *γ.* from **φεύω** perf. mid. of **φεύω** to flee.

A fleeing, or flight. occ. *Mat.* xxiv. 20. *Mark* xiii. 18.

Φυλακή, *u.* *γ.* *γ.* from **φυλάω** perf. act. of **φυλάσσω** to keep.

I. *A keeping, guarding, or watching,* *Luke* ii. 8; where *Raphaelius* cites *Xenophon* several times applying the phrase **φυλάκας φυλάσσειν** to soldiers *keeping watch*; and *Kypke* quotes from *Plutarch*, *Apothegm.* p. 198. A. Τὰς δὲ ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ ἐκέλευε ΦΥΛΑΣΣΕΙΝ—But he ordered them (the soldiers) *to keep the nightly watch.* See more in *Wetstein* and *Kypke*.

The LXX frequently use **φυλακὴν** or **φυλάκας φυλάσσειν** for the Heb. נָחַר נָחַר, as denoting the Levites *keeping their watch or charge.*

II. *A guard, a number of sentinels, or men upon guard.* *Acts* xii. 10.

III. *A prison, a place of custody.* *Mat.* xiv. 3, 10, & al. freq. Hence spoken of the *infernal prison*, 1 Pet. iii. 19, where the Syriac version **הַנְּצִיחַ** in *Hades* or *Hell*, in inferis. See *Wetstein*, and comp. *Rev.* xx. 7. *Mat.* v. 25. xviii. 30. *Luke* xii. 58. On the two last texts we may further observe, that *Arrian* in like manner uses the phrase Εἰς ΦΥΛΑΚὴν ΒΑΛΛΕΙΝ for *casting into prison.* *Epictet.* lib. iii. cap. 26. p. 366. edit. *Cantab.*

IV. *A hold, a dwelling or lurking-place.* *Rev.* xviii. 2.

V. *A cage of birds.* *Rev.* xviii. 2.

VI. As a division of time, *A watch.* It seems pretty evident from *Jud.* vii. 19, compared with *Lam.* ii. 19. *Exod.* xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into three watches (see *Mintert's Lexicon*); but it is certain from *Mat.* xiv. 25. *Mark* vi. 48, that in our Saviour's time, the Jews divided it, agreeably to the * *Roman* method, into four. In the LXX **φυλακή** signifies a *watch* of the night, answering to the Heb. לַיְלָה, *Exod.* xiv. 24. *Jud.* vii. 19. *Ps.* xc. 4, or lxxxix. 5. *Lam.* ii. 19.

Φυλακίω, from **φυλακή** a prison.

To imprison, cast into prison. occ. *Acts* xxii. 19.

* See the passages cited by *Wetstein* on *Mat.* xiv. 25.

ΦΥΛΑ-

Φυλακῆρια, αὐ, τα, from φυλάσσω.

Phylacteries. occ. Mat. xxiii. 5. These were bits or slips of parchment on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. *Josephus*, Ant. lib. iv. cap. 8. § 13. *Justin Martyr* plainly understood the command Deut. vi. 8, literally; for in his Dialogue with *Trypho*, he tells him that God by Moses φυλακῆριον ἐν ὕμεισι λεπίδασι γέγραμμεν χαρακῶν τινῶν, ἀ παντὶς αἵα νοεῖν σιναι, περικεῖσθαι ὑμᾶς ἐκεμεσσε, commanded you (the Jews) to wear a phylactery of characters, which we by all means judge to be sacred, written on very small bits of parchment." p. 230, edit. Thirlby; p. 205, edit. Colon. The gre-cizing Jews seem to have called these bits of parchment Φυλακῆρια originally, because they reminded them to keep the law; and *Kypke* remarks that *Plutarch*, *Quest. Rom.* p. 288, mentions the * *Bulla*, which was suspended from the necks of the more noble Roman boys, as perhaps πρὸς σὺλαξιν—ΦΤΑΑΚΤΗΡΙ-ΟΝ—καὶ τροπον τινὰ τὸ ἀκόλαστο χαλινός, a preservative of good order, and, as it were, a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as amulets or charms, which would keep or preserve them from evil; in which sense the word φυλακῆριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke* on Mat. There is a remarkable passage in the *Rabbinical Targum* on Cant. viii. 3, (written about † 500 years after Christ) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I bind the *Phylacteries* (פְּלִיטִין) on my left hand and on my head, and the scroll is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, that the evil Spirits may not have power to hurt me."

* See *Kanher's Roman Antiquities*, p. 309, 310.

† See *Walton's Prolegom.* in *Bibl.* XII. 15.

φυλαξ, ἀκός, δ, from φυλάσσω to keep.

A keeper, guard, sentinel. occ. Acts v. 28. xii. 6, 19.

ΦΤΑΑΣΣΩ, or —ΤΤΩ, perhaps from the Heb. וְהָאֵלֹהִים to deliver or be delivered from danger, to escape.

I. To keep, preserve from danger or harm. John xii. 25. xvii. 12. 2 Thess. iii. 3. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14.

II. To keep, guard, watch. See Luke ii. 8, (comp. under φυλακῆ I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16.

III. Φυλάσσειν αὐτοῦ, To keep or preserve from. 2 Thess. iii. 3. *Xenophon* uses the same phrase. See *Wetstein*. Comp. 1 John v. 21. Luke xii. 15.

IV. To keep, observe, a commandment, law, decree, &c. Mat. xix. 20. Luke xi. 28. Acts vii. 53. xvi. 4. Rom. ii. 26. 1 Tim. v. 21. In this last sense it is very frequently applied in the LXX for the Heb. כִּשְׁרָא to keep, and in the same view the best Greek writers, cited by *Elsner*, *Wetstein* and *Kypke* on Mat. say, ΝΟΜΟΥΣ and ΕΝΤΟΛΑΣ ΦΥΛΑΤΤΕΙΝ.

V. Φυλάσσομαι, Mid. To keep oneself, beware. 2 Pet. iii. 17, where *Wetstein* cites from *Xenophon* the similar phrase ΦΥΛΑΤΤΟΤ' ΟΠΩΣ ΜΗ—Beware lest—Also transitively, with an accusative, Φυλάσσομαι τι or τινά. To beware of any thing or any one, to keep or preserve oneself from. Acts xxi. 25. 2 Tim. iv. 15, where *Wetstein* shews that *Xenophon* applies it in the same manner with an accusative of the person or thing.

ΦΤΑΗ, ης, ῃ, either from φῶω to beget, according to the Greek Lexicographers, or rather from the Heb. הִבָּח to separate, divide. "That הִבָּח, or הִבָּח, say the authors of the † *Universal History*, might, in the earliest times, signify a division, and that this was equivalent to a detached colony, or body of men, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word φυλή, Tribus, a separate or distinct body of men; and hence, if we mistake not, the Tuscan word Fila, a tribe, city, or community;" and hence, too, I add, the French Foule, a multitude, and perhaps Saxon Folc, and Eng. Folk; whence are

† Vol. xvi. p. 9. 1st edit. 840. Note C.

3 A 3

deno-

denominated the counties of *Suf-folk* and *Nor-folk*, i. e. southern and northern folk. *A tribe, a division, or distinct part of a People.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the *Israelites* and * *Ishmaelites* (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into *twelve tribes*, but that so likewise were the ancient † *Etruscans*, and even our ‡ *Saxon* ancestors, while in *Germany*, were divided into *twelve governments* or provinces, each of which had a chief or head accountable to the General Assembly of the Nation; but in time of war they chose a General to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in *England*, where the *Saxons* divided their conquests into *seven kingdoms*; hence called the *Heptarchy*.

Φύλλον, α, τό.

A leaf of a tree. Mat. xxi. 19. xxiv. 32. & al. The Lexicons in general derive it from *φωω* to produce, yield, which V. is several times in *Homer* applied to a tree's producing leaves, as Il. i. lin. 234, 5. (comp. Mat. xxiv. 32. Mark xiii. 28.) But φύλλον may perhaps be as well derived from the Heb. נָפַל, to fall, dropping the ν, as usual. The *falling of the leaves* in autumn is frequently and beautifully remarked and applied by the Poets, as by *Homer*, Il. vi. lin. 146, &c. where see *Pope's* and *Clarke's* Notes, and comp. Eccles. xiv. 18.

Φύμαα, ατος, τό, from ψευραμαα perf. pass. of *φύωω* to break, dissolve, macerate, knead, which either from *φύωω* nearly the same, or immediately from the Heb. דָּרַס to break.

I. *A mass of clay macerated, kneaded, and so prepared for use by the potter.* occ. Rom. ix. 21. So *Scapula* cites from *Plutarch* ὡς ἄλλοι φύμααζαι to knead clay.

II. *A mass or lump of dough macerated and*

kneaded. occ. 1 Cor. v. 6. (Comp. ver. 7.) Gal. v. 9. Rom. xi. 16.

The above cited are all the passages of the N. T. where the word occurs.

φύσμος, η, ον, from φύσις nature.

I. *Natural, agreeable to the constitution of God in nature.* occ. Rom. i. 26, 27. See *Wetstein*.

II. *Natural, led or governed by natural or mere animal instinct.* occ. 2 Pet. ii. 12.

φύσνωσ, Adv. from φύσμος.

Naturally, by natural instinct. occ. Jude ver. 10. Comp. 2 Pet. ii. 12.

φύσσω, ω, from φύσσω to breathe, blow, blow up. See under Εμφύσσω.

To inflate, blow or puff up. In the N. T. it is spoken only figuratively of pride or self-conceit. occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18.

On 1 Cor. iv. 6, see *Elsmar* and *Wetstein*, and comp. under 'Ινα.

φύσις, ιος, att. αως, η, from φωω or φύωμαι to be born; as the Latin *natura*, whence Eng. *nature*, from nascor, natus, to be born.

I. *Nature, natural birth.* occ. Rom. ii. 27. Gal. ii. 15.

II. *Natural disposition enhanced or aggravated by acquired habit.* occ. Eph. ii. 3, where see *Doddridge's* Note.

III. § *An infused disposition, which is become, as it were, natural.* Comp. Εμφύσις, occ. 2 Pet. i. 4, where see *Wetstein* and *Kypke*. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage, Rom. ii. 14, 15, *When Gentiles* (σθνη, not ΤΑ σθνη) who have not the law, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) do, φύσις, from a kind of natural disposition or inclination, the things of the law, i. e. the || great

§ *Xenophon* uses it for an improved disposition or a temper altered for the better, Memor. lib. ii. cap. 3. § 14, where *Socrates* is persuading *Charephon* to appease his brother *Charephon*, who was at variance with him: Εἰ μὴ οὐδένα Χαιρόφωνα ἴσμεν ἵκεος ἡμῶν οὐ πως τὸν ΦΙΛΙΝ ταῦτον, οὐκ ἔστιν οὐδὲν ὡς οὐδὲν πρὸς αὐτὸν ἐν αἰ φιλὸς οὐκ ἔστιν. Ἢ, says he, I had thought *Charephon* might have been brought to such a temper more easily than you, I would have tried to persuade him to have first courted your friendship."

|| *Elsmar* shows that τὰ τοῦ νόμου signifies the duties inculcated by the law." *Doddridge*. See also *Wolfius*, *Worsley*, "the duties, or precepts, of the law."

duties

* See *Bp. Newton's* Dissertations on the Prophecies, vol. i. p. 39, 40.

† *Universal History*, vol. xvi. p. 37, 38, 8vo.

‡ See *Rapin's* History of England, translated by *Tindal*, vol. i. book I. pag. 27, 46. fol. edit. and *Dissertation on the Government of the Anglo-Saxons*, in the same vol. pag. 148, and Note 4.

duties of true religion, (comp. ver. 26, 27-) *these, having not the law, are a law unto themselves; who shew the "matter of the law written upon their hearts."* This passage relates, I think, not to the unconverted, but to *converted Gentiles*; 1st, because *the being a law unto themselves, and having the law written on their hearts*, is the description given by the Prophet *Jeremiah*, and by *St. Paul*, of the *Christian state*. See *Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3.* 2dly, because the verbs *ποιῶν—αἰσῶν—ἐνδείκνυσθαι* are in the present tense, and so relate to the present, not the past, condition of the *Gentiles*; of which the Apostle had given such a very different and dreadful description, *ch. i. 24, &c.* 3dly, because *the Gentiles who have not the law, and yet do the things of the law*, evidently denote the same sort of persons as those who are called, *ver. 26, the Uncircumcision, which keepeth the righteousness or precepts of the law*; and of whom the Apostle asks, *ver. 26, Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, IF IT FULFIL THE LAW (ΤΟΝ ΝΟΜΟΝ ΤΕΛΟΥΣΑ), judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same Apostle says, on occasion of the judaizing Teachers, *Phil. iii. 2, 3, Beware of dogs, beware of evil workers, beware of the Circumcision: For We are the Circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the *Gentiles mentioned Rom. ii. 14, and whose uncircumcision is counted for circumcision, ver. 26, are the very same sort of persons as those of whom the Apostle says, Phil. iii. 3, WE are the Circumci-*

sion; that is, he will conclude them to be Believers or Christians.

But to return to the sense here assigned to *φύσιν*, *Rom. ii. 14*, I remark that *Ignatius* uses it in the same view, when he thus addresses the *Ephesian Church*, § 1.

“*Ἀποδείξαμενος ἐν Θεῷ το πολυαλαγήλον σε νομα, ὁ κεκήσθης ΦΥΣΕΙ δικαιο, κατὰ πίσιν καὶ ἀλαγήν ἐν Ἰησοῦ Χριστῷ τῷ Σωτηρῇ ἡμῶν*—Having heard of your name, much beloved in God, which ye have attained by your righteous disposition (*bond indole sive naturâ per Spiritum Sanctum infusâ, Smith*), according to the faith and love which is in Jesus Christ our Saviour.” So the same blessed Martyr tells the *Trallians*, § 1. “I know that you have a mind blameless and constant through patience, *κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥΣΙΝ*, not by use or exercise, but by an infused disposition.” So *Smith* on the place, “This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (*habitu innato*), which the Christian doctrine and institution hath implanted (*indidit et insevit*) in it.”

IV. *Nature, essence, essential constitution, and properties.* occ. *Gal. iv. 8.*

V. *Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution.* occ. *Rom. i. 26. xi. 21, 24*, thrice. *1 Cor. xi. 14.* On *Rom. i. 26*, *Wetstein* shews that the Greek writers apply the phrase *ΠΑΡΑ ΦΥΣΙΝ* in like manner to *unnatural lusts*, opposing it to *ΚΑΤΑ ΦΥΣΙΝ*, as the Apostle does to *φυσικῇν*.

VI. *A kind or species of animals.* occ. *Jam. iii. 7*, twice. So *Josephus*, *Ant. lib. i. cap. 1. § 1.* speaks of *animals, πλεονάζειν αὐτὸν τὴν ΦΥΣΙΝ*, multiplying their kind or species;” and *De Bel. lib. vii. cap. 5. § 5*, describing *Vespasian's* and *Titus's* triumph, says, *Ζῶων τῶ πολλὰς ΦΥΣΕΙΣ παρηφόρο*. Many species of animals were led along.” See also *Wetstein* on the place, who cites from *Lucretius*, *lib. i. lin. 16*, the correspondent Latin phrase, *Omnis Natura Animantium*, (comp. *lib. 195.*) and shews that *ἀνθρωπίνη φύσις* is used for *human nature or mankind* by the Greek writers.

Φυσίωσις, 105, att. *αὐς*, ὃ, from *φύσις*.

A swelling, of pride or ambition. occ. *2 Cor. xii. 20.*

3 A 4

ΦΥΣΙΣ,

* Comp. under *ἐφ' ἡ* IV.

Φυλισια, ας, ῥ, from *φυρεω*.

A plantation, or plant. occ. Mat. xv. 13, where it denotes figuratively a religious doctrine; and *Kypke*, whom see, cites several of the Greek writers comparing in like manner doctrinal precepts to seeds and plants. Comp. Mat. xiii. 4, &c.

Φυρεω, from *φωτο* a plant, which from *φω* to spring, spring up.

I. To plant, "to put into the ground in order to grow, to set." Johnson. Mat. xxi. 33. Luke xiii. 6. xvii. 28. Comp. Luke xvii. 6.

II. To plant figuratively, to establish, authorize, teachers or their doctrines. occ. Mat. xv. 13.

III. To plant the Gospel, i. e. to be first in preaching it in any place. occ. 1 Cor. iii. 6, 7, 8. comp. ver. 10. and chap. iv. 15.

ΦΥΩ, Perhaps from the Heb. מָצָא to come, come forth, whence as a N. מַצְאוֹת produce.

I. To produce, yield, bear, particularly as a tree doth leaves or twigs. Comp. under *φυλλον*.

II. Intransitively, To spring up, shoot, or sprout. occ. Heb. xii. 15. So *φυομαι*, pass. To spring up. occ. Luke viii. 6, 8. *Φυλεος*, α, ὀ.

A hole, a burrow. The Lexicons derive it from *φως* light, and *ὀλω* to destroy, as being devoid of light: But it may perhaps be better deduced from the Heb. חָלָה a hollow, a ditch, the aspirate ח being changed into the aspirate φ, as in *φεκομαι* from *חָכַם*. (See under *φωτος*.) From Heb. חָלָה we have also the Eng. *hole*, *hollow*. occ. Mat. viii. 20. Luke ix. 58.

Φωνεω, ω, from *φωνη* the voice.

I. Intransitively, To utter a voice, to call or cry out. Luke viii. 8. xvi. 24. xxiii. 46. Acts xvi. 28.

II. To crow, as a cock. Mat. xxvi. 34, 74. & al. See *Wetstein*.

III. Transitively, with an accusative, To call, call for. Mat. xx. 32. Mark iii. 31. ix. 35. xv. 35, & al. Comp. John xii. 17.

IV. To call to, speak to with a loud voice, (see *Raphelius*) or simply to speak to, as the verb is often used in *Homer*, as II. i. lin. 201. occ. John ii. 9.

V. To call, invite. Luke xiv. 12.

VI. To call, name, denominate. John xiii. 13.

Φωνη, ης, ῥ, from the absol. *φάω*, *φω*, to speak.

I. An articulate sound or voice. Mat. iii. 3. xxvii. 46. Acts xii. 14, & al. freq. Comp. Mat. iii. 17. Mark i. 11. Rev. i. 12, where it imports the person uttering the voice.

On Mark xv. 37, *Kypke* shews that the Greek writers use the phrase *αφηναι φωνην* for uttering both an articulate and an inarticulate sound, and understands the text of this latter.

On Acts xiii. 27, *Wolffius* cites *Polybius* applying the word to somewhat written; and *Kypke* observes that in *Demosthenes* and *Arrian* it means a speech, and quotes from *Themistius*, τας Θεοδοσιου ΦΩΝΑΣ, τας πρηνυ ὑμιν, ΑΝΑΓΙΝΩΣΘΕΙΣΑΣ, the discourses of Theodosius, which were lately read to you."

II. Voice, manner of discoursing. Gal. iv. 20.

III. Language. 1 Cor. xiv. 10, 11. On which place *Raphelius* shews that *Polybius* and *Arrian* use the word in the same sense.

IV. An articulate sound, a sound, noise. Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6, Της φωνης τρυφης seems to refer to the sound mentioned ver. 2. See *Wetstein* and *Wolffius*. Comp. Rev. iv. 5, and *Vitruvius* there.

Φως, *φωτος*, *τε*, contracted from *φως*, *ος*, *τε*, a word often used in *Homer* for light, and derived from *φω* II. which see.

I. Light, in a physical sense. See Mat. xvii. 2. 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23.

II. A fire, which gives light. Mark xiv. 54. Luke xxii. 56. Dr. *Hammond* thinks this use of the word an *Hebraism* taken from the similar application of the Heb. נֵר, which, though it generally signifies light, yet is supposed to be used for fire. See Isa. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. But *Pfaffenius* in *Pole Synops.* on Mark cites *ιστορις* ΦΩΣ in the sense of so great a fire, from *Euripides* *Rhes.* ver. 81, and *Raphelius* from *Xenophon* *Cyroped.* lib. vii. 'Οι δὲ αὐτὸς φυλακας ταχθῆναις συνειντισσιν αὐτῶς σινυσι πρὸς ΦΩΣ πολυ. Those who were ordered against the guards fell on them as they were drinking at a great fire." p. 408, edit. *Hutchinson*, 8vo.

III. A light, a torch, or the like. occ. Acts xvi. 29. So *Wetstein* cites from *Phidarch*, ΦΩΣ Η. ΤΗΕΝ.

IV. *Φωλα*,

IV. *φωτα, ra*, *The material lights of heaven*, as the sun, moon, and stars. Thus (with the learned *Bos*, Exercitat. Philolog. Bp. Bull, Harm. Apostol. Dissertat. Poster. cap. xv. § 20. p. 501. edit. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use *φωτα* for the Heb. *אור*, Ps. cxxxvi. 7. Comp. Jer. iv. 23.

V. Figuratively, *A manifest or open state of things, openness*. Mat. x. 27. Luke xii. 3.

VI. God is said, 1 Tim. vi. 16. to dwell in the *inaccessible Light*. This alludes to that *glorious and terrible Fire* in which the Lord descended on Mount Sinai, and which both the Priests and People were *forbidden to approach* under pain of death, Exod. ix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to the *Glory and Splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the High-Priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28.

VII. *Spiritual light and instruction*, both by *doctrine and example*, Mat. v. 16. John v. 35; or *men*, considered as giving such *light*, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ the *true Light, the Sun or Light*, Heb. *אור* of *Righteousness*, who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination and knowledge*, but of *spiritual life, health, and joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5.

IX. It denotes a *state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see *Elmer* and *Wetstein* on that text. Also, *The persons in such a state*, Eph. v. 8. (Comp. *Σολος* II. IV.)

Τα ὄπλα τοῦ φωτός, *The armour of the light*. occ. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defense, and which would reflect the bright beams that were so gloriously rising upon them." Comp. 1 Thess. 5, 6, 8. For the expressions *Τάχα* and *ἵτοις* *φωτός* see under *Τάχων* VI. and *ἵτοις* VIII.

X. It signifies the *guiding or directing principle* (*το ἡγεμονικόν*, as the *Stoicks* speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωσῆρ, ηρος, δ, from *φως*.

A light, i. e. a *luminary*, or *instrument of light*. Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. *מארת*. Comp. Wisd. xiii. 2. Eccclus. xliii. 7. Applied spiritually to Christians. occ. Phil. ii. 15, (comp. *φως* VIII.):—to Christ God-Man, the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

Φωσφορος, υς, δ, from *φως* *light*, and *μεφορά* perf. mid. of *φερω* to bring.

I. *The day or morning-star*. By this name the Greeks called the planet *Venus*, while passing from it's lower to it's upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light* or day. (Comp. under *Εσπερα*, and see *Keil's* *Astronomy*, lect. xv.) The Romans borrowed this name from the Greeks. Thus *Martial*,

Phosphore, redde diem.

O Phosphorus, restore the day.

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ*, which is the *harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19, *εως* is not used exclusively. Comp. under *Εως* I.

Φωτεινος, η, ον, from *φως*, *φωτός*, *light*.

I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5.

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36, twice.

Φωτισω,

Φωλιζω, from φως, φωλος, *light*.

II. *To enlighten, give light to.* occ. Luke xi. 36. Rev. xviii. 1. Comp. Rev. xxi. 23. xxii. 5.

II. *To enlighten, give light to*, in a spiritual sense. occ. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote *baptism*; and it is certain that it was early thus applied by some of the Fathers, (see *Whitby* on Heb. vi. and *Suicer Thesaur.* in *Αναξαρσις* II.) and that the ancient *Syrinc* version explains φωλισθευτας in the former of these texts by נחתו למעמדותא *who have gone to baptism*, or to the baptistery, and in the latter, φωλισθευτες; by קבלתו מעמדותא *ye received baptism*. Yet I can see no sufficient reason for limiting the word, as used by the Apostle, to this sense (comp. 2 Cor. iv. 4) though it is easy to conceive how it might come to have this meaning afterwards, since *illumination* or *instruction* in Christian knowledge did, no doubt, always precede or accompany baptism to adult converts. See *Wolffius* on Heb. vi. 4.

III. *To instruct, make to see or understand.* occ. Eph. iii. 9. The LXX use it in the sense of *instructing* or *teaching* for the Heb. חנן, Jud. xiii. 8. 2 K. xii. 2, or 3. xvii. 27, 28.

IV. *To bring to light.* occ. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the Apostle speaks of the *grace* or *favour* which was given or promised (see Tit. i. 2.) to us in Christ Jesus before the world began, φανερωθεισαν δε νυν, but is now made manifest, δια της επιφανειας, by the appearance of our Saviour Jesus Christ. (comp. 1 Tim. iii. 16. 1 Pet. i.

19, 20.) who hath actually overcome death, namely by his death, (comp. Heb. ii. 14.) and hath brought life and incorruption to light by the gospel, i. e. not the doctrine, but the thing: Christ, by actually rising from the dead, and causing this important fact, as fulfilled in and by Him, to be published in the gospel (see 1 Cor. xv. 1, 4.) having manifested or exemplified in his own person that life and incorruption which shall be the happy lot of all true Believers. (See 1 Cor. xv. 42, 45—55.) So when St. John, 1 Ep. i. 2, says, in terms very similar to those of St. Paul, that ἡ ζωὴ φανερωθεῖ, the life was manifested, he does not refer to the doctrine of a future or eternal life, but to that which he had seen with his eyes, which he had looked upon, and his hands had handled, even to the Incarnate Word, as is evident from the context. But to return to 2 Tim. i. 10, the word φωλισμος is not (as too many have unhappily imagined) in this passage opposed to the obscurity of the doctrine of life and immortality * before the coming of Christ, but plainly to God's preceding purpose or promise of what was afterwards really fulfilled in our Redeemer, as a pledge of what should likewise be accomplished in all those that are His. See 1 Cor. xv. 23.

Φωλισμος, ε, δ, from φωλισμας perf. pass. of φωλιζω.

Light, lustre, illumination, occ. 2 Cor. iv. 4, 6, where it is applied spiritually.

* Observe, however, that the Apostle's term is not Αθανασία Immortality, but Αφθαρσία Incorruption, as referring to the Resurrection of the Body. Comp. Acts xiii. 34—37.

X.

X A I

X A A

X, *Chi.* The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have its name chime with that of the preceding *Phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek *K*, to which letter it is in sound likewise the correspondent aspirate.

ΧΑΙΡΩ, from Heb. כר *a young sheep, or lamb*, and, as a *V.* in the reduplicate form, כרכר, *to skip, or frisk*, like a lamb, as *for joy*, or &c. See 2 Sam. vi. 14, and comp. Συγλαω.

I. *To leap for joy*, as the heart. occ. John xvi. 22. This seems the ancient and proper sense of the word; and thus *Homer* applies it, Il. xxiii. lin. 647. *Odyss.* iv. lin. 260. *Odyss.* xx. lin. 90. Comp. LXX in Hab. i. 15. *Zech.* x. 7.

II. *To rejoice, be glad.* Mat. v. 12, xviii. 13, & al. freq. The 2d aor. pass. χαίρων is very frequently, and the 2d fut. pass. χαίρομαι sometimes, used in this sense. See Mat. ii. 10. Mark xiv. 11. Luke i. 14. John xvi. 20.

III. The Imperative *Χαίρε*, and plur. *Χαίρετε*, are applied as terms of *salutation*, or of *wishing happiness* to another, *Hail* (from the Saxon *hal* or *hæl health*) *salve*, ave. Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will" (*Macknight*) St. John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11.

IV. *Χαίρετε* is also applied as a form of *salutation*, *Farewell, adieu*. 2 Cor. xiii. 11. On which passage *Raphelius* observes that *Xenophon*, *Cyropæd.* lib. viii. puts the same word into the mouth of *Cyrus*

when *dying* and *taking his final leave* of his friends, edit. *Hutchinson*, 8vo. p. 509.

V. The infin. *Χαίρειν* is used as a form of *salutation* at the beginning of letters, like the Latin *Salutem, Health, happiness, greeting*, some verb expressive of *wishing, sending*, or &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in *Xenophon*, *Cyropæd.* lib. iv. p. 228, edit. *Hutchinson*, 8vo. a letter begins thus: *Κυρος Κυαζαρεσ ΧΑΙΡΕΙΝ, Cyrus to Cyazares Greeting.* See more in *Wetstein* on Acts xv. 23, and in *Alberti* on Jam. i. 1.

ΧΑΛΑΖΑ, *χα, η*.

Hail. It may be derived either from *χαλαζω* *to loose, let loose*, or from the Heb. *חלל* *to shine, glisten*; whence also the Eng. *glass, gluss, glossy, glister*. occ. Rev. viii. 7. xi. 19. xvi. 21.

ΧΑΛΑΖΩ, and **ΧΑΛΑΩ**, *ω*, from the Heb. *חלל* *to loose, let loose, let down*; whence Latin *laxo, latus*, and Eng. *lax, relax, &c.*

I. *To loose, let loose, relax.*

II. *To let loose, let down*, as a bed through the flat roof of a house, occ. Mark ii. 4. — a net from a boat, occ. Luke v. 4, 5. — a boat from a ship, occ. Acts xxvii. 30, (where comp. under *Σκαφη*) — a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33. — the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See *Grotius* and *Wolffius* on the place.

Χαλεπός, *η, ον*, from *χαλεπῶ* *to overthrow, throw down, hurt*, which from the Heb. or Arab. *חבל* *to urge, force*; whence, as a N. fem. plur. *כליהם*, *some instruments for breaking or demolishing*, as *axes, hammers*, or &c. See Heb. and Eng. Lexicon in *חבל*.

I. *Violent,*

I. *Violent, fierce.* occ. Mat. viii. 28. *Aristotle* applies the same word to *wild boars*, and *Xenophon* to *dogs*. See *Wetstein*.

II. *Grievous, afflictive.* occ. 2 Tim. iii. 1. So *Cicero*, cited by *Wetstein*, *In gravissimis temporibus civitatibus*.

Χαλινάσσω, α, from *χαλινος* a bridle, and *αἰω* to lead, direct, govern.

I. To direct or restrain by a bridle, as a man doth a horse.

II. Figuratively, To bridle, restrain, govern. occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this V. in a figurative sense to the appetites and thoughts; and *Aristophanes* uses the phrase *ΑΧΑΙΝΩΝ στόμα*, an unbridled mouth; so *Euripides*, *ΑΧΑΙΝΩΝ στόματων*. See *Wetstein* and *Kypke* on Jam. i. 26.

Χαλινος, α, δ, from *κλῶ* to restrain; whence also *κλώς* a cable-ropes.

A bridle. occ. Jam. iii. 3, (where see *Wolffius* und *Wetstein*.) Rev. xiv. 20.

Χαλκος, υς; αη, η; εον, ον; from *χαλκος*. Made of copper or native brass. occ. Rev. ix. 20.

Χαλκευς, εος, δ, from *χαλκος*.

A copper-smith or brasier. occ. 2 Tim. iv. 14.

Χαλκηδών, ονον, δ.

The name of a gem, a *chalcedony*. *Aretas*, who has written an account of *Bithynia*, says, that it was so called from *Chalcedon*, a city of that country opposite to *Byzantium*; and that it was in colour like a carbuncle. Thus *Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called a *chalcedony*. occ. Rev. xxi. 19, where see *Wolffius*.

Χαλκιον, α, το, from *χαλκος*.

A brazen vessel. occ. Mark vii. 4.

Χαλκοῦσανον, α, το.

Some kind of fine copper or brass; for it seems evident, from a comparison of Rev. i. 15, with Dan. x. 6, that this is, in general, the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the Vulg. renders it by *aurichalco*. *Bochart*, vol. iii. 881, 2, has shewn that the term *aurichalco* was used by the Romans for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other

far inferior to it. As to the more valuable of these two, though it is mentioned by *Hesiod*, Scut. lin. 122, under the name *ορείχαλκον*, and by *Virgil*, *Æn.* xii. lin. 87, under that of *οὐρχαλκο*, yet it has been disputed, from the days of *Aristotle*, whether such a metal ever really existed or not. *Pliny*, however, who was contemporary with the Apostles, is express that "there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the *χαλκοῦσανον* in the Revelation denotes the worse sort of *aurichalco* (comp. the Vulgate version of Ecclus. xlvii. 20, where it answers to the Greek *κασιγέρον* (in), † which was made of copper and Cadmian earth, and therefore very nearly resembled our brass; for ‡ "a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation yellow copper or brass." *Bochart* accordingly observes that the French in his time called *brass archal*, by a corruption of the Latin *aurichalco*, and they still use the phrase *Fil d'archal* for brass-wire. As to the derivation of *Χαλκοῦσανον*, it seems *Vox Hybrida*, i. e. a word made (probably by the eastern artificers) out of two different languages; and we may, with *Bochart*, derive it from the Greek *Χαλκος* copper, and oriental *κλῶ* white. See also *Daubux* and *Scheuchzer* Phys. Sacr. on Rev. i. 15.

ΧΑΛΚΟΣ, α, δ.

I. Copper, or native brass, a well known species of metal, probably so called from the Heb. *פֶּהַן* to make smooth, particularly as metals (see Isa. xli. 7.), on account of the fine even polish of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. *Homer*, in Il. ix. lin. 365, gives to *χαλκον* the epithet of *ερυθρον* red.

* "Nec reperitur longo jam tempore effatū tellure." Nat. Hist. lib. xxxiv. cap. 2.

† "Cadmia terra, quæ in de conficitur ut sit aurichalco." *Pontus*.

‡ Nature Displayed, vol. iii. p. 289, English edit. 12mo.

II. Copper-

II. *Copper- or brass-money.* occ. Mat. x. 9.

III. *Money in general.* (Comp. Ἀσπίον III.)
occ. Mark vi. 8. xii. 41. So the Latin
Æs brass is used for money in general.

XAMAI, Adv. from γῆ or γαῖα, say the
Lexicons: But may it not be better de-
rived from the Heb. טפ to staul?
Qa or ta the ground, on which things
stand. occ. John ix. 6. xviii. 6.

Χαρά, ας, ῖ, from χαίρειν.

I. *Joy in general, of whatever kind.* See
Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb.
xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke
xv. 7, 10. Mat. xxv. 21, 23.

II. *The cause or matter of joy or rejoicing.*
Luke ii. 10. Phil. iv. 1. 1 Thess. ii.
19, 20.

Χαραῖς, ας, το, from χαράσσει perf.
pass. of χαράττω or χαράσσω to engrave,
impress a mark, the former of which is
from the Heb. חרר to engrave, and the
latter may be from the Heb. חרר to
plough, grave.

I. *Sculpture, engraving.* occ. Acts xvii. 29.

II. *A mark impressed.* Rev. xiii. 16, 17,
& al. "It was * customary among the
ancients for servants to receive the mark
of their master, and soldiers of their ge-
neral, and † those who were devoted to
any particular deity, of the particular
deity to whom they were devoted. These
marks were usually impressed on their
right hand, or on their foreheads, and
consisted of some hieroglyphic character,
or of the name expressed in vulgar let-
ters, or of the name disguised in numeri-
cal letters, according to the fancy of the
imposer." Thus Bp. Newton, Dissert. on
Proph. vol. iii. p. 241, whom see, as also
Daubuz and Vistringa on Rev. xiii. 16.
On Rev. xv. 2, observe that the *Alexan-*
drian and two other ancient MSS, with
seventeen later ones, and several ancient
versions and printed editions, omit the
words ἐκ τοῦ χαρακτῆρος αὐτοῦ; and that
Mill, Weiststein and Griesbach reject them.

Χαρακτῆρ, ῖος, ῖ, from χαρακτῆρ 3 pers.
perf. pass. of χαράττω or —σσω, which
see under Χαραῖς.

I. *An engraved or impressed mark, an im-*

press, or figure formed after some arche-
type. Thus Plutarch, advers. Colot.
tom. ii. p. 1120. F. uses ΧΑΡΑΚΤΗ-
ΡΑΣ for letters or literal CHARAC-
TERS engraved or inscribed ἐν τοῖς πυ-
ξίοις, i. e. on waxed tablets, with a style
or bodkin of iron or brass; Sextus Empi-
ricus, for the impressions or impressed
images made by seals on wax; and in
Aristotle (Polit. i. cap. 6), ἐπιβάλλειν
ΧΑΡΑΚΤΗΡΑ is used for stamping or
coining money, literally, putting the im-
press on it. So likewise Arrian, Epictet.
lib. iv. cap. 5, towards the middle, Τίνα
σχῆσι τοῦ ΧΑΡΑΚΤΗΡΑ τοῦτο τοῦ τραπεζα-
ροῦ; Τραϊανῶν. Whose impress hath this
coin? Trajan's." And presently after
he mentions τοῦ Νηρωϊανοῦ ΧΑΡΑΚ-
ΤΗΡΑ, Nero's impress." And as nothing
can be more exactly represented than
by it's impress on wax or metal, so He-
zychius and Alberti's Greek Glossary ex-
plain Χαρακτῆρ by ὁμοιωσις a similitude,
likeness, resemblance †. Hence

II. Christ is styled, Heb. i. 3, Χαρακτῆρ τῆς
ὑποστάσεως αὐτοῦ, The Impress, or express
Image of his (God's) Substance, i. e. as
St. Paul calls him, Col. i. 15, Ἐκων The
Image OF THE INVISIBLE GOD,
and of whom he says, Phil. ii. 6, that he
was ἐν μορφῇ Θεοῦ in the form of God, be-
fore he took on him the form of a Ser-
vant, being made in the likeness of Man.
As this description of the Son in Heb.
i. 3, refers to what he was before his
Incarnation (comp. under Ἀναγινωσκω),
we may reasonably expect to find some-
thing of a similar kind in the Old Tes-
tament. And so, I think, we do. But to
proceed gradually. Jehovah says to Mo-
ses, Exod. xxxiii. 23, Thou canst not see
my face; for there shall no man see me
and live. And St. John declares, ch. i.
18, No man hath seen God at any time. So
1 John iv. 12. And yet on the other
hand we are repeatedly told, in as plain
and positive words, Exod. xxiv. 9—11,
that Moses and others did see and behold
(ἑώρακον and ὤραον) God (Αὐτὸν) even the
Αὐτὸν of Israel. How is this apparent
contradiction, both sides of which how-
ever must be true, to be reconciled? Let
us look back to the case of Jacob wrest-

* Vide Grot. in locum, Cleric. in Lev. xix. 28,
& supra omnes Spencerum De Legibus Hebræo-
rum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4.

† Comp. Lev. xix. 28, and Heb. and Eng. Lexi-
con under ὄψω.

‡ See Scapula in Χαρακτῆρ, and Elmer and Wel-
stein on Heb. i. 3.

ling

ling with the *Angel* (מלאך as he is called Hos. xii. 4, or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place Peniel* (Heb. פניאל the face or presence of God): *for, says he, I have seen God* (Heb. אלהים *Aleim*) *face to face, and my life is preserved.* By seeing the *Angel* he had seen *God face to face* (פנים אל פנים). Who therefore could this *Angel* be, but the same as is called the *Face* or *Presence of God*, Exod. xxxiii. 14, 15, and מלאך פניו the *Angel of his Presence*, Isa. lxiii. 9, *who accompanied the people in the wilderness, and in whom was the Name* (i. e. the Nature) *of Jehovah*, Exod. xxiii. 21? And this *Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus farthen, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. the *Son of God under a human form*, was said to see *God*, אלהים, *face to face*. And it may be proper to add, that these appearances of the *Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al. Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God* (אלהים) *of Israel, and there was under his feet* (N. B.) *as it were, a paved work of Sapphires* stone, and as it were the body of the Heaven in its cleurness. And upon the nobles (or select ones) of the children of Israel he laid not his hand, וידיו and they beheld the Aleim. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of a *Man in Glory* on a pavement or throne shining like Sapphires. The *Man in Glory* was here plainly the *Representative of Jehovah*, and by seeing him, they saw the Aleim, even as Jacob did, by seeing the *Angel*. And this seeing of the Aleim, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a

year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8, *With him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently, and not in dark speeches*; וחסנה יחזו ימי and the similitude of Jehovah (LXX Δοξασ Κους, the Glory of the Lord) shall he behold or contemplate. What similitude could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even the *Son of God under a human form in glory*? Comp. Acts vii. 38. And least, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conception of the חסנה יחזו which St. Paul expresses by the emphatical terms *ἡ παρὰ τῆς ὑποστάσεως αὐτοῦ, the express Image, or Similitude, of his Substance; for our God is a consuming fire* (Deut. iv. 24. ix. 8. Heb. xii. 29.); *dwelling in the light which no man can approach unto, whom no man hath seen nor can see*, 1 Tim. vi. 16. After the *Word was made Flesh*, or became incarnate, in the person of *Jesus Christ*, then he himself was the *Image* (Εἰκων) of God, 2 Cor. iv. 4, *even of the invisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9, *He that hath seen ME hath seen THE FATHER*. And though, when in this state, ἡσυχὸν ἑαυτοῦ he had emptied himself, of his Glory namely, yet, once, not long before his Crucifixion, he was pleased to exhibit his *Divine Glory* to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the Sun, and his raiment became white as the Light*; and after his Resurrection and Ascension, he appeared in *Glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—16; and to his beloved disciple in vision, Rev. i. 13, 17, which see.

Χαραῖς,

Χαραξ, *αρος*, *δ*, from *χαρασσω*, which see under *Χαρασμα*.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Raphelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs, occ. Luke xix. 43. Thus also *Arrian* and *Polybius* use the word, as may be seen in *Raphelius*'s learned and excellent Note on this text, who shews from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by *περιβαλαιν χαρακα* and *περικυκλουν*, that *Historian* expresses by *περικυκλουν ολην την πολιν*, and calls the *χαραξ* by the name of *τειχος* a wall, *De Bel.* lib. v. cap. 12. § 1, 2. Comp. also *Kypke*.

Χαριζομαι, Depon. from *χαρις* a favour. This V. in the 2d aor. *εχαρισθην*, and 2d fut. *χαρισθησομαι*, signifies in the N. T. passively, in all other tenses actively.

I. To give, grant, or bestow freely, or as a favour or gift. *Rom.* viii. 32. *Luke* vii. 21, where "the original phrase *εχαρισατο το βαλειν* seems to express both in how generous, and in how kind and affectionate a manner our blessed Redeemer performed these cures." *Doddridge*. So *Acts* iii. 14. (comp. *Acts* xxv. 11, 16.) *Acts* xxvii. 14. *1 Cor.* ii. 12. *Philem.* ver. 22.

II. To give up, as a person to destruction, in order to gratify or please another. occ. *Acts* xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, *Ant.* lib. xi. cap. 6. § 6. *Ταυτα το Αμανε αξιωσαντος, δ βασιλευς και το αρθρον αυω ΧΑΡΙΖΕΤΑΙ και ΤΟΤΕ ΑΝΘΡΩΠΟΤΕ, ωσε ποιειν αυτες δ, τι βουλειαι.* *Hamam* having made this petition (namely, for the extirpation of the Jews), the king gave up to him both the money (which he had offered), and also the men, i. e. the Jews, to do with them whatever he pleased."

III. To forgive freely and of mere grace, as a debt. *Luke* vii. 42, 43.—as sins or offenses, *Eph.* iv. 32. *Col.* ii. 13. iii. 13. Comp. *2 Cor.* ii. 7, 10, and see *Wetstein* on *Luke*.

In this sense it is construed with an accusative of the thing, and a dative of the person.

Χαρις, *ιτος*, *η*, from *χαριω* to rejoice, or *χαρα* joy, or perhaps from *Heb.* *קר* to be precious.

I. Favour, acceptance, whether with God or man. *Luke* i. 30. ii. 52. *2 Cor.* vi. 1, where *Whitby* justly remarks that the Grace (*Heb.* *קר*, *Gr.* *χαρις*) of God in the S. S. when not used for the miraculous gifts of the Holy Ghost (comp. *Sense* V.) generally means His favour or kind affection to men. See *Luke* ii. 40. (comp. *Jud.* xiii. 24.) *2 Cor.* ix. 14. *Acts* iv. 33. (comp. *Acts* ii. 47.) and *Sense* IV. below. *Χαρις* also denotes acceptable, well-pleasing, *1 Pet.* ii. 19, 20, the abstract term being put for the concrete, as perhaps *τιμη* is also used, ver. 7. See *Wolffius*.

II. A favour, a kindness granted or desired. *Acts* xxv. 3. Comp. *Acts* xxiv. 27. xxv. 9, and *Kataridhmi* II.

III. A benefit. *2 Cor.* i. 15; but in this text *Kypke* renders *χαριν* by joy, which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shews that *Plutarch*, *Polybius* and *Euripides* use *χαριν* in this sense, though an unusual one, and he thinks that the various reading in *Philem.* ver. 7. (of which under *Sense* VIII.) arose from this uncommon use of the word. That in *2 Cor.* ix. 8, *χαριν* "is used to denote a temporal gift or blessing, is evident from the remaining part of the verse, and from the scope of the Apostle's argument." *Macknight*, whom see.

IV. When spoken of God or Christ, it very often particularly refers to their free and undeserved favour or kindness in the redemption and salvation of man. See *John* i. 14, 16, 17. *Acts* xiv. 3. xv. 11, 40. xx. 24, 32. *Rom.* iii. 24. v. 2, 15. vi. 14. *Eph.* ii. 8. *2 Tim.* i. 9. *Tit.* ii. 11, & al. freq.

V. It denotes the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts. *Rom.* xii. 6. *1 Cor.* i. 4, (comp. ver. 7.) *Eph.* iii. 7. *1 Pet.* iv. 10. But, though I firmly believe his blessed operations or influences on the hearts of ordinary believers in general, (comp. *Mat.* vii. 11, with *Luke* xi. 13. *Rom.* viii.

9, 13.

9. 13. Phil. ii. 13. Heb. xiii. 21.), yet that *χαρις* is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where *χαρις* may seem to have this meaning the reader may do well to consult *Whitby*, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his *Five Points*, Disc. III. at the beginning.

VI. It seems used by St. Paul, Gal. ii. 9, for the favour of the apostleship. Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VII. *A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1, τὴν χάριν τῷ Θεῷ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας means the godly or pious contribution given in the churches of Macedonia, or, to use the words of *Whitby*, the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them. Comp. ver. 4, 6, 7, 19. ch. ix. 8. I am well aware that *χαρὶν τῷ Θεῷ*, 2 Cor. viii. 1, is by many understood of the influence of the Holy Spirit on their souls; and that the Apostle's expression, *δίδως ἐν*, at ver. 16, is alleged to prove that *διδόμενῃ ἐν*, in the first verse, must signify *given to*. (See *Wolfius*.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for *διδοναὶ ἐν τῇ καρδίᾳ* is an *Hebraism* for putting into the heart, and corresponds to the Heb. בָּלֵב נָתַן, which occurs in this sense Exod. xxxi. 6. xxxv. 34, nor can I find that the phrase בָּלֵב נָתַן ever signifies *to give to*, but always *to put in or into, to set in, or the like*. But the grace of God put into churches is quite an unparalleled phrase for the influence of his Spirit on the souls of believers. For this reason, therefore, as well as others, I prefer *Whitby's* interpretation of 2 Cor. viii. 1, above given. See also *Locke* on the place.

VIII. *Thank, thanks, thankfulness, or gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. *Pearce* (whom see) *thanksgiving*; and on the former texts observe that *Arrian* uses the scriptural phrase *Χαρις τῷ Θεῷ*, *Thanks be to God*."

Epictet. lib. iv. cap. 4, p. 362, edit. Cantab. Comp. under ΕΛΕΩ I.

In *Philem. ver. 7.* twelve MSS, six of which ancient, and several printed editions, for *χαρὶν* have *χαρὰν* joy, which *Griesbach* has received into the text, and thus our Translators also appear to have read.

IX. *Recompense, return for kindness showed.* Luke vi. 32, 33, 34, where see *Elsner* and *Wolfius*, and observe with them that the correspondent word to *χαρις* in Mat. v. 46, is *μισθός*. *Elsner* and *Wetstein* cite *Dionysius Halicarn.* using *χαρις* in the same sense.

X. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22, *Τοῖς λαοῖς τῆς χάριτος*, *Those graceful words*. See *Doddridge* on the place, and comp. Ps. xlv. 2. Isa. l. 4. *Kypke* says that by *λαοὺς τῆς χάριτος* are meant, by an *Hebraism*, *χαρις* or *χαριτες τῶν λαῶν*: and that this expression may be understood either subjectively of the sweetness of the manner of speaking, as *Lucian*, *Amores*, tom. i. p. 1018, uses *λαῶν χάρις*; or objectively, as relating to the agreeableness of the things spoken, as the expression is applied by *Demosthenes*, *Philippic. i.* In both views it was no doubt applicable to the discourses of our Lord.

Col. iv. 6, *Let your speech be always ἐν χάριτι*, "i. e. with sweetness and courteousness, saith *Theodoret*, that it may be acceptable to the hearers: *ἐν αἷλις ὑψαλίωμενος ἐπὶ λαλῆσαι*, that it may render you gracious to, and favoured by, them; so *Theophylact*." *Whitby. Comp. Eccles. xxi. 16.*

XI. *Χαρὶν εὐχαρῖν τι*, *To thank, return thanks to, any one in words.* 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see *Elsner*, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only to have gratitude for any one, i. e. a grateful sense of favours received from him, to think oneself obliged to him; and so it may be understood Luke xvii. 9, where *Wetstein* shews that it is thus applied by *Xenophon*. See *Cyropæd. lib. iv. (ad fin.) p. 241*, and lib. v. p. 249, edit. *Hutchinson*, 8vo.

XII. *Χαρὶν εὐχαρῖν πρὸς τινά*, *To have, or be in, favour with any one.* ecc. Acts ii. 47.

ii. 47, where *Wetstein* cites from *Plutarch* the very similar expression, ΧΑΡΙΝ ΟΥΚ ΕΧΕΙ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

XIII. Διδόναι χάριν τινι, *To give or shew favour or kindness to any one.* Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly *Libanius*, use the same phrase. See *Wetstein* on Jam. and *Wolffius* on Pet. So Eph. iv. 29, the Apostle directs his converts that their discourse should be so edifying *ἵνα ὡς χάριν τοῖς ἀκουσιν* that it may do a kindness to, or benefit, the hearers. The correspondent Heb. phrase חן חן is used in the same view, Prov. iii. 34. xiii. 15.

XIV. Διδόναι χάριν τινι σπάρτιον τινοῦ, *To give any one favour in the sight of another*, is an *hellenistical* phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נתן חן בעיני, and denotes making him agreeable or acceptable to that other. occ. Acts vii. 10.

XV. The accusative χάριν is used for *κατὰ χάριν*, *On account of, because of*, q. d. *in favour of, gratiâ.* Luke vii. 47. Gal. iii. 19, & al. Thus it is applied also in the best Greek writers, as *Wetstein* shews on Luke vii. 47. So Rom. v. 15, *Εν χάριτι τῇ τοῦ ἐνὸς Ἀνθρώπου Ἰησοῦ Χριστοῦ*, for the favour or love which God had for that one Man Jesus Christ, for his sake, in *gratium ejus*, as the Latins say. *Raphellius* on the place shews that *Polypius* uses in like manner *τῆς τῶν ὑπατῶν χάριτι*, for the sake or love of the Consuls." Comp. Tit. iii. 7.

Χάρισμα, *aros, to*, from *καχαρισμαι* perf. of *χαρίζομαι*.

I. A free gift. Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. A favour. 2 Cor. i. 11.

III. A miraculous gift of the Holy Spirit. Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χάριτω, *w*, from *χαρις*, *ilos*, *grace*, *favour*.

Transitively, with an accusative, *To make accepted or acceptable.* So *Theodoret* ἀξίωσας, ποιοῦμεν, *hath made lovely*, or *deserving of love*; *Chrysostom*, ἐπερασεν ποιοῦμεν *hath made amiable*; ἐπιχαρίλας ποιοῦμεν καὶ ἐαυτῷ ποθεῖν, *hath made acceptable and desirable for himself.* See more in *Suicer*, *Thesaur.* on the word. occ. Eph. i. 6. Χαρίσσομαι, *μαι*, *To be*

acceptable, favoured, highly favoured. occ. Luke i. 28.

Χαρίτης, *s, d.* *Eustathius* derives it from *χαράττω* to engrave, inscribe, because we inscribe letters upon it: But may it not be rather deduced immediately from the Heb חרת to engrave, for the like reason? *Paper.* occ. 2 John ver. 12. *Dioscorides* (in *Scapuli*). Πάπυρος γνωρίζεται ὅτι πασιν, ἀπ' ἧς ὁ ΧΑΡΤΗΣ κατασκευάζεται, *The Papyrus is known to all, of which paper is made.* Comp. under Βύβλος. Hence the Latin *charta paper*; whence Eng. *chart, charter, cartel.*

Χασμα, *atos, to*, from *καχασμαι* perf. pass. Attic. of *χαίνω* to gape, which may be derived either from the V. *χάω* to gape, be open, to hold (see under *Χαίρ*), or rather from the Heb. חזק to hold, contain.

I. A gaping or wide opening of the mouth. Thus *Anacreon*, Ode ii. lin. 4, mentions the lion's ΧΑΣΜ' ὀδονῶν, literally *gaping of the teeth*, i. e. *his widely-distending jaws armed with teeth.*

II. A gulf, an hiatus, a CHASM. occ. Luke xvi. 26, where see *Elsner* and *Wetstein*.

ΧΕΙΛΟΣ, *eos, us, to*, either from the Heb. חלץ to divide or distinguish into slips, or the like, or rather from חלץ the voice.

I. *Χαίλεξ, η, τα*, *The lips* by which the voice is formed. occ. Mat. xv. 8. Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3, or 4, and contains a beautiful and philosophical allusion to the poison of the asp, which, like that of the common viper, and I believe of most, if not all, other poisonous serpents, is lodged under the upper lip, at the bottom of two hollow fangs, with which it bites, and through which it infuses it's venom. See *Owen's Nat. Hist. of Serpents*, p. 59. *Broukes's Nat. Hist.* vol. iii. p. 354, and 359, 60.

II. *Χείλος τῆς θαλάσσης*, *The lip*, i. e. *edge or shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17, for the Heb. שפת הים, literally, *the lip of the sea*; so *χειλος ποταμοῦ*, Gen. xli. 3, for Heb. שפת הירק. Yet these expressions are not mere *hebraisms*: for *Herodotus*, lib. i. cap. 180, has *ΠΑΡΑ ΧΕΙΛΟΣ ἐκατέρω ΤΟΥ ΠΟ-*

TAMOT, comp. cap. 185, and lib. ii. cap. 94; and *Achilles Tatius*, *Εν ΤΟ ΧΕΙΛΑΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ*. See *Wetstein*.

Χειμαζω, from *χειμα* the winter; or *χειμων* a storm, tempest, which see.

I. To winter, spend the winter. Thus used by *Demosthenes*, Phil. 4. *Εν τῷ Βαρβαρῷ ΧΕΙΜΑΖΟΝ*, *Wintering in the Barbarian's country*." Comp. *Παραχειμαζω*.

II. To toss with a storm or tempest. *Χειμαζμας*, pass. To be thus tossed. occ. Acts xxvii. 18. The V. is used in like manner by the best Greek writers, as by *Thucydides* and *Dio Chrysostom*, cited by *Wetstein*, whom see.

Χειμαρρῶς, s, ὁ, from *χειμα* the winter (see under *Χειμων*), and *ρῶς* a stream. A stream, brook, or torrent, properly such an one as runs only in the winter, or when swollen with rains. occ. John xviii. 1. *Homer* uses this word as an adjective, II. iv. lin. 452.—*ΧΕΙΜΑΡΡΟΙ ποταμοί*, wintry streams. So *Χειμαρρῶς*, II. xi. lin. 493,

Ω; δ' ὅποτε πλεθύν ποταμός διδρυδὲ κατ' ὄρι
ΧΕΙΜΑΡΡΟΥΣ κιντ' ὀριστην, σταζόμενος διὰς ὀμβρῶν.

As when a torrent swells with wintry rains
Pours from the mountains o'er the delug'd plains.
POPE.

Comp. II. xiii. lin. 138.

Χειμων, ανος, ὁ, from *χειμα* the winter, or immediately from the V. *χέω* to pour forth.

I. The winter, when in the eastern countries rains are poured forth upon the earth *; so it's Latin name *Hyemis* is from Gr. *ὕω* to rain. occ. Mat. xvi. 3. xxiv. 20 †. Mark xiii. 18. 2 Tim. iv. 21. John x. 22, where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5, and *Heb.* and *Eng.* Lexic. in כסל V.

II. A storm, tempest. Thus the Eng. *Storm* is from Heb. *צור* to pour, pour forth; whence also *Stream*. occ. Acts xxvii. 20. The Greek writers, particularly *Plutarch*, cited by *Wetstein*, use the word in this sense.

III. Foul, stormy weather. occ. Mat. xvi. 3, where *Wetstein* shews that *Xemophon*, *Plutarch*, and other authors, oppose *Χειμων* in the same view to *Evdia*.

* See *Harmer's Observations*, vol. i. p. 13.

† See *Harmer's Observations*, vol. i. p. 16—22.

Χεῖρ, *χεῖρος*, ἡ, but gen. poet. *χερὸς*, dat. *χερὶ*; whence dat. plur. *χερσὶ*.

I. The hand, so called either from *χάω* to take, contain, or from *χέω* or *χείω* (*Odys.* xviii. lin. 17.) to hold, contain, which are plainly from the Heb. *יָד* to take, the *י* being dropped, as it generally is in the Heb. deflections of that V. or else *χείρ* may be from *כָּרַע* to bend; for, according to it's first and most ancient signification, it seems to have denoted the whole arm (as in Mat. xii. 13.), from the shoulder to the end of the fingers; and is thus often used in *Homer*. See *Scapula*. Mat. viii. 15, & al. freq. On 1 Cor. xvi. 21. 2 Thess. iii. 17. *Philem.* ver. 19, observe that *Scapula* cites from *Hyperides* in *Poll.* *Ὅπου τῶν ἐκείνῃ ΧΕΙΡΑ δοῦναι ἀρρησθαι*, Neither is it possible to deny one's own hand," which we likewise use in English for *hand-writing*.

Εταίρους δὲ ἁγίους χεῖρας, Lifting up holy hands, 1 Tim. ii. 8. Lifting up or stretching out the hands towards heaven was a gesture of prayer common both to Believers and Heathen, who thus acknowledged the power, and implored the assistance, of their respective Gods. See 1 K. viii. 22. 2 Chron. iv. 12, 13. Ps. lxiii. 4. cxxxiv. 2. Isa. i. 15; and for the Heathen, see *Homer*, II. iii. lin. 275, 318. II. v. lin. 174. II. vi. lin. 257, 301. II. vii. lin. 130. *Virgil*, *Æn.* i. lin. 97. *Æn.* ii. lin. 153, and *Vossius* *De Theologiâ Gentili*, lib. ix. cap. 8, and comp. *Heb.* and *Eng.* Lexicon under *יד* V. 1. And on 1 Tim. ii. 8, observe that *Josephus*, *De Bel. lib.* v. cap. 9, § 4, has a similar expression where he speaks of *Abraham*, *καθὰρὰς ἀσχετὰς τὰς χεῖρας*, stretching out his pure hands, in prayer namely. Comp. under *Ὄσιος*.

II. As the hand of man is the chief organ or instrument of his † power and operations, so *χείρ* denotes power, Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. Acts iv. 30. vii. 30. xi. 21. xiii. 11.—Ministry, or ministerial action, Acts vii. 35. Comp. Acts xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.

Hence the propriety of *laying-on of hands*, 1st. In the miraculous curing of the in-

† See some ingenious observations on the wonderful powers of the human hand and arm in *Nature Displayed*, vol. i. p. 29, English edit. 12mo.

firm and sick, in token of conveying to them *ability* and *power*, see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.

2dly. In conveying the *powers* and *gifts* of the Holy Spirit, Acts iii. 17. xix. 6. 2 Tim. i. 6. Comp. Heb. vi. 2, and *Whitby* there.

3dly. In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 14, 15.

4thly. In ordaining to sacred *offices*, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9.

Χειραλωτew, *α*, from *χειραλωτος*.

To lead by the hand. occ. Acts ix. 8. xxii.

11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in *Wetstein*.

Χειραλωτος, *α*, *ο*, *η*, from *χειρ* the hand, and *αλωτος* a leader, conductor, from *αλω* to lead.

A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. *Χειραλωτew*.

Χειρογραφον, *α*, *το*, from *χειρ* a hand, and *γραφω* to write.

A hand-writing, a note of hand. It signifies "a sort of note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of *Judaism*, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the *Gentiles*; and thus it was against them," i. e. the *Gentiles*. *Doddridge*. See *Leigh* and *Stockius*, who give the same interpretation of the word. occ. Col. ii. 14, where see also *Whitby's* Note.

Χειροποιητος, *α*, *ο*, from *χειρ* a hand, and *ποιητος* made, which from *ποιω* to make. Made or performed with hands. Mark xiv. 58. Eph. ii. 11, & al. This word is used by the best Greek writers. See *Wetstein* on Mark, and *Elser* on Heb. ix. 11.

Χειροτενω, *ω*, from *χειρ* the hand, and *τενω* perf. mid. of *τενω* to extend, stretch out.

I. To extend, stretch out, or lift up the hand. Thus used by *Aristophanes*. See *Scapula*.

II. To elect or choose to an office by lifting up of hands. This is well known to be the custom in some elections among us to this day. So * at *Athens* some of the magistrates were called *Χειροτομητοι*, because they were elected by the people in this manner. Hence

III. To choose by vote or suffrage, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, To appoint or constitute to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So *Josephus*, Ant. lib. vi. cap. 4. § 2. Βασιλευς ὑπο το Θεου ΧΕΙΡΟΤΟΝΘΕΙΣ. A King appointed by God." Thus also *ibid.* cap. 13. § 9. See *Wolffus* on Acts, *Wetstein* on 2 Cor. viii. 9, *Suicer* Thesaur. in *Χειροτενω* and *Χειροτονια*, and *Campbell's* Prelim. Dissertat. p. 504, and comp. Προχειροτονω.

ΧΕΙΡΩΝ, *ονος*, *ο*, *η*, και *το*—*ον*. An adjective of the comparative degree, but defective in the positive. We may derive it either, with *Martinius*, from *χρηστω* want, or rather perhaps from the Heb. כָּרַע to bow, or bend down in token of inferiority or submission, as 2 K. i. 13. Esth. iii. 2, 5. 2 Chron. vii. 3.

I. Inferiour in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferiour in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. Mark v. 26. 1 Tim. v. 8.

III. Worse, more grievous, severer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΤΙΜ, *α*. Undeclined. Heb.

Cherubim, or, with an English termination, *Cherubs*, Heb. כְּרֻבִים and כְּרֻבִים. occ. Heb. ix. 5, Ἐπεραν δε αὐτης Χερουβιμ δοξης κατασκευαστὸν τὸ ἱλαστηριον—And over it (namely, the ark of the covenant) the Cherubim of Glory overshadowing the Mercy-seat, that is, with their wings; comp. under *Κατασκευαζω*. Moses was commanded, Exod. xxv. 18. 19, Thou shalt make two Cherubs; of † beaten gold shalt thou make them, at the

* See Archbp. *Potter's* Antiquities of Greece, book i. chap. 11.

† That is, of sheet-gold covering two images of olive wood, as 1 K. vi. 23. 1 Chron. iii. 20. See the

the two ends of the Mercy-seat. And thou shalt make one Cherub at the one end, and the other Cherub at the other end: מן חכפרה, out of the Mercy-seat (Marg. Eug. Transl. of the matter of the Mercy-seat) shall ye make the Cherubs at the two ends thereof. All which was accordingly performed, Ex. xxxvii. 7, 8. And these Cherubs were with the ark placed in the Holy of Holies of the Tabernacle. Exod. xxvi. 33, 34. xl. 20, as those made by Solomon were afterwards in the Holy of Holies of the Temple, 1 K. vi. 23, 27.

We may observe that in Exodus Jehovah speaks to Moses of the Cherubs as of figures well known; and no wonder, since they had always been among Believers in the Holy Tabernacle from the beginning, (see Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the Prophet Ezekiel, ch. i. 5, Out of the midst thereof (i. e. of the fire, unfolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; רמות אורח להמא, they had the resemblance or likeness (comp. רמות ver. 13.) of a man, i. e. in the erect posture and shape of their body*.

Ver. 6, And there were four faces to one (רמות or similitude), and four wings to one, להמא to them. So there were at least two compound figures. Ver. 10, And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew, ch. x. 1—20, that these were Cherubs.

Ver. 21, Four faces, להמא, to one (Cherub), and four wings to one. This text also proves that the Prophet saw more Cherubs than one, and that each had four faces

and four wings. And we may be certain that the Cherubs placed in the Holy of Holies were of the form described by Ezekiel, because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had faces and wings, and because Ezekiel knew what he saw to be Cherubs, and because there were no four-faced Cherubs any where else but in the Holy of Holies; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 K. vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the Cherubs on the curtains and veil of the Tabernacle, and on the walls, doors, and veil of the Temple, had only two faces, namely, those of a lion and of a man.

That the Cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians: But the question is, Of what they were emblematical? To which I answer in a word; Those in the Holy of Holies were emblematical of the Ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person, which union was signified by the union of the faces of the lion and of the man in the Cherubic exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. The Cherubs in the Holy of Holies were certainly intended to represent some Beings in Heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of Heaven, even of that heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these Cherubs represented either the Ever-blessed Trinity, with the Man taken into the Essence, or created spiritual Angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of Angels; because (not now to insist on other particulars of the Cherubic form) no tolerable reason can be assigned why Angels should be exhibited with four faces each.

2dly. Because the Cherubs in the Holy of Holies of the Tabernacle were, by Jehovah's order, made out of the matter of the Mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 8. Now the Mercy-seat, made of

the learned Bate's Enquiry into the Similitudes, loc. page 98, 190, and his Critica Hebræa under קרוב and כרוב.

* Comp. Pitting. on Rev. iv. 6, 7. p. 181. 9d edit.

of gold, and crowned, was an emblem of the Divinity of Christ (see Rom. iii. 25, and ἱεραγίων above): The Cherubs, therefore, represented not the Angelic but the Divine Nature.

3dly. That the Cherubic Animals did not represent Angels is clearly evident from Rev. v. 11. vii. 11, in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the Cherubs on the Great Day of Atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot in any sense be referred to created Angels, but must be referred to Jehovah only; because,

5thly. The High Priest's entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven to appear in the presence OF GOD for us, Heb. ix. 7, 12. 24. And

6thly, and lastly, When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places, * FAR ABOVE (ΥΠΕΡΑΝΩ) all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21.), Angels, and Authorities, and Powers being made subject unto him. (1 Pet. iii. 22.)

And these arguments may suffice to shew, in general, of whom the Cherubs in the Holy of Holies were representative; for, to go through every particular in the Cherubic exhibition, which the † Jews truly confess to be the foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service, would require a volume. For fur-

* When the High-Priest entered into the Holy of Holies, and sprinkled the sacrificial blood on and before the Mercy-seat, he was below or under the Cherubs; and therefore if the Cherubs were emblematical of Angels, he could not represent Christ ascended into heaven, far above all Angels, as St. Paul, however, assures us he did. See Bate's Enquiry into the Similitudes, page 104, &c.

† "Quemadmodum etiam Hebraei ipsi fatentur—quid fundamentum, radix, cor & metalla totius Tabernaculi atque adeo totius cultus Levitici fuerit Arcam Propitiatorio & Cherubinis (ut Cosri scribit, Par. ii. Sect. 28, & ibi R. Jehudah Musculus), & ad eam referebantur & respiciebant." Buxtorf, Hist. Arcæ Federis, pag. 151.

ther satisfaction on this highly interesting subject, for proving the propriety of the three animal emblems (as representative, at first hand, of the chief Agents in the material, and thence of those in the spiritual world), forshewing the Heathen imitations of these divinely instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lexicon, under כרוב, and to the authors there cited, especially to an excellent Treatise of the reverend and learned Julius Bate, entitled † *An Enquiry into the occasional and standing Similitudes of the Lord God, &c.* The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute Χερουιμ for the Heb. כרובים or כרבים, and frequent use that word (like St. Paul) as a Neut. Plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8, but sometimes as a Masc. see Exod. xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shews that those Translators considered each Cherub in the Holy of Holies as a compound figure, they sometimes, when those Cherubs are spoken of, apply the Plur. word Χερουιμ for the Heb. Sing. כרוב, joining it with an article and adjective singular, as 1 K. vi. 24, 25, 26. 2 Chron. iii. 11.

XEQ, XETQ, or XTQ, from the Heb. מק to tend or cause to tend, as waters. Gen. i. 9.

To pour, pour forth. These verbs are inserted on account of their derivatives.

Xqz, ας, η.

A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χηρος, and is so applied, Luke iv. 26, Γυναίκα χηρὰν a widowed or widow woman; in Homer likewise we have ΧΗΡΑΙ ΤΕ ἸΤΤΑΙΚΕΣ, Il. ii. lin. 299. Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 K. vii. 14. Χηρος signifies not only a widower, but also, according to Hesychius, a bachelor, a man who never was married: so it seems very rationally de-

† Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ducible from the Heb. עֵץ יָבֵשׁ, fem. יִבְשָׁה, barren, sterile, unfruitful, q. d. a mere stock or stem without branches, a dry tree. Comp. Isa. lvi. 3. * Scapula accordingly cites from a Greek epigram ἄρμυι ΧΗΡΟΙ, widowed groves, i. e. deprived of their trees, and ΧΗΡΑ δανδρα trees stripped, of their leaves, namely. So Horace, lib. ii. ode 9. lin. 8,

foliis viduantur orni.

XΘΕΣ. An Adv. of time.

I. Yesterday, perhaps from a corruption of the Heb. קָטַע to cut off; so the Heb. הִמָּחַ, to which this word usually answers in the LXX, is a compound of חָתַם to finish, and הֵמָּחַ to cut off, because yesterday, or the day immediately past, is finished and cut off, as it were, from this day. See Heb. and Eng. Lexicon in הִמָּחַ. occ. John iv. 52. Acts vii. 28.

II. It denotes time past, Formerly. occ. Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense.

Χίλιαρχος, ο, ὁ, from χίλιοι a thousand, and ἀρχος a commander, which from ἀρχω to command.

A military officer who commanded a thousand men, and, when spoken of the Romans, a military Tribune, of whom there were six to each Legion. Mark vi. 21. Acts xxi. 31, 32, &c. Comp. Ασέων, and see Markland on Acts xxi. 31, in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a Roman military Tribune.

Χίλιας, ἀδός, ἡ, from χίλιοι.

A thousand. Luke xiv. 31. & al.

ΧΙΛΙΟΙ, αι, α.

A thousand. 2 Pet. iii. 8, & al. freq. May it not be derived from the Heb. לָבֵן denoting completion, as being the cube of ten, or being formed by multiplying ten twice into itself? So the Latin mille a thousand may be from Heb. מָלַא to fill. On 2 Pet. iii. 8, Wetstein and Kypke cite from Plutarch Consol. ad Apoll. tom. ii. p. 111, "The longer or shorter term of human life have no difference with respect to eternity; τὰ γὰρ ΧΙΛΙΑ καὶ τὰ μυρία (κατὰ Σιμωνίδη) Εἴη, εἰς μὴ τις εἰς"

* Heb. and Eng. Lexic.

αἰῶνες, μᾶλλον δὲ μορῖον τι βραχυταίνου εἰς μὴς, for a thousand or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

XITΩΝ, ὤνος, ὁ, from the Heb. יָתַן; whence the N. יָתַן a coat, a close garment, which the LXX generally render by χιτών. The Arabic V. יָתַן signifies to stick closely.

I. Properly, A vest, an inner garment. Mat. v. 40. Luke vi. 29, & al.

II. Χιτῶνες, ὡν, Garments, clothes in general. Mark xiv. 63. where it is equivalent to ἱμάτια in Mat. xxvi. 65.

Χιάν, ὄνος, ὁ, from χέω or χέω to pour, (see Homer, Il. xii. lin. 278, &c.) or perhaps from Heb. חָנַן to repress, restrain, as denoting rain partly congealed. Snow. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14.

ΧΛΑΜΤΣ, ὤδος, ἡ. The Greek Lexicons and Grammarians derive it from χλαῖνω (which see under Χλιαρός) to make warm: But we may, with Thomassinus, much better deduce it from Heb. עָלָה a cloak, a loose garment, from the V. עָלָה to wrap up. A cloak, a robe, a loose garment. It denotes both a soldier's cloak, and a general's or great man's robe. occ. Mat. xxvii. 28, 31.

On Mat. xxvii. 28, see Philo in Wetstein, Echarde's Eccles. Hist. vol. i. p. 248, 9, and Justin's Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.

ΧΛΕΤΑΖΩ, from Heb. סָלַח to mock, deride, scoff, and as a N. סָלַח a derision, to which the N. χλευασμός answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8.

To mock, scoff, deride, properly in words, as Rappheli on Acts ii. shews it is used by Polybius and Herodian. See also Wetstein. occ. Acts ii. 13. xvii. 32.

Χλιαρός, α, ον, from χλαῖνω to warm, make warm, which from Heb. עָלָה to roast, fry.

Warm, lukewarm. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of warm water on the stomach. See Daubuz on the place.

Χλωρός, α, ον, contracted from χλωρεῖς the same, which from χλωα or χλωη the green herb, or grass, and this may be a compound derivative from the Heb. לָבֵן, and אֵלֶּם fresh, green, to which latter word

word *χλωρός* answers several times in the LXX.

- I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4.
- II. *Pale*, of a pale or *sallow hue, like the grass when burnt up in the hot southern countries. occ. Rev. vi. 8. So *Sappho*, in the famous ode where she describes herself as fainting,

ΧΑΛΩΡΕΤΕΡΑ δὲ ΠΟΙΙΑΣ

ΕΡΑΣΜ.

Than the grass I paler am.

A circumstance which *Philips* has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24) it by no means corresponds to the almost perpetual verdure of England.

Χαίρος, η, ο, from *χαός* earth, dust, which see.

Earthy, made of earth or dust. occ. 1 Cor. xv. 47, 48, 49. Ver. 47, *The first man* (is) *ἐκ γῆς χαίριος*; the two former words referring, in general, to the *אדמה* or ground, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7, and see *Wolfius*.

Χαίριξ, ινος, δ, from *χαω*, *χαω* to receive, hold, (see under *Χαίρ*), or rather from *χαίρω* to gape, or immediately from Heb. *חזק* to hold, contain. Comp. under *Χαίρω*.

A Grecian measure of capacity for things dry, a *chœnix*, which is by some reckoned equal to about a pint and a half English corn-measure. occ. Rev. vi. 6. "Where *Grotius* and others have observed that a *chœnix* of corn was a man's daily allowance, as a † penny was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. *Newton's* Dissertations on the Prophecies, vol. iii. p. 57. See also *Danbuz*, *Welstein*, and *Doddridge* on the text. But comp. *Vitrings*.

* *Laertius* relates that *Diongenes* the Cynic being asked, *Διὰ τί το χωρίον ΧΑΙΡΟΝ ἔστι;* Why gold looked pale? answered, Because it had so many people lying in wait for it." See more in *Welstein* on Rev.

† Comp. *Διμήτριον*, and Mat. xx. 2, 9, 10.

XOIPOΣ, σ, δ. The most probable derivation seems to be that assigned by *Martinius* in his *Cadmus Græco-Phœnix*, from *χωρῆ* to plough; for this animal is very remarkable for ploughing or routing up the ground with his snout.

- I. A hog, and in the plur. swine, q. sown, formed from *σω*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30, & al.
- II. It denotes men of a swinish disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *Υς*. occ. Mat. vii. 6.

Χολαω, ω.

Governing a dative, *To be angry with, violently angry or incensed at*. occ. John vii. 23. It is a derivative from *χολή* the bile. Thus *Horace*, lib. i. ode 13, lin. 4, describing jealous anger or resentment;

Fervens diffidit bile tumet jecur,

My burning liver swells with angry bile:

And *Juvenal*, Sat. i. lin. 45,

Quid referam quantâ siccum jecur ardeat irâ?

Why tell with how much rage my liver burns?

Following herein, says the Note in the *Delphin Horace*, *Archilochus*, *XOAHN* *οὐ* *ἔχεις ἐφ' ἥπατι*, You have no bile or gall in your liver," i. e. you cannot be angry. So *Homer*, Il. ii. lin. 241,

Ἀλλὰ μάλα' οὐκ Ἀχιλλεὺς ΧΟΛΩΣ ἔσται
Achilles bears no gall within his breast.

And, on the contrary, *Scapula* cites from *Athenæus*, *Κινεῖται γὰρ εὐθύς μοι ΧΟΛΗ*. My bile or gall was immediately moved." Everyone almost knows that the passions have a very great effect on the body. "† *Anger* constricts the bilious vessels in particular, causes too great an evacuation of the bile, and produces strictures in the stomach and duodenum; whence the bilious humours are amassed and corrupted, laying a foundation for vomiting, bilious fevers, and cardialgia." And there want not instances of persons who, in consequence of a violent fit of anger, have presently fallen into the jaundice.

† *New and Complete Dictionary of Arts in the article PASSIONS.*

XOAH, $\chi\varsigma$, η , perhaps from the Heb. חָפַץ to parch, fry. Comp. the passages from *Horace* and *Juvenal* cited under $\chi\omicron\lambda\omega$. *Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13, but in the *hellenistical language* it seems a general term for *anything extremely bitter*. So the LXX apply it for the Heb. לֵעָנָה wormwood, Prov. v. 4. Lam. iii. 15; for מְרִירָה the bitter poison of asps, Job xx. 14; and frequently for שָׁמַר deadly, bitter poison. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. Applied figuratively, Acts viii. 23. Comp. Πικρία I.

From $\chi\omicron\lambda\eta$ are ultimately derived the Eng. *cholera*, *choleric*, and perhaps *gall*.

XOOS, $\chi\upsilon\varsigma$; $\chi\omicron\upsilon\varsigma$, $\chi\upsilon$; &c. δ , from $\chi\epsilon\omega$ to pour forth, particularly earth, and thus heap it up. See *Scapula*.

I. Earth poured forth, and so heaped up, as in making ramparts, tombs, or the like, Terra egesta.

II. Earth, or dust, cast upon the head in token of grief or mourning. occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from *Homer*. Thus of *Priam* bewailing his son *Hector*, II. xxiv. lin. 164.

— $\Delta\mu\phi\iota\ \delta\epsilon\ \sigma\theta\alpha\lambda\lambda\eta$
KOPPOS $\epsilon\pi\alpha\ \kappa\epsilon\phi\alpha\lambda\eta\ \tau\epsilon\ \kappa\alpha\iota\ \nu\epsilon\chi\eta\tau\iota\ \tau\omicron\upsilon\sigma\ \gamma\eta\rho\iota\sigma\tau\epsilon\varsigma$,
 $\tau\eta\ \tau\alpha\ \kappa\upsilon\lambda\iota\delta\omicron\mu\epsilon\tau\omicron\varsigma\ \kappa\alpha\tau\epsilon\sigma\mu\epsilon\tau\alpha\tau\epsilon\ \chi\eta\rho\omicron\upsilon\iota\ \iota\eta\sigma\tau\iota$.

— With frantic hands he spread
 "Of dirt abundance" o'er his neck and head.
 Pope.

So *Lucian* mentions sprinkling dust upon the head as a mourning ceremony among the Greeks in his time, $\text{Καὶ ΚΟΝΙΕ ἐπὶ τῇ κεφαλῇ πασσεύει$. De Luct. tom. ii. p. 431. Comp. under $\Sigma\tau\omicron\delta\omicron\varsigma$ and $\Phi\alpha\upsilon\lambda\omicron\varsigma$.

III. Dust or dirt sticking to the feet of travellers. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb. מָלַח filth adhering to the flesh. See Heb. and Eng. Lexicon in מָלַח II.

$\chi\omicron\phi\eta\gamma\omega$, ω , from $\chi\omicron\phi\eta\gamma\omicron\varsigma$ the leader of the ancient chorus, also he who supplied the chorus, at his own expense, with ornaments and all other necessities, from $\chi\omicron$ -

• "A show'r of ashes." Pope.

$\phi\omicron\varsigma$ the chorus, and $\alpha\iota\omega$ or $\eta\varsigma\mu\alpha\iota$ to lead. See *Scapula's Lexic.* *Xenophon*, Memor. Socrat. lib. iii. cap. 4. § 3, with *Simpson's Note*, and *Wetstein* on 2 Cor. ix. 10.

I. To lead the chorus.

II. To supply the chorus with the ornaments, &c. necessary for their sacred dances. Hence

III. In general, To supply, or furnish. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see *Scapula* and *Wetstein*); and frequently in the apocryphal books, see *Ecclus.* i. 10, 25. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N. $\chi\alpha\phi\eta\gamma\omicron\varsigma$ signifies in general a supplier, or furnisher, as when *Josephus*, De Bel. lib. ii. cap. 8. § 5, calls God **XOPHTON** $\tau\phi\omicron\phi\eta\gamma\omicron\varsigma$, the Supplier or Bestower of food."

XOPOΣ, σ , δ , plainly from the Heb. כּוֹר , which in the reduplicate form, כּוֹכַר , is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.

A dance, also frequently in the profane writers, a company of dancers. occ. Luke xv. 25.

$\chi\omicron\phi\tau\alpha\zeta\omega$, from $\chi\omicron\phi\tau\omicron\varsigma$ grass.

I. Properly, To feed, fill, or satiate with grass, as cattle. Thus sometimes used in the profane writers.

II. To feed, to fill or satisfy with food, as men. Mat. xv. 33. Mark viii. 4. $\chi\omicron\phi\tau\alpha\zeta\omicron\mu\alpha\iota$, PASS. To be thus fed, satisfied, or filled. Mat. xiv. 20. xv. 37. Luke xvi. 21, & al. The Greek writers apply the V. in like manner. Thus *Arrian*, *Epictet.* lib. i. cap. 9. p. 102. "Ὅτε ΧΟΨΤΑΣΘΗΤΕ σημερον, καθησθε κλειστωλς περι της αυριον, ποθεν φαλγρε; When ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food?" See other instances in *Wetstein* on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. To fill or satisfy with spiritual blessings. Mat. v. 6. Luke vi. 21.

$\chi\omicron\phi\tau\alpha\sigma\mu\alpha$, $\sigma\tau\omicron\varsigma$, $\tau\omicron$, from $\mu\epsilon\chi\omicron\phi\tau\alpha\sigma\mu\alpha\iota$ perf. PASS. of $\chi\omicron\phi\tau\alpha\zeta\omega$.

I. Properly, Food or provender, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15, & al.

II. Food, sustenance, for men. occ. Acts vii. 11.

XOΠTOΣ, σ , δ , The learned *Damm*, Lexic. col. 1209, derives it from the V. $\chi\alpha\pi\omega$ or $\mu\epsilon\tau\omega$ to cut off, crop, (which see); but it may

may be from the Heb. N. *רִצְיָא* a *tubular plant*, a *leek*, also *grass* or *herbage* in general, from their *tubular structure*.

- I. *The grass or herbage of the field in general.* Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. On Mat. vi. 30, *Wetstein* remarks that the Hebrews divide all kinds of vegetables into *ξύ trees*, and *ῥῡν herbs*; the former of which the *Hellenists* call *ξύλον*, the latter *χορτός*, under which they comprehend *grass*, *corn*, and *flowers*. In Mat. vi. 30, and Luke xii. 28, *χορτός* is certainly designed to include the *lilies of the field*, of which our Saviour just had been speaking; and *Harmer*, *Observations*, vol. i. p. 264, &c. which see, has shewn, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their *bagnios*. In 1 Cor. iii. 12, *χορτός* is applied figuratively to *persons*. Comp. under *ξύλον* I. and *Πύρ* V.

- II. *The stalk or blade of corn*, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.

In the LXX, *χορτός* often answers to the Heb. *רִצְיָא* *grass*, *herbage*.

Χας, ε, δ. See *Χοός*.

Χρᾶω, ω, perhaps from *χείρ* the *hand*, q. *χειρᾶω*.

- I. *To lend*, furnish as a loan, q. d. *to put into another's hands*, for his use. occ. Luke xi. 5.

- II. *Χρᾶσμαι*, ωμαι, Mid. *To borrow*, receive for use. *Scapula* cites *Plutarch* using it in this sense.

- III. *Χρᾶσμαι*, ωμαι, Mid. with a dative, *To use*, make use of, q. d. *to handle*. Acts xxvii. 17. 1 Cor. vii. 31, & al.

- IV. *Χρᾶσμαι*, ωμαι, Mid. with a dative, *To use*, treat, behave towards. We sometimes say *to handle* in this sense. occ. Acts xxvii. 3, where *Raphelius* cites from *Xenophon* *ΧΡΗΣΘΑΙ καλῶς φίλοις*, *to use his friends well*; and from *Polybius*, *Τὰς παρῶς καὶ ΦΙΛΑΝΘΡΩΠΙΩΣ τῷ πλεῖστοις ΧΡΩΜΕΝΟΥΣ*, *Using or treating the common people with mildness and humanity*. So *Wetstein* (whom see) from *Plutarch*, *Πασι—ΦΙΛΑΝΘΡΩΠΙΩΣ ΧΡΗΣΑΜΕΝΟΣ*. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.

From the above cited instances we may

observe, that *χρᾶσμαι* is applied in this sense with other adverbs besides *φιλανθρωπῶς*; and from the passages quoted by *Wetstein* on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus *Demoisthenes* has *ΧΡΗΣΘΑΙ τινὶ ΤΒΡΙΣΤΙΚΩΣ* *to use one insolently*, and *Plutarch* *ΤΒΡΙΣΤΙΚΩΣ καὶ ΤΠΕΡΦΑΝΩΣ τῷ Αντῦν ΚΕΧΡΗΜΕΝΟΣ*, *Having used Antyus insolently and proudly*. So 2 Cor. xiii. 10.—*μη αποτομῶς χρῆσθωμαι*, *I may not use (you) severely*; *οὐκ* being understood.

Χρεῖα, ας, ἡ, from *χρᾶσμαι* *to use*, or from the Heb. *חָרַץ* *to occur*, *befall*, *happen*.

- I. *Occasion*, use, need, necessity. Acts xx. 34. Phil. ii. 25. Rom. xii. 13; where three ancient Greek MSS for *χρεῖας* have *μνείας*, which reading was favoured by some ancient Latin copies, and is embraced by *Mill*, whom see on the place, and in *Proleg.* p. xvii. of his own edition, and who explains *ταῖς μνείαις τῶν ἀσίων* by the *merciful or charitable remembrance of absent or distant Christians*. But *Michaelis*, whom see, *Introduct.* to N. T. vol. ii. p. 112, edit. *Marsh*, says, *μνείας* is evidently a fault of the 2d or 3d century. *Τὰ πρὸς τὴν χρεῖαν*, *Things necessary, necessities*. Acts xxviii. 10.

This word in the N. T. occurs for the most frequently in the phrase *χρεῖαν ἔχειν*, *to have occasion*, need, or necessity. See Mat. iii. 14. vi. 8. Mark ii. 25. 1 John iii. 17.

Luke x. 42, 'Εὗρος δὲ ἐστὶ χρεῖα: "This," says *Doddridge*, is one of the gravest and most important apothegms that ever was uttered; and one can scarce pardon the *frigid impertinence of Theophylact* and *Basil*, who explain it as if he had said, *One dish of meat is enough*. And yet I cannot help thinking that those *Greek expositors* were, in this instance, better critics than the *English* divine, whose judgement seems to have been warped by an early and long use of our common translation. But to the point. 'Εὗρος is plainly opposed to the immediately preceding *πολλὰ*, and what can this word mean but *many things* *lovely*? about which *Martha's πολλὰ διακονία*, ver. 40, had been employed? 'Εὗρος therefore should mean *one thing*, or *dish*, *to eat of*. Again, the words 'Εὗρος δὲ ἐστὶ χρεῖα are followed by

by *Μαρια ΔΕ*—*BUT* (not *and*, as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a different subject. See also *Wetstein* and *Bp. Pearce*.

Eph. iv. 29, St. Paul directs his converts to use such discourse as is good *προς οικοδομην της χριστας* for the occasional edification, that is, says *Theophylact*, *ὅπερ οικοδομει τον πλησιον, ανακαινον εν τη προκαταρτη χρεισι*, which edifices one's neighbour, being necessary for the occasion offered." But observe that five Greek MSS., four of which ancient, for *χριστας* read *πιστως*, and so the *Vulg. fidei fath.* See *Wetstein* Var. Lect. and *Griesbach*, who marks *πιστως* as perhaps the preferable reading.

II. *A necessary business or affair.* *Acts vi. 3.* The Greek writers use it in the same view. See *Wetstein* and *Kypke*, who cite from *Josephus*, —ΕΠΕΣΤΗΣΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ.

Χρεωφιλεις, *υ, δ*, from *χρεως*, Attic for *χρεος* a loan, a debt (which from *χραω* to lend), and *οφειλεις* a debtor.

A debtor. occ. *Luke vii. 41. xvi. 5.* This is a good Greek word, used by *Dionysius Halicarn.* and *Plutarch.* See *Wetstein* on *Luke vii. 41.*

Χρη. An impersonal V. used by apocope for *χρησι*, 3 pers. sing. of obsolete *χρημι*, (whence also imperf. *χρην* and *εχρην*, 1 fut. *χρησει*, infin. *χρησαι*) which from *χρηια* need, occasion.

I. *There is need or occasion.* *Opus est.* Thus frequently used in the profane writers.

II. *It behoveth or becometh.* occ. *Jam. iii. 10.* *Χρηζω*, for *χρηζω*, used in *Homer*, *Il. xi. lin. 634.* *Odys. xvii. lin. 558*, & al. from *χρηια* need, necessity.

Governing a genitive, *To have need of*, *to need*, *pant.* *Mut. vi. 32.* *Rom. xvi. 2*, & al.

Χρημα, *ατος*, *το*, from *κεχρημαι* perf. of *χρασμαι* to use.

In general, *Something useful*, or *capable of being used.*

I. Plur. *Riches, wealth.* occ. *Mark x. 23*, *24.* *Luke xviii. 24.*

II. Sing. and Plur. *Money.* occ. *Acts iv. 37. viii. 18*, *20. xxiv. 26.* *Herodotus*, *lib. iii. cap. 38*, cited by *Wetstein* on *Acts iv*, uses the N. sing. in the same sense.

Χρηματιζω, from *χρημα* an affair, business, from *χρασμαι* to use.

I. *To have business, an affair, or dealings, to manage a business, or the like.* Thus sometimes applied in the Greek writers.

II. *Χρηματιζω*, *To be called or named.* occ. *Acts xi. 26.* *Rom. vii. 3.* *Scapula* remarks that this signification arose from the former; since names were imposed on men from their business or office. It is certain that we have a great number of such surnames in *England*, as *Smith*, *Taylor*, *Tanner*, *Butcher*, *Carpenter*, *Clark*, *Bishop*, *Prince*, *King*, &c. &c. *Wetstein* on *Rom. vii. 3*, has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called.* But *Doddridge* thinks that *χρηματισας* in *Acts xi. 26*, denotes *to be named by divine appointment or direction.* I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under *Sense IV.*

III. *To speak to, converse or treat with* another about some business. Thus applied by the Greek writers, but not in the N. T.

IV. *To utter oracles, give divine directions or information.* occ. *Heb. xii. 25.* *Josephus* and *Diodorus Siculus* apply the V. active in the like view. See *Wetstein* on *Mat. xii. 12.*

Χρηματιζομαι, Of persons, *To be directed, informed, or warned by a divine oracle, to be directed or warned by God.* occ. *Mat. ii. 12, 22.* *Acts x. 22.* *Heb. viii. 5. xi. 7.* So *Kypke* on *Mat. ii. 12*, cites from *Josephus*, *Ant. lib. iii. [cap. 8. § 8. edit. Hudson]* *Moses ΕΧΡΗΜΑΤΙΖΕΤΟ περι ων εδειτο παρα το Θεο*, was instructed by God in what he desired."—Of things, *To be revealed by a divine oracle.* occ. *Luke ii. 26.* On *Mat. ii. 12*, *Kypke* cites *Josephus*, *Ant. lib. xi. cap. 8. [§ 4. edit. Hudson]* calling an oracular dream of *Jaddus* the High Priest's *το ΧΡΗΜΑΤΙΣΘΕΝ*, what was divinely communicated to him." This last application of the word may be accounted for from the third sense above given, as importing God's dealing or speaking with man; or else the V. in this view may be rather

rather deduced from *κρημαίνω* perf. pass. of *κρᾶω* or *χρᾶω*, which is used in the best writers for uttering a divine oracle, and this may be very naturally derived from *ἵππ* or *ἔνπ* to meet; God, on these occasions, meeting, as it were, with man. Comp. Exod. xxv. 22. Num. xxiii. 3, 15, & αλ.

Χρηματισμός, *ος*, *ὁ*, *ἡ*, from *κρηματίζω* perf. pass. of *κρηματίζω*.
A divine answer or oracle. occ. Rom. xi. 4.

Χρησιμος, *ος*, *ὁ*, *ἡ*, και *το*—ον, from *χρησις*, which see.

Useful, profitable. occ. 2 Tim. ii. 14.

Χρησις, *ις*, att. *ως*, *ἡ*, from *κρησσαι* 2 pers. perf. of *χρᾶσμαι*.

Use, manner of using. occ. Rom. i. 26, 27.

So Lucian, *Amores*, tom. i. p. 1043.

Ἐπιδειξω παιδικῆς *ΧΡΗΣΕΩΣ* πολλῶν τῶν *ΓΥΝΑΙΚΕΙΑΝ* ἀμεινω. The V. *χρᾶσμαι* also is applied in like manner by the Greek writers. Thus *Diogenes Laert.* says that *Zeno*, the founder of the Stoics, taught the community of women, *ὡς τὸν ἐνυλlochία τῇ ἐντυχιστῇ* *ΧΡΗΣΘΑΙ*. See other instances in *Rupheli* and *Wetstein*.

Χρησάνωμαι, from *χρησος*.
To be kind, obliging, willing to help or assist. occ. 1 Cor. xiii. 4.

Χρησολογία, *ας*, *ἡ*, from *χρησος* kind, obliging, and *λογος* a word, speech.

Fair speaking, fair or fine words or speeches. occ. Rom. xvi. 18. The Greek writers use *χρησά λειψ* and *χρησὶ λογος* in the same view. See *Wetstein*.

Χρησος, *η*, *ον*, from *χρᾶσμαι* to use.

I. Useful, profitable. Thus sometimes applied in the profane writers.

II. Of manners or morals, Good, as opposed to bad. occ. 1 Cor. xv. 33, *ἐβριμουν ἡβη* *ΧΡΗΣΘ'* *ὁμιλίας* *κακῆς*, which is a citation from the Greek Poet *Menander*. See his *Fragmenta*, edit. *Cleric.* p. 71. *Χρησὸν ἦθος* and *Χρησά ἡβη* are usual phrases in the Greek writers, as may be seen in *Wetstein*.

III. Good, kind, obliging, gracious. occ. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. Hence *Χρησὸν*, *το*, neut. used as a substantive, Goodness, kindness. occ. Rom. ii. 4.

IV. Of a yoke, Gentle, easy. occ. Mat. xi. 30, where see *Wolffius*.

Χρηστέρος, *α*, *ον*. Comparat. of *χρησος*.
Better, preferable. occ. Luke v. 39, where *Kypke* cites *Plutarch Sympos.* tom. ii. p. 701, D. applying the superlative *ΧΡΗΣΤΟΤΑΤΟΝ* to wine, which is presently after called *βαλτις* *the best*.

Χρηστότης, *της*, *ἡ*, from *χρηστος*.

I. Goodness, kindness, benignity, gentleness. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22, where see *Blacknight*.

II. What is good. occ. Rom. iii. 12. This seems an hellenistical sense of the word. The LXX, according to both the Vatican and Alexandrian copies, use the same phrase *ποιῶν χρηστοτητα* for the Heb. *עוֹשֵׂה טוֹב*, doing good, Ps. xiv. 3.

Χρίσμα, *ατος*, *το*, from *κρησισμαι* perf. pass. of *κρᾶω*.

An anointing, unction. occ. 1 John ii. 20,

27, twice; where it is spoken spiritually of the gifts of the Holy Ghost. Comp.

2 Cor. i. 21.

Hence Eng. *Chrism*.

Χριστιανός, *ος*, *ὁ*, *ἡ*, from *Χριστός* Christ.

A Christian, a follower of Christ.

This word is formed not after the Greek but the Latin manner, as *Pompeiani*, *Cassiani*, *Galbini*, *Othoniani*, *Ἡρωδιανοί*, &c. thus respectively denominated from being attached to *Pompey*, *Cassius*, *Galba*, *Otho*, or *Herod*. See *Wetstein* on Mat. xxii. 16. And it should seem that the name *Χριστιανοί* (like those of *Ναζαρηνοί* and *Ταλλιζαί*) was given to the Disciples of our Lord in reproach or contempt, as foolishly adhering to one Christ, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *Χριστιανοί* namely, at *Antioch* in Syria, Acts xi. 26, the inhabitants of which city are observed by *Zosimus*, *Procopius*, and *Zonarus* (cited by *Wetstein*) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the Disciples to themselves, much less, as some have imagined, that it was imposed on them by divine authority (comp. under *Κρηματίζω* II.); in either of which cases surely we should have frequently met with it in the subsequent History of the Acts, and in the Apostolic Epistles; all of which were written some years after St. Paul's preaching at *Antioch*, Acts xi. 26; where see

whereas it is found but in two more passages of the N. T. in one of which, Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16, the Apostle mentions Believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. cap. 44, where he is speaking of the Christians persecuted by Nero, are remarkable: —“VULGUS Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator Pontius Pilate.” See Wetstein on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριστός, *s, ð*, from χρίσθαι 3 pers. perf. pass. of χρίω to anoint.

I. *Anointed. Hence used as a title of Jesus, The Anointed, The Christ.* It is of the same import as the Heb. מָשִׁיחַ, to which it frequently answers in the LXX. So St. John expressly informs us, John i. 42, that Μεσσίας, being interpreted, is ð Χριστός. Comp. John iv. 25. and see under Μεσσίας, and Campbell's Prelim. Dissertat. p. 165, &c.

II. It denotes the Christian church, or that society of which Christ is the head. 1 Cor. xii. 12. So Theodoret on the place, Χριστὸν ἑνταῦθα τὸ κοινὸν σῶμα τῆς ἐκκλησίας καλεσθῆναι, ἐπειδὴ κεφαλὴ τὰς τῶ σῶματος ἐστὶν ὁ Χριστός. He in this place calls the general body of the church Christ, because Christ is the head of this body.” Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27. 28. Rom. xvi. 7.

III. The doctrine of Christ. Eph. ix. 20.

IV. The benefits of Christ. Heb. iii. 14.

V. The Christian temper or disposition, arising from a sound Christian faith. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΩ, perhaps from the Heb. קָרַן a horn, which was anciently used in anointing to sacred offices, (as 1 Sam. xvi. 13. 1 K. i. 39.) in token of the anointed person's deriving divine power from the eternal Light. Comp. under Κεράς.

To anoint. In the N. T. it is applied only

spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are anointed. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Comp. under Μεσσίας.

Χρονίζω, from χρόνος.

To delay, defer, tarry. occ. Mat. xxiv. 43. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe χρονίζει is the 3d pers. 1st fut. Attic for χρονισαι.

Χρονός, *s, ð*, from κραίνω to perform, perfect, complete, but in it's primary sense, to rule, from the Heb. קָרַן a horn, the emblem of power (see under Κεράς); so Latin tempus, French temps, may be ultimately from Heb. כִּתּוּל to complete.

I. Time, as denoting the completion or duration of time. (Comp. Καρπός, and Wetstein on Mat. xvi. 3.) Mat. xxv. 19. Mark ii. 19. ix. 21, & al. freq. Διὰ τὸν χρόνον, Heb. v. 12, For, or on account of, the length of time, i. e. since you were instructed in the gospel. Polybius applies the phrase in the same sense. See Raphaelius and Wetstein.

II. Delay. Rev. x. 6, where see Vüringa. Χρόνον δίδοναι, To give or grant time, i. e. delay or opportunity. Rev. ii. 21. Raphaelius cites the phrase from Polybius in this sense. On Luke viii. 29, Wetstein quotes Plutarch using ΠΟΛΛΟΤΕΣ ΧΡΟΝΟΤΕ for a long time.

III. Time, a particular point or part of time. Mat. ii. 7. Acts i. 6. vii. 17, & al.

Χρονοτριβέω, *ω*, from χρόνος time, and τριβέω to spend. Comp. Διατριβέω II. To spend time. occ. Acts xx. 16.

Χρυσός, *es; es; η; η; son, ev; from χρύσσειν gold.*

Golden, made of gold, 2 Tim. ii. 20. Heb. ix. 4, & al. freq.

Χρυσίον, *es, to, from χρυσός gold.*

I. Gold. occ. Heb. ix. 4. Comp. Rev. xxi. 18. 21. 1 Pet. i. 7. iii. 3, which last text Doddridge explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the περιβέσεις here mentioned seems to refer to τριχώων, Kypke thinks that χρυσία particularly relate to the golden ornaments of the head.

II. Money made of gold, gold coin. occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the redeeming merits of Christ. occ. Rev. iii. 18.

Χρυσίον

Χρυσδακτυλιος, *σ, δ, η*, from *χρυσος* gold, and *δακτυλιος* a ring for the finger, which see. Having a gold ring, or rather rings, on his fingers. So *Arrian*, *Epictet*. lib. i. cap. 22, describes an old gentleman as **ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ** *εχων* *πολλας*, having many gold rings." *Lucian*, in his *Timon*, tom. i. p. 72, calls the same sort of persons **ΧΡΥΣΟΧΕΙΡΕΣ**. See more in *Wetstein*. occ. *Jam.* ii. 2.

Χρυσολιθος, *σ, δ*, from *χρυσος* gold, and *λιθος* a stone.

A *chrysolite*, a precious stone of a golden colour. So *Pliny*, *Nat. Hist.* lib. xxxvii. cap. 9. "*Æthiopia mittit & chrysolithos aureo colore translucentes. Æthiopia also furnishes chrysolites transparent of a golden colour.*" It is now called a * *topaz*. occ. *Rev.* xxi. 20.

Χρυσοπρασος, *σ, δ*, from *χρυσος* gold, and *πρασον* a leek, which perhaps from Heb. *פרס* to divide, separate, from the manner of their growth with single stems.

A *chrysoprase*. *Pliny* reckons it among the *beryls*, the best of which, he says, are those of a sea-green colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a golden colour; and next a † sort still paler, and by some reckoned a distinct species, and called *chrysoprasus*, the colour of which, he † elsewhere observes, resembles the juice of a leek, but somewhat inclining to that of gold. *Comp. Brookes's Nat. Hist.* vol. v. p. 142. occ. *Rev.* xxi. 20.

ΧΡΥΣΟΣ, *σ, δ*, plainly from the Heb. *חָרָץ* gold, gold-dust, which the *LXX* render by *χρυσιον*, *Ps.* lxxviii. 13, or 14. *Prov.* viii. 10, & al.

I. Gold, a species of metal. *Mat.* xxiii. 16, 17, & al.

II. Money of gold. *Mat.* x. 9.

III. It denotes the most excellent, firm, and sincere believers built into the Christian Church, who will stand the fiery trial. occ. 1 *Cor.* iii. 12. *Comp.* under *Πυρ V.*

Χρυσουω, *ω*, from *χρυσος*.

To overlay or adorn with gold. occ. *Rev.* xviii. 4. xviii. 16.

* See *Brookes's Nat. Hist.* vol. v. p. 143.

† *Nat. Hist.* lib. xxxvii. cap. 5. "Vicinum genus hinc ret pallidius, & a quibusdam proprii generis existimatur, vocaturque chrysoprasus."

‡ *Il.* cap. 8. "Chry-oprasus, porri succum & ipse referens, sed hac paulum declinans à topazio in aurum." *Comp.* *Τοπαζιον*.

ΧΡΩΣ, *ωρος, δ*.

The body of a man. The word in this sense may not improbably be derived from the Heb. *כרס* or *כרס* the belly, abdomen. occ. *Acts* xix. 12. So *Homer*, *Il.* iv. lin. 510,

—Ου σφι λιθος, **ΧΡΩΣ** κει σιδηρος,
Nor are their bodies rocks, nor ribb'd with steel.
Pors.

And *Il.* xxi. lin. 568,

ΚΑΙ γαρ θη ταυτη τρωτης **ΧΡΩΣ** εβη χαλκω
For the sharp steel will e'en his body pierce.

Χυνω, from *χυνω*, which see under *χυνω*.

To pour, pour forth. This word is inserted on account of it's derivatives.

ΧΩΛΟΣ, *η, ον*, from the Heb. *כלא* to restrain, as the Latin *claudus* lame from *claudo* to shut up, hinder.

I. Lame in, or deprived of the use of, the feet. *Mat.* xi. 5. xv. 30, & al. freq.

II. Lame or infirm, in a spiritual sense. occ. *Heb.* xii. 13.

ΧΩΡΑ, *ας, η*, from *χωρος* nearly the same, or immediately from the Heb. *כר* a pasture, a field, or place where cattle range and feed.

I. A field, a ground. *Luke* xii. 16. *John* iv. 35. *Jam.* v. 4. *Comp.* *Luke* xxi. 21, with *Mat.* xxiv. 18, and see *Wolfius* on *Luke*. *Kypke* on *Luke* xii. 16, shews that *χωρα* is in like manner used for land, a field, by *Dionysius Halicarn.* and *Josephus*.

II. A country, a region. *Mat.* ii. 12. iv. 16. viii. 28, & al. freq.

Χωρεω, *ω*, from *χωρος*, a place. See under *Χωρα*.

I. To go, or come, properly to some place. occ. *Mat.* xv. 17. 2 *Pet.* iii. 9.

II. To proceed successfully, have prosperous success, to succeed. Thus *Elsmr*; who, to confirm this interpretation, cites from *Aristophanes*, *Pace*, lin. 508,

ΧΩΡΕΙ γι το πρσβλμ πολλω μαλλον, ω' οδρις υμιν.
The affair, Sirs, succeeds much better to you.

So the Schol. Προκοπται το εσθον. *Polybius*. lib. ii. κατα λογος ΧΩΡΗΣΑΝΤΩΝ σφισι των πραγματος, things succeeding as they ought." (See *Wetstein* on *Acts* xviii. 14.) occ. *John* viii. 37, where the learned *Kypke*, however, whom see, explains

plains it a little differently from the interpretation just proposed, namely, *To increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shews it is used by the Greek writers; our Translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense.

III. *To afford place for*, i. e. *to contain, hold, be capable of containing or holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see *Wetstein* and *Bp. Pearce*.

IV. *To be capable of receiving, practically, and so carrying into execution*. occ. Mat. xix. 11, 12; where see *Elsner, Wetstein, Kypke, and Campbell*.

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So *Alberti's Greek Glossary*, cited by *Stockius*, explains *χρησταις* by *προσδεχασθαι*, and *Chrysostom*, by *δεξασθε ἡμᾶς καὶ τὰ ῥημάτων βήματα*, *receive us and our words*.

Χωρίζω, from *χωρίς*.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. *Χωρίζομαι*, pass. *To be separate*. Heb. vii. 26.

II. *Χωρίζομαι*, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text *Elsner* and *Kypke* shew that the Greek writers use the V. in the same manner.

Χωρὶς, *υ, το*, from *χωρὸς*, which see under *χωρα*.

A field, a ground, a place. Mat. xxvi. 36. Acts i. 18, 19. iv. 34, & al. Thus used likewise in the Greek writers. See *Wetstein* on Mat.

ΧΩΡΙΣ, An Adv. from Heb. *חַוְרִי* *to cut off short*, or rather from *חָרַץ* *to cut off*.

I. *Separately, by itself, apart*. occ. John xx. 7, where see *Wetstein*, who shews that the Greek writers use it in the same manner.

II. *Governing a genitive*,

1. *Separately from, without, absque, sine*. Mat. xiii. 34. Luke vi. 49. John i. 3, & al. freq.

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where *Wetstein* cites *Thucydides* applying it in the same sense with a genitive. I add from *Theophrastus*, *Ethic. Char. cap. 17. ΧΩΡΙΣ ΤΟΥΤΩΝ*, *Besides these things, or this;* and from *Menander*, p. 244, edit. *Cleric*.

Ἡμεῖς δὲ ΧΩΡΙΣ ΤΩΝ ἀνευλαίων ΚΑΚΩΝ
Αὐτοὶ παρ' αὐτοῦ ἰσχυρὰ προσπορίζομεν.

But we besides inevitable ills
Do of ourselves add others to the heap.

ΧΩΡΟΣ, *υ, ὶ*.

The north-west, properly the *wind*, *corus*, *caurus*, so called from the Heb. *קָר* *cold*, according to that of *Virgil*, *Georg. iii. lin. 356.—Spirantes frigora cauri*. occ. Acts xxvii. 12. See Dr. *Martyn's* learned Note on *Virgil*, *Georgic. iii. lin. 278.* and Map in *Shaw's Travels*, p. 331.

Ψ.

ψ, *Psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters,

Phi and *Chi*: And as it is a sibilant is sound, so it's form appears plainly to have been taken from that of the Hebrew or Phenician *Tsaddi* or *Jaddi*. The Hebrew character for *Jaddi* is י, or, at the

the end of a word ϣ, and the Phenician is * sometimes written almost like the Greek Upsilon, thus, Τ. In Greek derivatives from the Hebrew, Ψ often answers to X, as may be seen in the following words.

Ψάλλω, from ψαω to touch, touch lightly, (which see under Πρῶσψαυω), or perhaps from Heb. שָׁר to sound, quaver.

I. To touch, touch lightly, or perhaps to cause to quaver by touching. Thus in Euripides, cited by Scapula, the expression τοῦτον χερὶ ΨΑΛΛΕΙΝ νευράς may be rendered either to touch the bow-strings with the hand, or to twang them, cause them to quaver.

II. To touch the strings of a musical instrument with the finger or plectrum, and so cause them to sound or quaver. So musicians who play upon an instrument are said χορδὰς ψάλλειν, to touch the strings, or simply ψάλλειν. And because stringed instruments were commonly used both by Believers and Heathen in singing praises to their respective Gods, hence

III. To sing, sing praises or psalms to God, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam. v. 13.

Ψάλλω, α, δ, from ψαλμαὶ perf. pass. of ψάλλω.

I. A touching or playing upon a musical instrument.

II. A psalm, a sacred song or poem, properly such an one as is sung to stringed instruments. See Luke xx. 42. 1 Cor. xiv. 26.

Ψευδάδελφος, α, δ, from ψευδής false, and ἀδελφος a brother.

A false brother, one who falsely pretends to be a brother, i. e. a Believer or Christian. Comp. Ἀδελφος VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψευδοποσολος, α, δ, from ψευδής false, and Ἀποσολος an Apostle.

A false Apostle, one who falsely pretends to the character of an Apostle of Christ. occ. 2 Cor. xi. 13.

Ψευδής, εος, υς, δ, η, from ψευδω to deceive. False, lying, a liar. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage Ψευδοῦσαι especially denotes all those who contrive idolatrous worship and false miracles

to deceive men, and make them fall into idolatry. See Daubuz on the place, and comp. Ψευδός III. and 1 Tim. iv. 2.

Ψευδοδιδασκαλος, α, δ, from ψευδω to deceive, or ψευδομαι to lye, and διδασκαλος a teacher.

A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine. occ. 2 Pet. ii. 1.

Ψευδολος, α, δ, from ψευδομαι to lye, or ψευδός a lye, and λελοῖα perf. mid. of λαῖω to speak.

A speaker of lyes or falsehoods, a liar. occ. 1 Tim. iv. 2. Aristophanes uses this word. See Wetstein. Comp. under Ἰπποκρίσις.

Ψευδῆμαι. See under Ψευδω.

Ψευδομαρτυρ, υρος, δ, η, from ψευδομαι to lye, or ψευδός a lye, and μαρτυρ a witness.

A lying or false witness. occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

Ψευδομαρτυρεω, ω, from ψευδομαρτυρ.

To bear false witness. Mat. xix. 18. Mark xiv. 56, & al.

Ψευδομαρτυρία, ας, η, from ψευδός a lye, and μαρτυρία a witness.

False witness. occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, α, δ, from ψευδομαι to lye, or ψευδός a lye, falsehood, and προφήτης a prophet.

A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to foretell things to come, as Mat. xxiv. 11, 24. Mark xiii. 22; or only † speaks falsehoods, or teaches false doctrines, in the name of God, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφήτης.

Josephus, speaking of the false Christs and false Prophets who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοὶ δ' ἦσαν ἐκκεῖνοι παρὰ τῶν τυραννῶν τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. There were many Prophets then suborned by the tyrants, to deceive the people, telling them that they ought

* See Montfaucon's Palæograph. Græc. p. 122, and Ferrardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Norton.

† See Waterland's Importance of the Doctrine of the Trinity, p. 148, &c. 2d edit.

to wait for help from God." One of these also he calls by the very appellation, ΨΕΤΑΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64, &c.

Ψευδος, εος, ες, το, from ψευδω to deceive, or ψευδομαι to lye.

I. A lye, a falsehood. occ. John viii. 47. Comp. 2 Thess. ii. 11. 1 John ii. 21, 27. Τερας ψευδης, False, fictitious, pretended miracles, 2 Thess. ii. 9. Comp. Vitranga on Rev. xiii. 13.

II. Lying in general. occ. Eph. iv. 25.

III. An idol, a vain or false idol; in which sense ψυδος is used by the LXX, Isa. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25. and see Elsner, Wolfius, Doddridge, and Mucknight there. The learned Daubuz explains ποιων—ψυδος, making a lye, Rev. xxi. 27, by making idols to worship them, and contriving false miracles to give them authority, and thereby seduce others to join in the same idolatry. See also Vitranga on Rev.

Ψευδοχριστος, ε, δ, from ψευδομαι to lye, or ψυδος a lye, and Χριστος Christ.

A false Christ, one who falsely pretends to be the Christ or Messiah. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Sermon. vol. iii. p. 552, fol. that "Josephus mentions several of these false Christs; of whom, though he does not expressly say that they called themselves the Messias, yet he says that which is equivalent, that they undertook to rescue the people from the Roman yoke, which was the thing which the Jews expected the Messias should do for them." Comp. Luke xxiv. 21, and see Grotius in Mat. xxiv. 5, Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279, 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

ΨΕΤΩ. It may probably be deduced from the Heb. פָּטַח or פָּטַח to steal sideways upon one's game, whether beast or bird, and so catch or take it. Comp. Heb. and Eng. Lexicon under פָּטַח IV.

I. To deceive. But it occurs not in the active voice in the N. T.

II. Ψευδομαι, Mid. To lye, to speak falsely or deceitfully. Mat. v. 11. Col. iii. 9. Heb. vi. 18, & al.

III. With a dative following, To lye to. occ. Acts v. 4.

IV. With an accusative following, To lye to, or impose upon. occ. Acts v. 3. "Bos has abundantly shewn that ψευστας τινα signifies to lye to a person, or impose upon him [Bos, Exercit. p. 73, 4.]" Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. lin. 260. Ος ΨΕΤΣΕΙ γς ME, You will not impose upon me;" and from Josephus, Ant. lib. xiii. cap. 1, § 5. "Bacchides being angry with the deserters, ως ΨΕΤΣΑΜΕΝΟΙΣ ΑΤΤΟΝ και ΤΟΝ ΒΑΣΙΛΕΑ, as having lyed to, or attempted to impose upon, him and the King, took and put to death fifty of the principal of them." See more in Wetstein.

Ψευδωνυμος, ε, δ, η, from ψευδομαι to lye, and ονομα, Æolic, for ονομα a name. Falsely named or called. occ. 1 Tim. vi. 20. So Plutarch, Φιλοσοφος—ΨΕΤΔΟΝΤΜΟΣ, A Philosopher falsely so called." See Wetstein.

Ψευσμα, ατος, το, from ψευσμαι perf. pass. of ψευδω.

A lye, falsehood. occ. Rom. iii. 7.

Ψευστης, ε, δ, from ψευσαι 3 pers. perf. pass. of ψευδω.

A liar, a false speaker. John viii. 44, 55, & al. freq. See Campbell's Prelim. Dissertat. p. 94.

On Tit. i. 12, Wetstein has from the Greek writers abundantly confirmed the character of Liars, with which St. Paul brands the Cretans.

Ψηλαφω, ω, from ψηλα, 1 aor. of ψαλλω to touch lightly, and αφαω to feel, handle, which from αφη touch, feeling, and this from αψομαι to touch, which see.

I. To feel, handle. occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see Whitby and Doddridge; Worsley renders Ψηλαφωμεν tangible, and refers to Exod. xix. 12.

The LXX have used it several times in this sense for the Heb. שָׁחַ.

II. To feel or grope for or after, as persons blind or in the dark. occ. Acts xvii. 27. See Grotius and De Dieu in Poë Synops. Elsner and Wolfius on the place, and Wetstein on Lukexxiv. 39. The last of whom shews that the Greek writers use it in like manner with an accusative for groping.

ing after, and particularly cites *Socrates* in *Plato's Phædon*. (§ 47, edit. *Forster*), applying it figuratively to the natural Philosophers of his time, as St. Paul does to the Heathen in general, with respect to divine knowledge, 'Ο δὲ μοι φαίνονται ΨΗΛΑΦΩΝΤΕΣ οἱ πολλοὶ ὡσπερ ἐν σκοταί.—The LXX apply it in this latter sense also, with an accusative following, for the Heb. *וַיִּבְרֹא*, Isa. lix. 10, and absolutely for the Heb. *וַיִּבְרֹא*, Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.

Ψηφίζω, from *ψηφός* a small stone, or pebble, used by the * ancients, particularly by the Greeks and Egyptians, in their arithmetical calculations, and thence a computation, calculation.

To reckon, compute, calculate, which last word is from the Latin *calculus*, of the same import as the Greek *ψηφός*. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, σ, ῆ, *Scapula* derives it from *ψαω* (*λεπύρνω*) to attenuate (which see under *Περιψήμα*); but it may perhaps be better deduced from the Heb. *פָּשַׁע* to dash, break in pieces, or from *הָפַח* to waste, consume away.

I. A small stone, or pebble. occ. Rev. ii. 17, where there seems an allusion to the ancient custom among the Greeks of absolving with a white stone, or pebble, and condemning with a black one. This *Ovid* expressly mentions as the method of proceeding in criminal cases at *Argos*, *Metam.* lib. xv. lin. 42, 3,

*Mos erat antiquus, niveis atrique lapillis,
His damnare reos, illis absolvere culpâ.*

Comp. *Plutarch*, *Apothegm.* tom. ii. p. 186, E. cited by *Wetstein*, and see *Elsner*, and *Doddridge's* Note. Hence II. A vote, suffrage, voice. occ. Acts xxvi. 10. Comp. *Καταφέρω* II.

Ψιθυρισμός, σ, δ, from *ψιθυρισμαί* perf. pass. of *ψιθυρίζω* to whisper, which from *ψιθυρός* a whisper, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the sound. A whispering, particularly of detraction. *Sophocles* in *Ajax*, lin. 148, uses *ΨΙΘΥΡΟΤΕ* λόγος in the same view. See more in *Wetstein*. occ. 2 Cor. xii. 20.

* So *Herodotus*. lib. ii. cap. 36, says of both these people *λαλιζόνται ΨΗΦΟΙΣΙ*, they calculate with little stones." See also *Mons. Goguet's* *Origin of Laws*, &c. vol. i. p. 218, 222, edit. *Edinburgh*.

Ψιθυρίζω, σ, δ, from *ψιθυρίζαι* 3 pers. perf. pass. of *ψιθυρίζω*, which see under the last word.

A whisperer, a secret detractor. occ. Rom. i. 30, where see *Wetstein* and *Kypke*.

Ψυχιον, σ, το, from *ψιζ*, *ψυχός*, ῆ, a crumb of bread, a morsel of crumbled bread, which from the Heb. *פָּרַח* to grind or beat to pieces.

A little crumb. occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21.

Ψυχή, ῆς, ῆ, from *ψυχω* to refresh with cool air, also to breathe, which see. Thus *Chrysippus* in *Plutarch*, *De Stoiic. Repug.* tom. ii. p. 1052, F. is of opinion, *το βρεφός ἐν τῇ γαστρὶ φύσει τρεφεσθαι καθάπερ φυτόν. Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ὙΠΟ ΤΟΥ ΑἲΡΟΣ, καὶ ζομασμένον, το πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον ὅθεν ἐκ ἀπο τροφῆς τὴν ΨΥΧΗΝ ὠνομασθαι παρὰ τὴν ΨΥΞΙΝ*, that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, being refreshed and hardened by the air, it breathes and becomes an animal; so that *ψυχή* may not improperly be derived from *ψύξις* refrigeration."

I. Breath, according to *Hezychius*.

II. Animal life. Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and *Doddridge* there. This sense is usual in the best Greek writers. Thus *Xenophon*, *Cyropæd.* lib. iv. p. 218, edit. *Hutchinson*: *Τὰς ΨΥΧΑΣ περιποιήσασθε*, Ye have preserved your lives." Id. p. 238. *Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ΨΥΧΗΝ*, He hath deprived my dear and only son of life." Comp. Rev. viii. 9, and under *Ἀπολλύω* II.

Δεῖναι ψυχὴν, To give, surrender one's life by actually laying it down in death. Mat. xx. 28; Mark x. 45. *Elsner* in Mark, and *Wetstein* in Mat. cite two passages of *Euripides* where the phrase is used in the same sense. See also *Kypke* on Mat. *Παραδίδωαι τὴν ψυχὴν ὕπερ*, To hazard one's life for the sake of, Acts xv. 26, where *Wetstein* cites from *Libanius*, *ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ὙΠΕΡ ἡμῶν*, He gave up his life for us." *Homér* in like manner uses *ΨΥΧΗΝ παραβάλλομενος* for exposing one's life, Il. ix. lin. 322; and *Odyss.* iii. lin. 74. *ΨΥΧΑΣ παρθέμενοι*, exposing their lives."

III. *A living animal, a creature or animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems an *hellenistical* sense of the word, in which it is often used by the LXX for the Heb. חַי .

IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10, for the Heb. בָּשָׂר , as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6.

V. *The human soul or spirit*, as distinguished from the body. Mat. x. 28, where see *Weist.* Comp. Mat. xxvi. 38. John xii. 27. On Acts iv. 32, *Kypke* shews that $\mu\iota\alpha\ \psi\upsilon\chi\eta$ in the Greek writers denotes the intimate consent and agreement of friends, and *Elmer* cites a passage from *Aristotle*, who mentions it even as proverbial in this view.

VI. *The human animal soul*, as distinguished both from man's body, and from his $\alpha\nu\epsilon\psi\mu\alpha$, or spirit breathed into him immediately by God (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12, and under $\Pi\nu\sigma\mu\alpha$ II.

VII. *The mind, disposition*, particularly as denoting the affections. See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2, & al. *Raphelius*, on Mark xii. 30, shews that the phrases $\text{ΕΞ } \text{ΟΑΗΣ } \text{ΤΗΣ } \text{ΔΙΑΝΟΙΑΣ}$ and $\text{ΕΞ } \text{ΟΑΗΣ } \text{ΨΥΧΗΣ}$ are used by *Arrian*, and the latter by *M. Antoninus*. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under ΕΛΑΘΩ I. Κυριος III. 2. and Χαρις VIII. and see Mrs. E. Carter's excellent Introduction to her Translation of *Arrian's Epictetus*, § 40. Comp. *Weist.* on Mat. xxii. 37, and *Elmer* on Mark xii. 30.

VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13, where see *Vitringa*, and Ezek. xxvii. 13, Heb. and LXX.

Thus it is often used by the LXX for the Heb. בָּשָׂר , as Gen. xii. 5. xvii. 14. xlv. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a mere *hebraical* or *hellenistical* sense of $\psi\upsilon\chi\eta$; for *Elmer* on Acts ii. 41, has produced some passages from the best Greek writ-

ters where the plural seems to be applied in the same manner. Comp. *Raphelius* on Acts ii. 43, and *Kypke* on ver. 41.

IX. In Rev. vi. 9, The souls of those who had been slain for the Word of God, and for the testimony which they held, are represented as being under the altar, in allusion to the blood of the sacrifices, which, according to the Levitical service, used to be poured out upon the altar of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran under the altar. The blood is likewise called $\psi\upsilon\chi\eta$ in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb. דָּם ; and even this sense is not peculiar to the *hellenistical* style, for in *Aristophanes*, Nub. lin. 711, $\tau\eta\nu\ \text{ΨΥΧΗΝ } \text{ἐκπνέοντι}$ means "they drink my blood;" and *Virgil* applies anima in like manner, *Æn.* ix. lin. 349,

Purpuream vomit ille animam——
He vomits forth his purple soul.

See *Vitringa* and *Daubuz* on Rev.

$\psi\upsilon\chi\eta$ is used in a great number of passages of the LXX, and most commonly answers to the Heb. N. נֶפֶשׁ , which is derived from the V. נָפַח to breathe, as $\psi\upsilon\chi\eta$ from $\psi\upsilon\chi\omega$ to refrigerate.

$\psi\upsilon\chi\iota\delta\omicron\varsigma$, η, ον, from $\psi\upsilon\chi\eta$.

I. *Animal or sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19.

II. *Animal*, as distinguished from spiritual or glorified. occ. 1 Cor. xv. 44, (twice), 46. See *Vitringa*, *Observat. Sac.* lib. iii. cap. xi. § v.

$\psi\upsilon\chi\omicron\varsigma$, σος, ες, ρο. This word may very naturally be deduced from the Heb. קָטַף to compress, condense, concrete (comp. Zeph. i. 15.), which every one knows is the property of cold, and which itself consists in compacted or compressed air. Accordingly $\psi\upsilon\chi\omicron\varsigma$ in the LXX answers to the Heb. קָר or קָרָה cold, properly * "the air in a gross, compacted state, cohering in comparatively large masses or grains, and therefore incapable of pervading the smaller pores of bodies, but by it's external pressure, or nixus to pursue the finer atoms (or light) within such

• See Heb. and Eng. Lexicon in $\nu\pi\tau$ VIII. bodies,

bodies, rendering them more *fixed* and *dense*."

Cold, occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. Harmer, Observations, vol. i. p. 25, remarks that Bp. Pococke not only describes himself, an Arab's wife, and some other people as *sitting by a fire* on the 17th of March, but "goes farther; for he says that *in the night of the 8th of May* the Sheik of Sephoury [a place in Galilee] made them a fire in a ruined little building, and sent them boiled milk, eggs, and coffee: The fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to *Gethsemane* to apprehend our Lord, thought a fire of coals a considerable refreshment at the time of the passover (John xviii. 18.), which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

Ψυχρος, α, ον, from ψυχρος.

I. *Cold, not having heat*. occ. Mat. x. 42, where observe that ψυχρος is used elliptically for ψυχρος ὕδατος, as this adj. is likewise in the Greek writers. Thus Plutarch, De Garrul. p. 511, C. ΨΤΧΡΟΤ κύλινα a cup of cold," water namely; and Epictetus, Euchirid. cap. 35. Μη ΨΤΧΡΟΝ ὕδωρ, Not to drink cold water;" see more in Wetstein, and comp. Mark ix. 41, under ὕδωρ I.

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. occ. Rev. iii. 15, 16.

Ψυχω, from ψυχος.

I. *To cool, refrigerate*, as with cool air.

II. Ψυχομαι, Pass. *To be cooled, to grow cool or cold*, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. Josephus, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to *hope*: Το συμεσαν—ΕΨΤΕΕ την ελπιδα. What had happened cooled their hope.

Ψωμιζω, from ψωμος. See under Ψωμιον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τα βρεφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τα ιερα. See the passages in Wetstein on 1 Cor. xiii. 3.

II. *To feed* in general. occ. Rom. xii. 20.

III. *To spend in feeding others, to divide*, as it were, *into mouthfuls for feeding others*. occ. 1 Cor. xiii. 3.

Ψωμιον, ο, το, from ψωμος the same, which from ψαω, ψω, *to break into bits*, and this from Heb. חָצַץ *to cut off, curtail*.

A morsel or piece of food, particularly of bread. Thus used in Diogenes Laertius (cited by Wetstein, whom see), as ψωμος likewise is by Xenophon, Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρουχιον.

ΨΟΧΩ, either from the Heb. פָּרַץ *to tear in pieces*, or from פָּרַח *to beat or wear to pieces*.

I. *To break to pieces*. Thus Scapula and Mintert, "In frusta comminuo."

II. *To rub*, as ears of corn, in order to force out the grains, confrico. So Theophylact explains ψωχοντες by τριβοντες. occ. Luke vi. 1.

Ω.

Ω

Ω

Ω,

ω, Omega, Ο μέγα, i. e. O great or long, namely, in sound, so called to distinguish it from O, Omicron, which see. It is the last of the five addi-

tional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one character
3 C 2

character for their O, whether pronounced long or short: And it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

I. Ω being the last letter of the Greek alphabet is opposed to Α, Alpha, the first, and is applied to Christ, as being the end or last. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. O! oh! an interjection generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. It is used

1. In compellation or addressing, O. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In admiration. Rom. xi. 33.

3. In upbraiding or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10, & al.

Ωδε, An Adv. of place, q. d. εν τωδε in this, τωπω place namely, from ὅδε this, this here.

1. Here, in this place. Mat. xii. 6. 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the Mosaic dispensation.

Τα ὡδε παρρηματα or παρρηματα namely, The things which are done here." Eng. Translat. Col. iv. 9.

Ωδε η ωδε, Here or there. Mat. xxiv. 23.

2. Hither, to this place. Mat. viii. 29. xiv. 18. Rev. iv. i.

Ωδη, ης, η, from Αοιδη the same (Αο being contracted into ω, and the ι subscribed), which from αειδω to sing. See ΑΔΩ. A song. Eph. v. 19, & al.

Ωδιν, ινος, η, from οδυνη, which see.

1. Labour, travail, pain of a woman in bringing forth. occ. 1 Thess. v. 3.

II. Grievous and acute sorrow or affliction, which is often in the O. T. compared to that of a woman in travail, as Ps. xlviii. 6. Isa. xiii. 8. Jer. vi. 24. xiii. 21, xxii. 23. & al. Homer uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חבלים signifies both pains and cords or snares; and the LXX having several times rendered the Heb. חבל by ωδινες Savats, as Ps. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Ps. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same man-

ner of expression, and that τας ωδινας το Savats should be there rendered the cords or bands of death. But it must be confessed that in the LXX we do not meet with the complete phrase, λυειν ωδινας Savats, and that in the Greek writers λυειν and απολυειν ωδινας denotes loosing, and so putting an end to, the pangs of parturition, as Wetstein has shewn, who also cites Theophylact's comment on the place Ευ δε ΑΤΕΙΝ ΩΔΙΝΩΝ ΤΟΤ ΘΑΝΑΤΟΤ την ανασαειν παρεσχεσαν. ινα επιη. ερηξε την εικον και ωδινεσαν γαστρα τε Savats ωσπερ εκ κυλιας τινος ωδινεσης. φεμι δε των Savats δεσμων αναδυνος τε Σωτηρος. He hath rightly styled the resurrection a loosing of the pangs of death, as if he had said; He had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." Between these two interpretations the reader will decide for himself*.

Ωδινω, from ωδιν.

I. Intransitively, To be in pain, as a woman in travail. occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church.

II. Transitively, with an accusative, To travail in birth of, to be in labour with. occ. Gal. iv. 19, where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts ες παλιν ωδινω, of whom I travail in birth again, says he. So Scapula cites from Euripides, Πην ΩΔΙΝΟΤΕ ΕΜΕ, She who before travailed of me."

ΩΜΟΣ, ε, δ. Mintert derives it from ωω to carry; but it may be better deduced from Heb. עָנָה to lift up, lade, or load. The shoulder. occ. Mat. xxiii. 4. Luke xv. 5.

Ων, εσα, ον, Gen. ονλος, εσος, ονλος, &c. The participle present of εμμι to be, (which see), or, more strictly speaking, of the old verb, ωω to be, for εων, εσσα, εον, which is often used in the Ionic and Poetic writers.

* Since writing the above, I have observed that the learned Vitrings, Comment. in Isa. xvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: "Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde terra et terræ viscera quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam præzans femina partum, qui secundo naturæ legi erumpere nititur; ut eam potius ejiciat quam emittat."

Being.

Being. It is used very frequently in the N. T. but I shall only take notice of a particular passage or two wherein it occurs. *Αἱ δὲ ΟΥΣΑΙ ἐξουσίαι* theu, Rom. xiii. 1, is used for the powers or magistrates *in being* or *actually possessed* of authority. *Herodotus* applies *τιμᾶς ΕΟΥΣΑΣ* exactly in the same sense, lib. i. cap. 59. See *Raphelius* on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. *יהוה Jehovah*, Rev. i. 4, 8. xi. 17, (comp. Rev. iv. 8, and Exod. iii. 14, in LXX.) *Ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, *He who is, and which was, and who is to come*, where the *ὁ* before *ἦν* *was* must be of the neuter gender, though the other two *ὁς* are masculine; and observe what another extraordinary construction there is ch. i. 4, *Ἀπὸ ΤΟΥ Ὁ ΩΝ*. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of *Jehovah*, in the describing of whom, all, even inspired, language must fail.

This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the incommunicable name *Jehovah* often is in the O. T. Comp. *Heb. and Eng. Lexicon* under *יהוה* III.

ΩΝΕΟΜΑΙ, εμαί, Depon.

To buy. Perhaps from Heb. *ענה* *to answer*, q. d. *to answer* in money or price, to pay an *answerable* or *equivalent* price. occ. Acts vii. 16.

ΩΝ, ε, το, derived, according to the Etymologist, from *οιος* *alone*, because they are brought forth *single*; and *οιος* in this sense may be from Heb. *אין* *a*, i. e. *a single, being* or *person*. But *Martinus*, Lexic. Philol. in *Ovum*, remarks from *Heuschius*, that the Argives call eggs *ωσα*, and is inclined to deduce the Greek name from Heb. *עץ* *a bird*, which lays and hatches it. The Heb. *ה* appears more plainly in the Latin *ovum*.

An egg, which is laid by birds, and produces their young. occ. Luke xi. 12.

ΩΡΑ, ας, ῆς, from Heb. *זמן* *to flow*.

I. *Time, season, particular time.* Mark xi. 11.

John v. 35. 1 John ii. 18. Comp. Mat. viii. 13. Mark xiv. 35. John iv. 23. xii. 23. xvi. 21. xvii. 1. Rev. iii. 10. xiv. 7, 15. Rom. xiii. 11, where *Wolffius* and *Wetstein* cite from *Plato*, *Apol. Socrat.* the similar expression *ἩΔΗ ὉΡΑ ΑΠΙΕΝΑΙ εμοί*.

II. *A short time.* John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. *Philem.* ver. 15.

III. It denotes *the day*, or *time of day*. Mat. xiv. 15; where *Raphelius* cites from *Πο- Tybius*, *ἩΔΗ δὲ τῆς ὉΡΑΣ συσπλευσης*, *the day now closing*; and *Δια τὸ καὶ τὴν ὉΡΑΝ εἰς οὗς συσπλευειν*, *Because the day was closing towards the evening*. On Mark vi. 35, the same learned critic remarks that *ώρα πολλή* is used as *multus dies* in Latin, and may signify *a great part of the day*, either *already past*, or *yet remaining*: But that in this text the particle *ἡδη* shews it is used in the former sense. *Wetstein* produces a similar expression from *Dionysius Halicarn.* *Εμβα- χονίο καὶ διεμνον αχρη ΠΟΛΛΗΣ ὉΡΑΣ ευθυμῶς ἀγωνίζομενοι, ἕως ἥ νυξ ἐπι- λαβουσα διεκρινε αὐτοὺς*. They engaged, and continued bravely fighting till very late, when the night coming on parted them." Comp. *Kypke*.

IV. *An hour, the twelfth part of an artificial day, or of the time that the sun is above the horizon.* See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under *Ἑλός*.

Ὁραῖος, αια, αιον, from *ώρα* *beauty*, which may be very naturally deduced from Heb. *זמן* *the light, the great ornament* and *adorner* of nature; whence also may be ultimately deduced the Latin *orno*, and Eng. *ornament, adorn, &c.*

I. *Beautiful.* occ. Mat. xxiii. 27. Acts iii. 2, 10.

II. *Beautiful, amiable, desirable.* occ. Rom. x. 15.

ΩΡΤΟΜΑΙ. It seems a word formed from the sound, like Eng. *roar*, Heb. *עָרַר* &c. *To roar*, as a lion after his prey. (Comp. *Λαῶν*.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. *נָאָו*; but in the profane writers is most commonly applied to the opening of dogs, or howling of wolves after their prey, though sometimes to the roaring of the lion, as by St. Peter. See *Bochart*, vol. ii. 730, and *Wetstein*, who cites from

from *Apollonius*, *Argon*. IV. lin. 1339, ΔΕΩΝ ὡς ΩΠΤΕΤΑΙ.

'ΩΣ, from the pron. relative δς *who, which*. A particle denoting the manner, time, degree in *which*.

I. An Adverb,

1. Of comparison, or similitude, *As, like as*. Mat. x. 16 & al. freq.

2. Of confirmation, or reality, *As*. Mat. xiv. 5. John i. 14. See *Whitby* on both these texts, and *Raphelius* on the latter, and *Glassii Philol. Sacr. Lib.iii. Tract.v. Can. 28*.

3. *As, as it were, about*. John i. 39, or 40. Mark v. 13. viii. 9, & al. It is applied in like manner by the best Greek writers. See *Wetstein* on Mark v. 13.

4. *As it were, somewhat*. Acts xvii. 22. So the Vulg. *quasi superstitiosiores*, as it were too superstitious; *Castalio*, paulò superstitiosiores; and the modern Greek version, εἰς καποῖον τρόπον ευλαβεῖς (ἡ δεισιδαιμονεῖς, marg.) περισσοτέρων ἀπ' αὐτοῦ ἐκὼς ὡρεται. In some measure more superstitious than is fitting." French Translat. *comme trop devota*.

5. *How, in what manner*. Mark xii. 26. Luke vi. 4. viii. 47. xxiii. 55, & al.

6. Of admiration, *How!* Rom. x. 15. xi. 33. For instances of the like application in the Greek writers, see *Wetstein*.

7. 'Ως ἐνι, *To, towards*. Acts xvii. 14. See *Raphelius* and *Wetstein*, who shew that ὡς, with ἐνι and the name of a place, is in like manner often used pleonastically in the best Greek writers; and *Wetstein* cites both from *Pausanias* and *Arrian* the phrase 'ΩΣ ΕΝΙ ΘΑΛΑΣΣΕΑΝ.

8. 'Ως ὡς, *As he was, just as he was*. Mark iv. 36. An elegant expression, says *Raphelius*, applied to persons to signify that they entered upon the business in hand just as they were, without further preparation. He accordingly cites the Greek writers using the synonymous expressions 'ΩΣΠΕΡ ΗΝ, 'ΩΣΠΕΡ ΕΙΧΕΝ, and 'ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that *Lucian* applies the very phrase of St. Mark, 'ΩΣ ΗΝ, in the same sense, *Asinus*, tom. ii. p. 137. So *Suetonius*, the Latin "Ut erat." Vitell. cap. 8. See also *Kypke*; but comp. *Elsner*, *Bowyer*, and *Campbell* on Mark.

II. A Conjunction.

1. *As, that*. Heb. vii. 9, 'Ως εἰς τὴν αἰν, *As,*

or that, *I may so say*, *Ut ita dicam*. Comp. *Eros*.

2. Illative, *So, therefore, wherefore*. Heb. iii. 11. On which passage *Raphelius* cites *Arrian* using it in the same sense.

3. Declarative, *That*, quod. Rom. i. 9.

4. Of time, *When*. Luke xx. 37. Comp. Luke xii. 58. *After that, when*. Acts xxvii. 1. Following *ποῶτος χρόνος*; how long time? it denotes *since that, since*. Mark ix. 21.

5. *Since, seeing that*. Col. ii. 6.

6. 'Ως ὅταν, or ὡς ἂν, *When, whenever*. Rom. xv. 24. 1 Cor. xi. 34.

7. 'Ως—καί, *As—so also*, ἕνω being understood. Mat. vi. 10. Acts vii. 51. (Comp. Luke vi. 31. John xx. 21.) *Herodotus* has the same ellipsis, lib. vii. cap. 128, and lib. viii. cap. 64. See *Raphelius* and *Wetstein*, and comp. under *Καί* 16.

8. 'Ως—καί, *Since—also*, 2 Pet. i. 3, 5. See *Alberti* and *Wolfius*.

9. 'Ως ὅτι, *That, namely that*. 2 Cor. v. 19. xi. 21. *Xenophon* and others of the Greek writers use these particles in the same manner, as *Raphelius* and *Wetstein* have shewn. Ως may be considered as *redundant*. See *Kypke* on 2 Cor. xi. 21, who shews that in the expression ὡς ὅτι, ὡς is likewise *redundant* in *Josephus* and *Dionysius Halicarn*.

'ΩΣΑΝΝΑ, Heb.

Hosanna, a slight variation of the Heb. הושיענו, *Save now, or save we pray thee*, used Ps. cxviii. 25, which became a common form of wishing *safety and prosperity to*, q. d. *Save and prosper, O Lord*. occ. Mat. xxi. 9, (twice) 15. Mark xi. 9, 10. John xii. 13. See *Wolfius* on Mat. xxi. 9.

'Ωσάυτως, Adv. from ὡς *as*, and αὐτως *in the same or like manner*, from αὐτός *the same*.

Likewise, in the same or like manner. Mat. xx. 5. Luke xiii. 3, & al.

'Ὡς, Adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *As if, as it were, as*. Mat. iii. 16. ix. 36.

2. Of quantity, *As it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. xxii. 41, 59.

'Ὡςπερ, Adv. from ὡς *as*, and περ an emphatic particle, which see.

As indeed, like as. Mat. v. 48. vi. 2. & al. freq.

'Ὡςπερ,

Ὡςπαρ, Adv. from ὡςπαρ, and εἰ if.
As if, as if it were, as. occ. 1 Cor. xv. 8, where see *Wetstein*.
 Ὡς, A conjunction, from ὡς *as, so, and* *te also*.
 1. Most generally, with an accusative and an infinitive mood, *So that*. Mat. viii. 24, 28, & al. freq.
 2. With an indicative, *So that*. Gal. ii. 13. where *Elmer* observes, that although ὡς is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces *Aristophanes*, and *Æschines* the philosopher, so using it.
 3. With an infinitive, *So as*. Mat. x. i. xv. 33.
 4. *In order to*. Mat. xxvii. 1. Luke ix. 52.
 5. Illative, with an indicative, *So that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16.
 Ὡς, τα, Plur. of *us, wtos, to*, which see.
 Ὡσιον, *s, to*, from *us, wtos, an ear*.
The ear, i. e. the external ear, auricula. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26.
 The LXX frequently use this word for the Heb. *שמע*.

Ὀφελεια, *as, ἡ*, from *ωφελω*.
 I. *Profit, advantage*. occ. Rom. iii. 1.
 II. *Profit, gain*. occ. Jude ver. 16, where *Kypke* cites *Polybius* applying the phrase ὈΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army for the sake of plunder.
 Ὀφελω, *ω*, from *οφελω*, which see under *Οφελος*.
To profit, advantage, benefit, help. Mat. xv. 5, (where see *Wetstein*.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26, where *Kypke* remarks that *ωφελειν* is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from *Hippocrates*, ΟΤΑΔΕΝ ὈΦΕΛΗΣΑΙ, ΟΤΑΔΕΝ ὈΦΕΛΕΕΤΩ.
 Ὀφελιμος, *s, δ, ἡ, και το—ον*, from *ωφελω*.
Profitable, beneficial, advantageous, useful. occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8.
 ΩΨ, *ωπος, δ*, from the Heb. *הפ* to move quickly, particularly as the *eye*, Prov. xxiii. 5, whence as a N. masc. plur. in reg. *הע* the eye-lids.
 I. *The eye*, and in plur. *ωπας the eyes*.
 II. *The face, countenance*.
 This word, however, occurs not in the N. T. but is placed here on account of it's compounds and derivatives.

REV. v. 13.

ΤΩ; ΚΑΘΗΜΕΝΩ; ΕΠΙ ΤΟΤ ΘΡΟΝΟΤ ΚΑΙ ΤΩ; ΑΡΝΙΩ; Ἡ ΕΥΛΟΓΙΑ,
 ΚΑΙ Ἡ ΤΙΜΗ. ΚΑΙ Ἡ ΔΟΞΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ
 ΕΙΣ ΤΟΤΕ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

THE END.

T. DAVISON, Lombard-street,
Whitefriars, London.

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